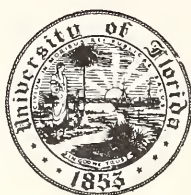





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EDWARD TAYLOR'S *CHRISTOGRAPHIA*



E D W A R D T A Y L O R ' S

CHRISTOGRAPHIA

E D I T E D B Y N O R M A N S. G R A B O

New Haven and London, Yale University Press, 1962

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TO PHILIP C. DURHAM

English

Pub

5-21-63

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N.S.G.

East Lansing, Michigan
September 1961

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Christographia manuscript follows
page 452.

Introduction

Interest in Edward Taylor's sermons has grown as his reputation as a poet—and especially his achievement as represented by the Preparatory Meditations—has continued to increase.¹ These Meditations, which appear to have occupied the major portion of his poetic attention, are in fact closely linked with the sermons. They were composed regularly at about six-week intervals as part of Taylor's preparation for receiving the sacrament of the Lord's Supper. As minister he also prepared on these occasions sermons designed to ready the hearts of his slowly growing congregation to receive the sacrament. The dates affixed to the sermons indicate that each has a corresponding Meditation. Read in conjunction with their correlative Meditations, then, the sermons comment revealingly on Taylor's poetic method, especially the ones he wrote between August 1701 and October 1703 (the mid-period of his Meditations), and which he collected into a single volume entitled *Christographia*.

These sermons warrant attention on their own grounds as well. Not merely a sampling of good sermons from his total career, they make up a comprehensive and unified study somewhat apart in both subject and treatment from other sermons of the period—they are the product of a mature and experienced thinker, a trained and practiced orator, a subtle and disciplined poet. They form a well-

1. Until a few years before the beginning of this ministry there is very little known about Taylor's life. He was born in Sketchley, Leicestershire, around 1642, taught school at Bagworth as a young man, and perhaps attended one of the English universities before coming to New England in 1668. He entered Harvard College immediately and graduated in 1671. In December of that year he traveled to Westfield, settled there, and married Elizabeth Fitch, who died in 1689. Three years later he married Ruth Wyllys, with whom he lived until his death in 1729. The most complete and reliable biography is that by Donald E. Stanford, in "An Edition of the Complete Poetical Works of Edward Taylor" (dissertation, Stanford University, 1953), pp. v-lxxxiii, abridged in Stanford's introduction to *The Poems of Edward Taylor* (New Haven, 1960). It should be compared with John Taylor Terry, *Rev. Edward Taylor* (New York, 1892); Vol. 1 of John Hoyt Lockwood, *Westfield and Its Historic Influences* (2 vols. Springfield, Mass., 1922); Thomas H. Johnson, "Edward Taylor," *DAB*, Supplement I; and Norman S. Grabo, *Edward Taylor* (New York, 1961).

knit whole—not, in fact, as fourteen separate sermons, but as a portrait of Christ divided into carefully disposed segments and delivered on sacrament days for the improvement and admiration of the church at Westfield.

This church had not come into being easily. Eight years elapsed after Taylor entered the settlement—years of physical danger to the entire village and personal discouragement—before he, in July 1679, sent letters to the ministers of neighboring communities indicating his desire to set a date “for the management of that solemn and holy work of entrance into a city Frame, a church Instituted State.” The desire was gratified when on August 27 a group of representatives from several churches, Solomon Stoddard of Northampton at their head, gathered to witness and sanction the public ceremony of forming a church. Despite the setbacks that usually accompany such public occasions, six men of Westfield made public confessions of their conversion, heard a long sermon by Taylor (later entitled “A Particular Church is Gods House”), entered into a church covenant, elected Taylor their minister, and were accorded the right hand of church fellowship, all of which Taylor dutifully recorded in his manuscript “Public Records of the Church at Westfield.”²

Taylor apparently surprised his visitors by not having composed a confession of faith for the church, by planning to preach in the afternoon instead of in the morning, and finally by not having prepared a written form of the covenant. To these irregularities the ministers objected, and Taylor was forced to satisfy them; this he did in part by drawing up a covenant wherein the men of Westfield promised to give themselves up “unto the onely true God in Jesus Christ to walk in his ways” and “to walk together according to the Rules of the Gospell in the communion of saints in a particular church Instituted State.”³ The expediency of the covenant perhaps

2. The proceedings of the entire day are described in Lockwood, 1, 110 ff.

3. Cited *ibid.*, pp. 117–18: “In ye sense of or own Nothingness depending on God’s gracious supply & in faith in his incouragement given us thereunto. We in obedience unto his commands & in imitation of his saints in scripture do here in ye presence of Almighty God & Men give up orselves unto the onely true God in Jesus Christ to walk in his ways with all or hearts: Bewailing so much as all these humane infirmities which do any way hinder ye same.

“And further in awe of ye same God & dependence on the same supply of grace

accounts for its utterly conventional character. In a sense it is also a summary of Taylor's sermon that day. Taking his text from Ephesians 2:22, he preached the doctrine that "A Particular Church of Christ is built up an Habitation of God through the spirit," in the course of which he examined the duties required by the covenant. The central image of his sermon is that of a house or building, the raising of which the congregation of Westfield undertook that day.

But Taylor was not building alone. The blueprint for this "Habitation of God" had been worked out not only by the settlers of New England but by their teachers and fellow architects abroad from the very beginning of the seventeenth century. Central to the plan was the notion of a covenant or compact by which persons voluntarily bound themselves to certain duties, a conception that became the "unique and distinguishing feature of New England Puritanism."⁴ Taylor explained in his sermon, just as more famous divines had explained time and again, that the covenant by which

we mutually oblige ourselves to walk together according to the Rules of the Gospell in ye communion of saints in a particular church Instituted Stated [*sic*] for ye carrying on of all Gospell ordinances, ye Ministry of ye Word Sacrament & Discipline & also all those Mutuall Duties of Helpfulness & Subjection in ye Loré one unto another according to or places which God recognizeth in his Word as means for the preventing of or recovering from Evill yt Sin may not lie upon us but that God may dwell amongst us. Unto ye performance of wh covenant so & so long as we shall remain members of this Society, We Solemnly Oblige ourselves Earnestly crying in ye name of Christ unto ye Father of spirits to assist thereunto & subscribe our Names."

4. Historians—particularly of the Middle Ages and the Renaissance—object to the parochial attitude of American scholars, who too often seem to treat the intellectual history of America as if it existed in a vacuum, without relation to the ancient stream of Western thought. Too often the objection is valid. Therefore Perry Miller's comment cited here (*The New England Mind: The Seventeenth Century*, Cambridge, Mass., Harvard University Press, 1939, p. 433) requires some explanation. Mr. Miller has prepared the most useful and complete explanation of the federal or covenant theology. The terms of this system are conventional and quite orthodox according to the doctrines of the primitive church. Its Christology is essentially that of Nicaea, and indeed the explanations of covenanting, original sin, redemption, and salvation had been formulated by the fifth century. Calvin and other Continental reformers did not deviate from these doctrines without danger of heresy, though they were willing to argue many particulars with the Fathers. English reformers followed suit. The "unique and distinguishing feature," then, lay not in the doctrines themselves, but in their reorganization into a system that made the covenant more prominent than it had hitherto been, and in the legal and mercantile diction in which the system was couched. The new system offered a convenient handle to grasp the traditional Christian conceptions by, and therefore was extremely useful to preachers.

a church was formed was "Such wherein persons promised in the presence of God and his people to endeavour to live up to God in attending those Laws of Obedience and Order that God hath instituted and enjoyn'd." ⁵ Such a group of regenerate persons form, by their promise, an "independent and holy congregation," a select society within the state at large. Beginning with the assumption that "the Formall Cause of a Society, as a Society, is the formall Cause of a Church" (PC, p. 54), Taylor demonstrates that the formal cause of the church at Westfield "must needs be their Voluntary Agreement or Covenant, whereby they agree to walke together in the Wayes of God, in Observance of all the Ordinances of Christ, according to the Gospell" (p. 54).

To the professors of other ecclesiastical systems, Catholic and Reformed alike, this wholehearted reliance upon the perseverance of the saints was folly: "if the institution were built upon the voluntary consent of even the best of men it would collapse." ⁶ But like other New Englanders, the seven of Westfield, fully aware of the responsibility involved in promising to obey the second table of the law, quite willingly subscribed to the second paragraph of their covenant—"all those Mutuall Duties of Helpfulness and Subjection in the Lord one unto another according to our places which God recognizeth."

First among these duties, both to the Lord and to their holy society, was to make the invisible and spiritual covenant visible, to manifest it in some sign. This was accomplished through means regulated by the authority of the original covenanters, who became the guardians of the society, judging what persons were fit to be admitted and rejecting the unfit. "I Suppose," Taylor asserts, "none will deny this [authority], unless they will not grant the Supposition it is founded upon, which is this: that the Church hath power of judgment so to judge" (PC, p. 29). The church, therefore, insisted that to be admitted, a person must make a public confession of faith, relating some sign of God's special grace in his religious experience. If the church found the confession meet and suitable—

5. "A Particular Church is Gods House," p. 59. This sermon may actually be a later reworking of Taylor's 1679 sermon. It is copied in Taylor's hand in an untitled manuscript book in the Boston Public Library. Quotations from the 77-page document appear here with the permission of that library. Subsequent references will appear in parentheses in the text with the identifying symbol PC.

6. Miller, p. 441.

judging in Christian charity, of course—the person was admitted to membership and sealed his bargain with God and the church, first with the initiating seal of Baptism, and then with the confirming seal of the Lord's Supper.

Upon this requirement of a public confession, however, the New England churches ran afoul almost from the very beginning. The zealous founders of New England Congregationalism assumed without serious question that their own children would join them in the church, and so they followed the tradition of the Christian church in offering the seal of Baptism shortly after birth. Upon reaching a reasonable age, the children would confess their own faith, relate their converting experience, and accept the covenant, at which time their membership in the covenant would be confirmed by the second seal of the Lord's Supper. By the 1650s, however, it had become evident that not all the children were regenerate persons, and that many were either reluctant to make a public confession or not spiritually prepared to do so. Increasing numbers failed to enter into full church membership. In time the question of their children arose. Should they be baptized or not? The Synod of 1662 answered this question with the "Half-Way Covenant," which declared that the children and grandchildren of full church members were born into the covenant and should receive baptism, but that they could not receive full communion with the church until they provided evidence of regeneracy in their behavior and made a public confession of faith.⁷ Taylor agreed fully with the Synod, insisting that, while half-way members were not in the same condition as the heathen, nonetheless they could not be admitted automatically, by birthright, to the full benefits of the church: "The Childs right to all Ordinances lieth upon the Same foundation as its parents did, viz, Personall Qualifications inhering, and hence his Admission must be the Same way as his Parents were," namely by a "Relation of Gods work upon his Soule" (PC, p. 31).

As a result of the compromise measure, the only remaining visible sign of the covenant—that is, the sign that distinguished the visible saints from the uncertain members of the church—was the Lord's

7. Perry Miller, *The New England Mind: From Colony to Province* (Cambridge, Mass., Harvard University Press, 1953), pp. 95–96. Pages 68–104 of this book offer the most extensive discussion of the entire compromise question. Subsequent references to *New England Mind* are to the first volume, *The Seventeenth Century*.

Supper. Preserving the purity of this sacrament was essential to preserving the elect church; therefore Taylor insistently withstood the pressing arguments of Stoddard to open the Lord's Supper to all persons of upright demeanor as a means to their conversion. This sacrament is not a converting ordinance, Taylor maintained (PC, pp. 30-40), and if you open it to everybody, you deny the fundamental meaning of the covenant as the bargain struck between God and his elect, without which covenant, as without a foundation, the church must tumble. For if you deny the necessity for such a covenant—as Stoddard and others were to do at the end of the century—you “have no intercourse between God, and Man: for there is no publick Covenanting with God but here” (PC, p. 66).

To Taylor, then, as to most New Englanders in the second half of the seventeenth century, the church covenant was the heart of the church theory.⁸ Taylor's sermon on the day of the Westfield covenant is a remarkably complete summary of that theory as Perry Miller describes it. But the sermon does not penetrate to what lay behind the church covenant itself. For the church theory was both included in and generated by two other conceptions: the covenant of grace and the covenant of redemption.

According to the theory of the covenant of grace, God originally made a covenant with Adam: for Adam's full obedience, God promised him and his descendants eternal life. But Adam broke this agreement—called the covenant of works—by eating the forbidden fruit. God, however, mercifully consented to an entirely new bargain, this time with Abraham. In this, the covenant of grace, God promised to give man eternal life if man would believe unquestionably in him.⁹ The bargain revealed God's remarkable mercy; though perfect himself and not requiring man's happiness and salvation, he gave man another chance, this time conceiving a plan so wise that, as Taylor says, it “let forth the Glorious beams of the Sun of Wisdom, to Shine upon us, in a more glorious way of Grace.”¹⁰ The second covenant is “better” than the first, “For the first Covenant was by the least failing imaginable broken unto Con-

8. Miller, *New England Mind*, p. 376.

9. This is a brief summary of Miller, *New England Mind*, p. 444.

10. Below, p. 118. Subsequent references to pages of the present book are run into the text, in parentheses.

demnation, unless Satisfaction, which was as to mans attainments impossible, be fully made. But the New-Covenant doth not lie upon Such terms, but it allows Certain Security from the Curse of the law . . . to all that come up unto it. Hence now the Wisdom of God Shines forth . . . and So Satans Eggs are Squasht, and a New Way of access to God, and of Favour is evidenced" (p. 119).

The important thing, then, was to "come up unto" the new covenant. This was a matter between each individual soul and God. To assist his feeble partner in the task, God graciously subjected himself to the limitations of human reason. "Just and equal terms" for this "agreement of unequals" required that God's means for securing man's salvation be neither beyond human understanding nor unreasonable, at least insofar as man needs to understand certain of these means to be saved.¹¹ Even so, coming up to the bargain was not always easy, and so God, the Christographia tells us, even in the law of the Old Testament, began "Spreading out gracious promises in this New Covenant, to attract poore souls to flee from the Old to the New for Reliefe" (p. 119).

But man would need even more than a reasonable plan and gracious promises to gain salvation. For Adam's original sin had not been forgotten. From that event the human race lost all inherent knowledge of the moral law; men became then, as Taylor describes it in *Gods Determinations*, a crowd of "Cripples," disabled from coming to God by their own means. Moreover, Adam had sinned, and God's justice required satisfaction of man. But after the Fall man was incapable of making infinite satisfaction for his crime against eternal justice. Again God came to man's assistance, this time making a covenant with himself prior to the covenant of grace. He, the Old Testament God of justice and the law, agreed to cancel man's debt if he, the Gospel God of mercy, the Christ, would by his own death make himself the bond or surety of the covenant with man. Taylor portrays this contract in *Gods Determinations*¹² in a dialogue between Justice and Mercy; Justice agrees to accept Mercy's offer to make satisfaction for man:

I'll take thy Bond: But know thou this must doe.

Thou from thy Fathers bosom must depart:

And be incarnate like a slave below

11. Miller, *New England Mind*, p. 376.

12. Stanford, *Poems*, p. 391.

Must pay mans Debts unto the utmost marke.
 Thou must sustain that burden, that will make
 The Angells sink into th'Infernall lake. [lines 31-36]

Mercy indicates willingness to suffer for man's sake:

All this I'le do, and do it o're and o're,
 Before my Clients Case shall ever faile.
 I'le pay his Debt, and wipe out all his Score
 And till the pay day Come I'le be his baile. [lines 43-46]

In the *Christographia* Taylor seems to elucidate this passage: "Hence Christ in his Compact with his Father in the Covenant of Redemption, having the Security of the Whole lying in his hands, came and assumed our nature to glory his law in, and fulfill it" (p. 314). Justice is therefore bound, in all justice, to cancel Adam's debt.

Because man is by nature unable to achieve his own salvation, God's mercy, "incarnate like a slave," redeems man and squashes the eggs of Satan, who seeks to spoil God's plan by keeping mankind out of the covenant. This covenant of redemption is obviously, then, "the prerequisite, the foundation of the Covenant of Grace"¹³ and the *raison d'être* of the church covenant. The entire structure of the ark of the covenant relies upon faith in Christ as a mediator between God and man, as a redeemer fit for his task. Covenant faith did not "require acquiescence in irrationalities," but strove to demonstrate its fine reasonableness. As Miller accurately infers from the covenant theory, "the regenerate life is the life of reason."¹⁴

The preacher's function was to make the terms of this complicated contract unquestionably clear to the congregation and to urge their full and immediate acceptance with a public confession and the seal of the sacrament. The sermon itself illustrates God's condescension to natural rather than supernatural means, distributing his grace through the very words of the sermon. And these were eminently reasonable words and arguments, demanding acquiescence from those rationally fit to receive them. "Therefore, when the covenant is presented, through the sermon of a minister,

13. Miller, *New England Mind*, p. 405.

14. Perry Miller, "The Marrow of Puritan Divinity," *Errand into the Wilderness* (Cambridge, Mass., Harvard University Press, 1956), p. 80.

to a particular individual, and the individual does not then and there embrace it, or attempt to embrace it, then he must be resisting it." ¹⁵ At one point in the *Christographia*, Taylor marvels at the mystery of God's grace working through his own words:

For at the Same time in the Same Seate or House by the Same individuall Word or Sentence in a Sermon one is not observant at all, another hears it, and may be never heeds it more, another is inlightend, another Convicted, another is intraged, another is humbled, another is reformed, another is regenerated, another is Edified and brought up higher in Grace by it: and everyone hath So much from it as exactly answers the Decree of God touching everyone there. Now what wisdom is this that mannages this Word, and fills it full of Light, and Grace, and sends it forth equally as Spoken, unto all that heare it, and unto one persons eare it enters and leaves no light, nor grace; into another it leaves a little Light, but no grace; into another it enters, and its light Discovers, and greatly provokes to madness; and entring into another it leaves a Convincing, or humbling touch; to another, it's a Sanctifying influence in its Light unto the Soule, either regenerating, or Edifying of it to Eternall Life? [p. 120].

Taylor undoubtedly hoped that the *Christographia* would be such an efficient cause of God's grace, bringing his congregation knowledge of the saving covenants. All three—the covenants of redemption, grace, and church—gave form to the intellectual and ecclesiastical system in which Taylor worked. All three also depended on the fundamental acceptance of Christ the mediator; therefore, Taylor directs his energies, as both preacher and teacher, to unfolding this crucial conception—the nature of Christ as redeemer.

The *Christographia* may very justly be deemed what its title suggests—an emblem or portrait of Christ, in which the artist has effected as exact a likeness as possible, not only for the admiration of its viewers but as a model, design, or plan to be followed in constructing a life as nearly like the original as may be. Time and again the *Christographia* informs us that "Christ is a perfect Example for all to live up unto. . . . Its impossible to have an higher Patern"

15. *Ibid.*, p. 85.

(p. 100). Taylor takes his cue from the types, promises, and prophecies of the Old Testament; these “pensill out in fair Colours and ingrave and portray Christ and his Natures and Properties” (p. 269). He summarizes his own procedure at the beginning of the last sermon:

I have endeavourd by the Grace of God to affect your hearts with the excellency of Christ Jesus my Lord: and for that end I have attempted to set out before your eyes the Excellency, of his Natures: of the Union of his Natures in his Person: of his Properties, or Qualifications of the Humane Nature, both Absolute, and Relative. And now I come to look into the Excellency of his Operations [p. 317].

Taylor’s “affect your hearts” does not imply a direct appeal to emotion. Seventeenth-century passions could be reached legitimately only by the often circuitous and labyrinthine paths of the reason. Taylor insists, consequently, that because “man is a rationall Creature, and not an insensible lump of Elements,” he must be drawn to Christ not as a piece of iron to a lodestone, nor even by divine influence, but as “the Object of all Rationall Desires” (p. 127). To establish this point, Taylor anatomizes his subject, beginning in the first sermon with a “familiar Vindication of the Necessity of both Natures in the Person of the Redeemer” (p. 6). The body of this first sermon supports the doctrine that God prepared a human nature for Christ. The second sermon develops the doctrine that Christ has, besides his human nature, a Godhead nature—that he is, indeed, the everlasting God. In the third sermon Taylor shows these two natures eternally and inseparably joined in Christ—a personal union (a union not of persons but of natures in one person). The fourth sermon shows this God-man Christ to be the subject of all the treasures of wisdom. In other words, Christ, by reason of his dual nature, is a party to his Father’s designs and also the agent through whom creation was executed and providence maintained. With this God-given omniscience, Christ executes his Father’s will, and by his human nature draws men into communion and fellowship with him. The sermon reveals Christ as the object of all rational desires, making the primary effect of the personal union the acquisition of wisdom, the ultimate object of reason.

The fifth sermon begins its doctrinal treatment with a statement

of definition as well as transition: "We have heard of Christ, as God, we have heard of him as Man, we have also heard of him as *θεάνθρωπος*, or Godman: and so he is the Subject of most Admirable things. And now I come to Consider him as filld with those things" (p. 145). The sermon completes the first major segment of the *Christographia* by declaring the great mystery of this union of the divine and human natures in Christ, the paradox whereby the infinite attributes of God are contained in a finite humanity. The notion, Taylor admits, is beyond "the Capacity of the Created Understanding, to Contain it" (p. 145). Nonetheless, its truth may be demonstrated, another testimony of God's excelling wisdom.

But as Christ is filled with his infinite and increated nature, he also possesses the fullness of his created and finite nature; this is the subject of the next eight sermons. Sermon VI states this fullness generally, and divides it into two considerations: as an absolute and as a relative fullness. The sermon examines in detail the first—Christ's all-fullness of Life. Of the three remaining properties essential to it—Power, Wisdom, and Grace—Wisdom has already received extended discussion (Sermon IV); Power and Grace are demonstrated to belong in Christ in Sermons VII and VIII respectively. In Sermon IX Taylor turns from the absolute fullness of Christ to his relative fullness; this, like the absolute, has several divisions: an all-fullness of truth, an ecclesiastical all-fullness, and a fullness of authority. Fullness of authority is further divided in Sermons XI, XII, and XIII, according to Christ's offices as a mediator and redeemer. Sermon XI confirms the doctrine that Christ has all mediatorial authority and warrant to carry out the work of a mediator, and defends Christ's exercises of his sacerdotal or priestly office. Sermon XII continues the defense of Christ as, first, a prophet, and finally a king. Then all three offices are fused in a final demonstration (Sermon XIII) of Christ's fullness of mediatorial authority. These three sermons constitute a single, extended sermon on the same text: "All power in heaven and Earth is given unto me."

The last sermon shows that the operations of this power are most excellent: "For the Excellency of the Qualification ascends up into the Actions that the person doth Carry on, and the Actions of Such an one derive their formall nature (as Worthy acts) from the Excellency of the Qualifications of their Agent" (p. 439). The worthiness of Christ's qualifications has indeed been the focus of

the Christographia: "We have had an account of the Glorious inside of Christ as I may say," comments Taylor as he takes up the final doctrine, "but now I come to take a view of the Glory of his outside. For his Works are his rich Ornaments," the glory of which, Taylor trusts, "may affect our hearts" (p. 443).

Structurally, then, the Christographia is what the subtitle and summation declare it to be: Sermons I and II consider the natures of Christ. Sermons III, IV, and V contemplate the nature and implications of the personal, hypostatical union of natures in Christ. Sermons VI through XIII display Christ's properties and qualifications, both absolute and relative; and the final segment reveals Christ's operations.

Babette Levy has pointed out that such analyses of the nature of Christ or God were not considered milk for babes, even by the first generation of New England fathers. She has managed to glean, however, from her extensive reading of their sermons "what part of Christology the ministers deemed of greatest value to their congregations. The dual nature of Jesus Christ was 'strong meat,' . . . nevertheless, this part of the doctrine was not neglected. Christ was revered as the God-man, who by his two natures is the perfect intermediary between God and man. For man, out of great and unmerited love, Christ performs three offices, prophetic, priestly, and kingly."¹⁶ Hence, while its subject is not unique, the Christographia is unusual in its concentrated and extended treatment of it. To chew this "choice flesh," the grinders of faith must have been sturdy indeed. For a like concentration in his preaching, Peter Bulkeley was commendably distinguished by Cotton Mather. In the *Magnalia Christi Americana*, published while Taylor was delivering the Christographia discourses to his Westfield congregation, Mather makes this interesting comment about Bulkeley:

At Concord he preached over the Illustrious Truths about the Person, the Natures, the Offices of Christ. (What would he have said, if he had lived unto this Evil Day, when 'tis counted good Advice for a Minister of the Gospel, Not to preach much on the Person of Christ?).¹⁷

16. Babette May Levy, *Preaching in the First Half Century of New England History*, Studies in Church History, 6 (Hartford, 1945), 27-28.

17. Cotton Mather, *Magnalia Christi Americana; or, the Ecclesiastical History of New England* (2 vols. Hartford, 1820), 1, 362, cited in Levy, p. 27.

Though Taylor's subject seems slightly out of step with his generation, the form of his sermons does not. Evidently he used the standard technique throughout his public ministry. His sermons always have three main parts: the text and its explication or "opening"; the doctrine or truth inferred from the explication, a series of questions and answers or propositions designed to reveal its most significant and pertinent parts; and the application or improvement of the doctrine, ordinarily in three or four "uses." The first of the uses is by way of information: if the doctrine has been proved true, one may draw certain inferences from it or discover corollary truths. The second use is ordinarily by way of reproof of sinners, of those who deny or neglect the truth of the doctrine. The occasional smell of brimstone in Taylor's preaching almost always emanates from this part of the sermon. But as the doctrine signals woe to sinners, Taylor shows the saints its great joy and comfort in the third use, by way of consolation. Often he combines the third and fourth uses under the fourth, the use by way of exhortation; here he points out, almost exclusively to the saints, a series of duties or obligations to which the doctrine calls them. "This development of the sermon," comments Josephine Piercy, "was quite the usual thing. The minister had been taught to compose it in this manner and his congregation expected it. The delight of the latter lay perhaps not only in the voice of their minister instructing them, but also in knowing anticipation of the manner in which the sermon was going to be developed."¹⁸ Moreover, this structural rigidity had the practical advantage, as Mitchell suggests, of permitting studious listeners to record the sermon in notes.¹⁹ Nor was the rigorous "method" an impediment to powerful preaching; Samuel Sewall, Taylor's famous roommate at Harvard, attests to Taylor's effectiveness: "I have heard him preach a Sermon at the Old South upon Short warning, which, as the phrase in England is, might have been preached at Paul's Cross."

But if, during the first three years of the eighteenth century, the nearly two hundred church members who crowded into the meeting house at Westfield awaited Taylor's portraiture of Christ with

18. Josephine K. Piercy, *Studies in Literary Types in Seventeenth Century America (1607-1710)*, Yale Studies in English, 91 (New Haven, 1939), 156.

19. W. Fraser Mitchell, *English Pulpit Oratory from Andrewes to Tillotson: A Study of Its Literary Aspects* (London, Society for Promoting Christian Knowledge, 1932), esp. p. 110.

"knowing anticipation," they were probably not prepared for one doctrinal variation offered by their minister—the positive assurance not only that their nature had been dignified and honored even above the angels in its union with God in Christ, but that in a way they too partook of the nature of God—a proud and exultant doctrine reconciled with difficulty to Calvinistic depravity. Taylor, it must be remembered, had served these people for thirty years, and had been responsible for the spiritual formation of perhaps half of them; the rapport between them and their minister must have been firm and comfortable. Moreover, Taylor faced his congregation a man in his late fifties, with over thirty years of study and a stock of beliefs affirmed in his maturity. As we have already seen, his purpose was to expose the promises of the covenant of grace in an emblem of Christ, to hold it up for their admiration and their imitation. The instructional portions of his sermons (that is, the doctrinal development and the use by way of information) develop this rather uncommon argument, which throughout the *Christographia* looms as large as the picture of Christ's excellencies, and is today far more interesting.

When Taylor begins in the first sermon to vindicate the necessity of both the human and the divine nature to the mediatory function of Christ, he chooses as his text Hebrews 10:5: "A body hast thou prepared me." Of course, Taylor began the construction of his sermon with the main point or doctrine in mind, and then sought a text designed to arrest the attention of his audience and permit an explication that supported—indeed, called for—the doctrine. In this sermon the text is opened to reveal that the body prepared by God is Christ's complete and perfect human nature, both flesh and spirit, and thus a fit "instrument to receive the Law of God, which the Body is to attend upon, and Carry on" (p. 9). The main portion of the doctrinal treatment considers the miraculous preparation of the flesh itself. Human nature is not sinful until the flesh is made rational by the infusion of a rational soul, but even before this infusion it is necessary to purge the flesh itself of certain impurities. Because of the Fall there is "in the Spermatick Principalls, the originall of all Indisposition unto, and opposition against, all Sanctity, and Righteousness" (p. 14); only when these "Principalls" are purged of their inclinations to vice and sin are the materials of

Christ's body joined to a rational soul; only then do they enter "into the World an Holy thing." This preparation makes the human nature of Christ most excellent, and worthy of being joined to the Godhead.

The doctrine informs us that reason cannot conceive of the singularity of this miraculous preparation. Consequently, Christ's humanity is not to be slighted; moreover, the congregation is urged to "see how highly God hath Advanced our Nature" (p. 24). Since human nature is so honored by its elevation to partnership with God in the person of Christ, men are under a special obligation to honor Christ; Taylor proves this by maxim: "It is Naturall for persons to Honour and advance such as honour and advance them" and "Everyone is a friend to him that gives gifts" (p. 31). Furthermore, men are peculiarly suited to honor Christ by living a life such as his. "Nature saith, that Such as are honoured more than others, Should carrie it more honourably than others" (p. 32). Again, "Christs life is peculiarly Imitable by us; because it is accomplished in our Nature" (p. 33). And since "Imitation of him is His due, and our Duty," to neglect him is to sin not only by dishonoring Christ but by disgracing ourselves.

The second sermon, of course, offers little opportunity for celebrating human nature, since its concern is with the Godhead nature in Christ; but the paean to humanity rises again in the third sermon. Here Taylor treats the hypostatical union of the human nature—both body and spirit—with the Godhead nature—all the infinite properties of God—in the person of Jesus Christ. Christ's personality provides therefore a kind of *aliquid tertium* shared by both natures. More significantly, both natures—Godhead and manhood—confer their essential properties upon their common person. And as they confer properties, they also draw them: the properties of the Godhead nature belong, by virtue of the personal union, to the humanity of Christ; and conversely, the properties of his humanity, such as dying or letting blood, belong properly to the Godhead (pp. 81–82). Taylor celebrates the magnificent wisdom of God demonstrated in the hypostatical union that makes human nature "so much more Glorious than ever by how much it was fallen from Glory." "Oh!" he gasps, "Stand still my soul and wonder here."

And wonder is exactly the attitude deserved here, for Christ is

not only the agent of God's wisdom but the possessor of it. Indeed in Christ are treasured the divine will and design of God, divine truth, grace, fellowship—in short, universal wisdom; it follows necessarily, then, that “those that desire a treasure of Wisdom must apply themselves to Wisdoms Treasury, and trade in Wisdoms markets”—must, in other words, go to Christ (pp. 124–131).

Through his humanity, Christ is able to communicate his wisdom to sinful mankind. “This Created Wisdom,” Taylor says, “is that light that is Seated in the Intellectual Faculty filling the Eye of the Soul with a Cleare Sight into all things that are the proper Objects thereof” (p. 122). This light shines in Christ “as a Cleare Candle in a golden Lanthorn.” The idea and image of light both recur in Sermon XII, where Taylor considers Christ's prophetic function—delivering the will of God to mankind. Here Christ conveys “Divine Light,” which “is indeed the knowledge of the Will of God” and may be either common or saving (p. 369). Even those who may never be saved may gain some insight into the divine will by viewing Christ, but the light necessary for salvation—saving light—is accessible only to the elect. Perceived by the intellectual faculty, the light itself is conveyed generally to the soul of the elect, where it houses in the heart, to Taylor “the proper Seate of knowledge.” Thus Taylor identifies Christ with *Sapientia* or Wisdom and makes him an intellectual attraction—both the means and the end to divine wisdom. He resorts to the notion frequently and fervently. Consistent with the rational demands of the covenant theory, it accounts for the intellectual tone of the *Christographia* itself, for the practice of meditation, and in part even for the subtle conceits of his poetry.

The fifth sermon carefully points out that the Godhead of Christ and the Father are one and the same. The fullness of God must exist “therefore in [the] Humane Nature of our Lord” (p. 146). By virtue of their common humanity, Christ's Godhead fullness is transmittable equally to man, who is thereby exalted “into the Person of the Son of God”; though Satan intended to ruin mankind originally, the union of human nature to the Godhead has so elevated mankind that all the fullness of the Godhead dwells in it bodily. Taylor confesses that this closeness of man and God is so great “that had it not been asserted by God himselfe, all reason would have sentenced for blasphemy this Sentence that in him

dwells the Fulness, nay all the Fulness of the Godhead bodily" (p. 162). But blasphemous as it sounds to reason, incomprehensible though it may be to the finite understanding, mysterious as it must remain even to men of profound faith and intellect, it is true that the infinite properties of the Godhead in all their fullness exist in the human nature of Christ. Therefore man has more reason to honor God and Christ than has any other creature.

What we must conclude is that, in its participation in the second person of the trinity, human nature partakes of those properties and qualifications of the Godhead treated in Sermons VI through XIII: life, power, grace, truth, ecclesiastical headship, and authority. In considering the most excellent qualification—sanctifying grace—Taylor calls attention to another preferment of human nature. When Christ transmits grace to his elect, he receives grace and glory in return; this reciprocal exchange actually makes Christ dependent upon men. Sermon X develops this idea to show that Christ, as head of the church, and the church as his body, mutually fulfill each other; because of this mutual need, every individual in the church contributes to the completing of Christ. This is perhaps the primary source of Taylor's optimism in the Calvinistic scheme. Saints must persevere, he insists, for "Christ's body cannot lose its least member in its mysticall Nature" (p. 319); each saint bestows honor upon Christ. As the tree is complete only when it comes to fruition, so is the true vine completed when his boughs bend low with the blossoms and fruits of his grace, which are, Taylor is fond of saying, the glory of the tree.

So the two most interesting ideas to appear in the doctrinal proofs and first application of the *Christographia* sermons are the emphatic elevation of mankind in its sharing the person of Christ with the Godhead nature and the persistent effort to make Christ, as the source of all true wisdom, attractive to the intellectual faculty. Neither is unorthodox; both are inferences reasonably drawn from fundamental articles of faith and carefully bound within the strictures of the Westminster Assembly's Confession of Faith. Taylor differs from both his predecessors and contemporaries by neglecting a crucial distinction. In Sermon I he declares that Christ's human nature required special preparation to be made worthy of joining the Godhead in his person. Once purified and joined, however, all mankind is honored in the deed—both the regenerate and

the sinful. Taylor makes this his major converting argument: since Christ so honored sinners by assuming their nature and joining it to the Godhead, sinners should honor him by repenting of their sins, accepting Christ in the covenant, and living as saints. Taylor, in speaking of the advancement of human nature, is *not* talking about the elect alone. Thus he underscores the positive view of Puritanism, avoiding the morbid concentration on human sinfulness that marks poems like Wigglesworth's *Day of Doom*, where even the saints get embarrassingly little attention. Taylor is fully aware that no other human nature is purified as was Christ's. His arguments appeal to the intellect, though he knows full well that that faculty can never be convinced and converted without the additional light of God's saving grace. But he does not always keep this fact clearly before his reader. As a result, both his sermons and his poetry often sound like an unqualified expression of the great dignity of human kind, misleading one commentator to call them "the record, on the literary level, of the increasing humanization which the original austerity of Puritan thought was everywhere undergoing."²⁰

Basically, Taylor sings the excellence of Christ's humanity, not of humanity in general. This is particularly evident when he reproves sinners. The groups he especially calls to task are the Socinians, who slight Christ's humanity by denying that it was ever joined to the deity; the Quakers, whose "Christ is the Christ within and he that Sufferd at Jerusalem they slight, vilify, and Contemn"; and Papists and prelates, who in the mass, for example, slight the sufficiency of Christ's self-sacrifice. Other sects and dogmas come in for incidental reprimands, but Taylor chiefly castigates those who, through sloth and worldiness, neglect to honor Christ.

In these reproofs the poet often wins over the preacher; the heat of hell's fire rarely scorches his rhetoric. This is not to say that he could not bend the bow of God's wrath toward his congregation when he chose to place them in the hands, filled with kingly power and right, of an angry God's son (see p. 394). But he generally portrays an easier room in hell than ministers of western Massachusetts were to paint some thirty years later. Taylor's temperament seems to have been too optimistic to dwell comfortably upon the negative

20. Mindele Black, "Edward Taylor: Heaven's Sugar Cake," *New England Quarterly*, 29 (1956), 181.

consequences of his doctrine. Indeed, to do so would not have been consistent with the intellectual demands of the Christographia.

The sincerity of Taylor's reproofs is nonetheless beyond question, and is reflected in some of the most effective rhetoric of the sermons. Often it is revealed in an inexorable rhythm he achieves by piling parallel phrases in series, berating those who "place their chief Wisdom, Epicurean like, in Sensuall pleasures: in Eating, in Drinking, in Chambering, and Wantoness, in Chaunting to the Sound of the Viol: and Stretching themselves out as on beds of ivory, etc.; these make Wisdom, but bruitishness, breaking the jaws of reason with the Snaffle of the Senses, and making wisdom as ferine as the Forest Offspring" (pp. 131-132). His rhetoric is always at its best in figures of sense. To express the impossibility of withstanding God's wrath at the day of judgment, he says, "Thou mayst as easily toss away the earth as a tennis-ball, or turn the World out of doores as a puppy dog: or Pull down the Heavens over the heads of all things, as a tilt Cloath." Nothing will avail. Even the sea will "over Whelm thee with her green Coverlid of shaggy Undulations." This is, obviously, the same surprising imagination that distinguishes his poetry. But somehow, the better or more striking and vivid the images, the weaker the reproof; the wit obstructs the ominous, and the images become more delightful than horrific.

Yet Taylor cannot be said to defeat his purpose. His aim is less to frighten sinners and heretics to Christ by brandishing the scepter of Christ's power than to encourage them rationally and intellectually to imitate the best example in all creation. Beyond this, the exhortation of the first sermon makes it clear that man also has an essential duty to honor Christ verbally: to "Meditate, admire, and affectionatly to Adore God on the account of this Union" (p. 103). Taylor did not leave the proper mode of praising and glorifying the Lord—of adoring him—to the casual or capricious devices of his congregation. It must be a "rationall adoration" and it must be offered "as a Sacrifice . . . from, and upon the Altar of the Rationall Creature in Sparkling Songs of praises to God" (p. 312). In this idea lie the motive and inspiration and method of the finest poet in colonial literature.

In Taylor's view, praise comes from a rational creature only when the intellect perceives an object, evaluates it precisely, and

then submits that evaluation to the heart and affections. Because there is in rational nature the principle of choosing the best, the will must stir the affections to a proper response. Since the *Christographia* portrays a most excellent being, who has honored man by elevating his nature almost into deity itself, the heart and affections cannot remain indifferent. Rational consideration of Christ's excellences cannot terminate in mere intellectual conviction. Taylor is certain that this matter "may being Seriously thought on inflame our hearts with heavenly enravishments of Love" (p. 316).

In summary, then, Taylor's *Christographia* portrays the wisdom of God's grace, the natural object of all rational desires. When the intellectual faculties are enlightened by saving grace and disposed to consider Christ, their innate principle for choosing the best will place upon him the greatest esteem and value. Intellectual evaluation will evoke admiration and wonder at the greatness of the wisdom represented in Christ, moving the saints to honor and praise him. The rational process is pursued conscientiously and rigorously to its finite limits, beyond which is only an *O Altitudo*, and issues forth there in songs of praise.

To the modern reader the connection between rational analysis and emotional response is neither so close nor so inevitable as it was for seventeenth-century thinkers, when the process was consciously cultivated, and called meditation. Taylor's very title, "Preparatory Meditations," invites one to study them in relation to meditative procedures. And in such a study the *Christographia* comments most significantly upon his poetic method.

St. Francis de Sales states charmingly the nature and purpose of meditation: "when we thinke of heavenly things, not to learne but to love them, that is called to meditate: and the exercise thereof Meditation."²¹ But since, by the end of the sixteenth century, this exercise had come to be regarded as "essential for the ordinary conduct of 'good life' and almost indispensable as preparation for the achievement of the highest mystical experience,"²² it was inevitably reduced to a formal method, largely to facilitate religious instruc-

21. Louis L. Martz, *The Poetry of Meditation: A Study in English Religious Literature of the Seventeenth Century*, Yale Studies in English, 125 (New Haven, 1954), p. 15.

22. *Ibid.*, p. 16.

tion. Ignatius Loyola's *Spiritual Exercises* represent the culmination and perhaps the most influential product of such methodization.

In Loyola's method the "exercitant" reserves periods of the day for meditation upon some scriptural incident with the aid and encouragement of a Jesuit father. Ordinarily the meditation includes preparatory prayers, several "preludes," a number of points of consideration, and a final colloquy with God, Christ, or the Virgin. Under this superficial pattern lies another of greater importance: the order in which the powers of the soul are exercised. First the memory recalls the object of the meditation; the imagination vivifies it; the understanding then "discourses more in detail" upon it; and finally the will stirs and directs the affections.²³

Though long practiced in the Roman Catholic world and most effectively propagated by Catholics, the formal meditation could not remain exclusively theirs. In 1606 Joseph Hall set out an *Arte of Divine Meditation* for the spiritual instruction of devout Englishmen, and a Puritan, Richard Baxter, produced *The Saints Everlasting Rest*,²⁴ which superseded the Anglican prelate's terse manual, transcended all sectarian lines, and became almost at once one of the "most popular Puritan books of the entire seventeenth century."²⁵ Both Hall and Baxter stress the part of meditation that calls for completeness of understanding, derived from a rigorous intellectual examination. In their rigor, their intellectuality, and their reluctance to dwell upon the emotions, they sound the distinguishing note of the English meditation.

Baxter's treatment of "this Art of Heavenly-Mindedness" is the more important because of the fullness with which he describes the progress in the meditation from "Ratiocination, reasoning the case with your selves, Discourse of minde, Cogitation or Thinking, or, if you will, call it Consideration" to the affections that are finally moved—specifically love and joy.²⁶ The most important part of

23. See, for example, the midnight meditation in *The Spiritual Exercises of St. Ignatius Loyola, Spanish and English with a Running Commentary*, ed. and trans. Joseph Rickaby, S.J. (London, 1915), pp. 169-70.

24. Richard Baxter, *The Saints Everlasting Rest: or, a Treatise Of the Blessed State of the Saints in their enjoyment of God in Glory. Wherein is shewed its Excellency and Certainty; the misery of those that lose it, the way to Attain it, and assurance of it; and how to live in the continual delightful Foretastes of it, by the help of Meditation*. . . . (London, 1649).

25. Martz, p. 154.

26. Baxter, pp. 691-727.

this process is, of course, the very end. Love, not knowledge, is the way to eternal rest; but it remains, nonetheless, a rational love. "Must not every thing first enter your judgment and consideration before it can delight your heart and affection?" he asks.²⁷ When the struggle to reason oneself into a state of love and joy is verbally expressed, it takes the form of a soliloquy, which Baxter understands to be "a Preaching to ones self." Then there occurs what Louis Martz calls "a curious and typical Puritan twist," for Baxter points out that "therefore the very same *Method* which a *Minister* should use in his preaching to others, should a *Christian* use in speaking to himself."²⁸ No surprise, then, that the American Puritans Increase Mather, his more famous son Cotton, and Edward Taylor all should have associated the formal meditation with the formal sermon, all concurring in Samuel Willard's judgment that "Faith is not a Fancy, divine Love is not a brutish Affection, but most highly rational."²⁹

Although Willard's *Brief Meditations* is known to have been in Edward Taylor's library, and although Taylor was in close personal contact with both Increase and Cotton Mather, and even though Baxter had made a gift of books to Harvard at about the time of Taylor's commencement,³⁰ there is no need to postulate direct influences upon Taylor to account for his poetical meditations. It is important to appreciate that there is no hint of heterodoxy in the poems. Though he has a great deal in common with the Catholic mystic and meditative tradition, both Protestant and Puritan expression give sufficient precedent for Taylor's practice. Baxter's book was enjoying an outstanding reputation as Taylor approached maturity in England; and King Charles' ladies of the court, who appreciated the greater elegancies of French books of devotion, assisted in distributing them and in encouraging private meditation.³¹

Taylor reveals that such private devotion was early a part of his

27. *Ibid.*, p. 607.

28. Martz, p. 174.

29. Samuel Willard, *Some Brief Sacramental Meditations Preparatory for Communion at the Great Ordinance of the Supper* (Boston, 1711), p. 170.

30. Clifford Blake Clapp, *The Gifts of Richard Baxter and Henry Ashurst to Harvard College*, reprinted from *Pub. Col. Soc. of Mass.*, 20 (1918), 193.

31. Helen C. White, *English Devotional Literature Prose [1600-1640]*, Univ. of Wis. Stud. in Lang. and Lit., 29 (Madison, 1931), 65.

own practice. During his voyage from England to America in 1668 he recorded in his diary that it was his habit on Sundays, even aboard ship, to read and "exercise" from Scripture. Just how formal his notion of meditation was at that time is not clear, but after a miserable first few days at sea, he could announce: "I being some better in health than before did exercise and apply the doctrine that before I proved."³² The progression from text to doctrine to application indicates a form like that of Baxter's soliloquies as well as Taylor's own sermon form in the *Christographia*.

There is no reason to suppose that this exercise ceased when Taylor reached New England, although there is no record of a formally conducted practice from that date until the steady flow of Preparatory Meditations began in July 1682. Perhaps the most remarkable aspects of these poems are their consistency of form and idea, and the dogged regularity with which they were composed for forty-four years. It seems hardly likely that inspiration alone accounts for a man's sitting down at six-week intervals, over a span of nearly a half century, to write brief hymns of praise or love. Such effusions might imply a kind of culpable enthusiasm quite hostile to the spirit of seventeenth-century Puritanism, but of course Taylor had both obligation and occasion to compose his poetic meditations. Baxter had already pointed out the efficacy of "set and solemn" meditations when undertaken as a duty; Loyola, for that matter, recommended that the exercitant meditate for an hour at a time, five times a day, even at midnight, to perform the duty; while Taylor's learned colleague Cotton Mather echoed Baxter in advising communicants to "Deal with your own hearts as you would by a Slippery Fellow, who declines to let you know, what he is."³³ Obviously, then, meditation was not to be practiced indifferently or casually, but carried with it a persistent obligation, in order to prepare one's heart to receive the Lord. Its appropriateness to the Lord's Supper had been maintained by everyone from de Sales to Cotton Mather, and it is here that Taylor found, besides the general obligation to compose meditations, the specific occasion.

From that day in August, then, when the community of souls at

32. "Diary of Edward Taylor," *Proc. Mass. Hist. Soc.*, 18 (1880-1881), 10.

33. Cotton Mather, *A Companion for Communicants, Discourses upon the Nature, the Design, and the Subject of the Lord's Supper. With devout methods of preparing for and Approaching to this Blessed Ordinance* (Boston, 1690), p. 107.

Westfield entered into a church state, Taylor began the monthly duty of composing sacrament-day sermons. When, three years later, the Meditations appear, they spring fully formed from Taylor's pen. His poetic skill increases, perhaps, especially in the development of single extended figures;³⁴ but curiously, his technique makes only the most subtle of progressions: the poems of the 1710s differ very little from those of the 1680s. Both the reason for this consistency and the source of the ideas and images of the poems lie in their accompanying sermons.

Coming midway in his poetic and professional career, the Meditations accompanying the Christographia, so very much like his others, express firmly developed ideas maturely thought out. Taylor tells us in the title to the poems that they were written "before my Approach to the Lords Supper. Chiefly upon the Doctrin preached upon the Day of administration." The first important point here is that the poems are based not on the text that precedes them but on the doctrine drawn from that text. With one exception in his series, the scriptural texts of the sermons and of the poems are identical. Once, however, the disparity between the text and the doctrine of the accompanying sermon caused Taylor to choose for the poem a scriptural text more consonant with the poem's actual subject, thereby suggesting that the poem was written after the sermon.³⁵ The statement "Chiefly upon the Doctrin preached" makes it even more likely that Taylor composed all the poems after the sermons. The order of composition is relevant because of the disparity of tone between the sermons and the poems that modern critics call attention to. Like the Reverend Mr. Lockwood before them, they see the sermons as complicated structures of infinite subdivisions, "formal and stiff inquiries. . . . marked by the dry and cold spirit of syllogistic disputation."³⁶ By contrast, the intense lyricism and "ardent humility" make Taylor's Meditations seem almost the work of another man. Study shows the disparity to be really not so

34. Thomas H. Johnson makes this suggestion, *Poetical Works of Edward Taylor* (New York, Rockland Editions, 1939), p. 17.

35. Thus Sermon VI begins the general doctrine that all created fullness dwells in Christ, a doctrine that occupies Sermons VI through XIII. But the actual concern of Sermon VI is with the first fullness absolutely considered—the fullness of Life. Meditation 47, the poem based on this doctrine, thereupon takes as its text John 5:26, "The Son hath life in himselfe," ignoring the declared text of the sermon—Col. 1:19, "For it pleased the Father, that in him Should all fulness dwell."

36. Black, pp. 166–67.

great, though its importance should not be minimized. The difference between the sermons and the poems is the difference between the two main stages of the traditional meditation, between the means and the end, between the understanding head and the knowing heart, between the reason and the love. In other words the sermons, because of their prior composition and the rational level of their considerations, stand as the discursive, ratiocinative part of the meditative process.

Seen from this point of view, Taylor's sermons correspond with Loyola's underlying pattern of the soul's operations: the memory and imagination which recall and vivify are apparent in the opening of the scriptural text; the understanding that discourses more in detail upon the object is exercised in the doctrinal part of the sermon, and perhaps in the first use; the will, in turn, evaluates the detailed considerations in the second and third uses, and draws from them certain duties, to which it exhorts the soul in the final use of the application. The only element missing is the expression of stirred affections, the response to the imperatives declared by the will or moral agent. And this element is supplied by Taylor's poems, which even take the form that Loyola recommends—"a colloquy to Christ our Lord."

To bring this consideration closer to home, we can see that the purposes stated by Taylor himself in the *Christographia*—to analyze Christ, take his example to heart, and praise it in sparkling songs—parallels the purpose of the formal meditation described by both Catholic and Puritan theorists. In performing publicly in the sermons the early stages, namely the intellectual analysis, Taylor's rhetoric remains earthbound for very good reasons, the most important of which is the strict necessity to convince the reason and to supply the understanding, according to the demands and limits of these faculties. As a consequence, Taylor's prose contains many subtle distinctions couched in highly technical and abstract diction; forced, for clarity's sake, to avoid any indirection, he not only reduces schemes and tropes to a purely decorative function but even avoids pronominal reference. The resulting repetition of nouns and phrases and the undeserved complexity of statement are anything but pleasing and often defeat his very purpose (see p. 40), although they are obviously designed to maintain fine distinctions and unambiguous reference.

Equally obstructive to elevated prose are the clumps of biblical citation used to support the propositions. Intellectual though he was, he believed, like his learned colleagues and his congregation, in subordinating reason to Scripture. The doctrinal treatment of Sermon II, for example, begins with "What need any other proofe than this? The Spirit of God doth plainly assert it *in terminis*, and therefore it is as good as an hundred proofes, as to the truth of it. Yet this truth is not so lean, as to be mentaind by one Single Testimony of the Spirit" (p. 38). Then follows a series of scriptural citations. Taylor rarely bothers to relate these to his point explicitly.

Such concessions to the ratiocinative part of the meditation account for the "dry and cold spirit of syllogistic disputation" characteristic of Taylor's sermons, and are only occasionally transcended for any sustained length of time, as in Sermon VII, the best of the *Christographia*. But after the dryness of the doctrinal considerations of Christ's properties and qualifications, the will is constrained to call up admiration, love, and praise. Thus the Meditations stand as a kind of antiphon to his own exhortations, and so constitute the end of the meditative process. Indeed, Taylor often seems to be preaching to himself, as Baxter recommended the exercitant do. "O Soule," he exults, "Consider what a Spring of Comfort here is for thee to wash away thy feares, and Sorrows in" (p. 227). Even his reproof is sometimes addressed inwardly, and Taylor challenges, "But goe toe, Soule, is it thus with thee alas! What dost thou think of this truth of ours . . . ?" (pp. 392-393). To a question such as this the answer has already been given, and so Taylor's response in Meditation 53 is in large part a personal affirmation of the doctrinal proof.

Insofar, then, as the poems wonder at, praise, or honor the excellences of Christ—according to the exhortation of the sermons—they are prone to repeat the more significant parts of the doctrine. Because they are so closely related to the sermons, and because sacrament-day sermons had one dominating subject month after month and year upon year, it is clear why the poems, in both tone and idea, are so consistent. But the sermons contribute to the Preparatory Meditations much more concretely. Consider, for example, the sermon for August 31, 1701, the first of the *Christographia*, and then Meditation 42, Taylor's poetic response to the

sermon. After demonstrating the singular work of God in preparing a human nature suitable to be joined to himself in the person of Christ, Taylor exhorts his congregation and himself to three duties: to esteem Christ's body; to honor, praise, admire, and set their hearts on God for having so honored the human nature; and to imitate Christ. The first of these duties is apparently the point of departure for the poem, since Taylor, in urging a high esteem of Christ's human nature, points out that just as saints "finde it their Eternally enriching Pearle of Supervaluable Price," so should those who aspire to sanctity "Love it, prize it, esteem it" (p. 30). Similarly, Meditation 42 begins with this notion of Christ as a valuable object, echoing in the first line the words "prize" and "price." The entire first stanza is built upon an image suggested by these words: the poet is contrite, apologetic; his Lord seeks money or payment due him, but the poet has wasted his purse on worldly toys.

Stripped of images, the underlying argument of the poem follows the argument of the sermon very closely. The primary idea of lines 7 through 24 is purification, necessary to the preparation of Christ's human nature. Similarly, the sermon states that the materials of Christ's body must be "purged from all inclination to any Vice, or Sensuall motion disordinat. For these Materialls flowing from Fallen and Sinfull nature, had in them, as Such, the Same inclinations to vice, tho' perhaps weaker, as all others have, and now this preparation doth purge away all Such Inclinations" (pp. 13-14). Once the swarms of enemies of the Lord are defeated, the trash burned away, and the quarters scoured, the next step is to man the castle with stout graces. "The Materialls being thus prepared the Humane Soule is now infused in its entring into its Essence, and so here is now in this juncture an accomplishing the Whole with the Effusion of Sanctifying Qualifications upon the Whole Nature, whereby it is made positively holy: full of Grace" (p. 14). The poem's gibbeting of peeping thoughts (lines 17-18) may echo the sermon's idea that the materials of such a body must be prepared *before* it is joined to a rational nature. Taylor clarifies this notion: "Fallen Nature is not Sinfull Nature before it is Rationall nature. The Materialls of the Humane Body are not Humane Nature *in factum esse*, but onely *in fieri*, not made, but in making, and so are not rationall while Such, nor can be accounted Sinfull" (pp. 12-13). Thus the consequences of original sin are eluded.

Once purified and stocked with grace, the wealthy case that is Christ's body encloses "the Whole Nature."

In stanza 5, as in stanza 3, the poet prays that his whole might benefit from the graciousness shown to Christ's human nature. In both petitions or wishes the "Wealthy Case" has been a-building—first a castle and then a palace. In stanza 4 this suggestion coheres in the statement, "Thy Body is a Building all like mine, / In Matter, Form, in Essence, Properties" (lines 31–32). Taylor points out early in the sermon that the body of Christ "is a building 2 Cor. 5. 1., as well as ours and the Materialls must be had" (p. 11). And even earlier, in the opening of the text, he indicates that the word for *body* in Greek, used in this instance as "a Synecdochy [,] is to import Compleate Humane Nature in both the Essentiall parts and properties thereof" (p. 8).

Often, as in the next lines, the poetic summary slights necessary information that the sermon supplies: the Lord's body, "tho' not Godded, next to th'Godhead lies." In the use by way of information Taylor expands the statement and makes it more precise: "Oh! then how is mans nature hereby advanced, when a body is prepared of it for the Son of God? Higher it cannot be, unless it could be deified. Created nature Cannot be Deified: but Humane Nature is advanced as Nigh to Deity, in its Union unto the Deity in the Person of the Son of God, as Created nature can be. Here then is unspeakable advantage brought to our nature in that God prepares of it a Body for his Son" (p. 25). The sermon tells us why the Lord's body is not "Godded"; it is created. And the same passage affirms that this very body, or human nature, lies next to the Godhead. Lines 35 and 36 contain the only statement regarding the personal union of the human nature with the Godhead, and while the statement is explicable without the sermon, the sermon clarifies and stresses the importance of the point itself, the logic of its position, and the reason for the poet's being honored above the angels. Taylor here commands the angels to give place. "The brightest Glory, the Highest Seate in the Kingdome of Glory, the Fairest Colours in the Scutcheon of Celestiall Honour, belong to my nature and not to yours." Not only does the poem fail to convey the full idea of the sermon, but because of the compression of the verse the sermon is at this point less prosaic than the meditation. This dryness, in fact, has been

recognized as one of the major failings of Taylor's poetry.³⁷ But the unpoetic lines that invade the Meditations do not arise entirely out of didactic impulse; they result also from the necessity of maintaining the sermon's fine distinctions. Line 36, for example, states, "Thy Person, and my Nature do Unite." The distinction between Christ's person and man's nature is a significant one, and if the poem is going to employ this point of doctrine—certainly the most important concern of the Christographia—it must make the distinction clear.

Already honored above the angels by virtue of this common nature with Christ (lines 35–36), Taylor does not forget that his own nature, not prepared like Christ's, is still burdened with trash or worldliness. In lines 37–40 he offers his own "dusty thing" to the Lord as a gift. The figure of Christ's washing this nature is a thoroughly conventional one, although its likeness to laundering in Taylor's expression may have been suggested where Taylor, pointing to the beauty of Christ's human nature, informs us that "it is not as a Contemptable thing, but a thing to be Contemplated by all. Its not as an old Clout, nothing to be regarded" (p. 24). By contrast the poet's nature is thus contemptible—a distinction that Taylor does not maintain so clearly in the sermon. This acknowledgment of Christ's beauty and his own unworthiness, and the poet's thanks to the Lord for accepting his nature, appear almost as a response to the reproof that would befall the poet if he did not so honor Christ.

To slight Christ's humanity would be to act as if it were not important, as if "the Curse of the Law was but a Scarcrow [*sic*], or a Bug-Bare to awe Children, or Fooles" (p. 28). Not so, says Taylor. Without Christ acting as a redeemer, the curse of the law—everlasting damnation—would most certainly be exacted from all men. None can be saved without Christ. But only through Christ's human nature can the works of redemption be carried on (p. 29). For this reason "all the Outlets, and Streams of Pure and all Refined Love, and Esteem in the Souls of the Children of men are to be poured out upon" that nature.

This outpouring is what Taylor attempts in the last stanza, where he humbly petitions again to be purified, emptied of sin and filled

37. *Ibid.*, p. 166.

with grace, as in the early stanzas of the meditation. But he also requests that while he yet remains alive, his heart may be taken up to Christ. As before, the sermon provides the precise meaning of the poetic expression. As we are honored by Christ's love for us, so we owe honor to him:

But however we cannot honour God more nor express our advancing of his name better for his honouring us so highly, than by imitating Christ's Living in our Nature. . . . To Honour him with our mouths in professing of him, is a duty we owe to his name. But this Honour without the Heart is but a vain shew: but where the Life runs according to the Example laid before us in his Life, we then express the inward honour of our hearts in the best way. Oh! then let us honour him thus. [p. 32].

The duty of imitating Christ's life would hardly be inferred from the poem alone. Taylor's mere "take / Up while I'm here, my heart to thee above" (lines 45-46) will not warrant the inference; yet it appears inevitable, when the sermon is seen to be so intimately connected to the poem, that Taylor is praying to be able to imitate Christ's life. There is no higher honor: hence the meditation aims to "stir us up to Honour, and praise, to admire, and ever set our hearts on God, and Christ, who hath so Highly honoured and advanced us" (p. 30). This Taylor has done in Meditation 42, and this he promises the Lord he will continue to do.

Matched in this fashion, sermon to poem, the sermons seem to explicate the poems. Occasionally they supply information necessary to an accurate understanding of the poetry; sometimes they only enrich the understanding by encouraging other lines of inference. Frequently the central image of the poem appears to have sprung from the sermon, as in Sermon IV, where Christ is pictured as a storehouse, a market, a bank, and a treasury, all of which contribute to the "Sparkling Treasury" of Meditation 45. Likewise, in Sermon V, opening the text "The Fulness of the Godhead dwelleth in him bodily," Taylor suggests that "dwelleth" imports "As an inhabitant in its habitation." The accompanying poem follows the sermon in making this suggestion a dominant part of its imagery. At times he ignores the mental discourse of the sermon and produces ideas and images only superficially traceable to the sermon. In only one poem

of the group, however, does he completely ignore the sermon (except for a most general relation to the doctrinal statement). This is Meditation 52, a good poem, which after an opening concession to the doctrine moves away from it in a series of images bearing little relation to Sermon XI. Taylor's peculiar brilliance, which sets him apart from the terrible glare of Wigglesworth and the warm personable glow of Anne Bradstreet, originates in those passages of his verse which transcend the rational strictures of the sermons. Because the sermons have influenced the style, as well as the sense, of the poetry, often a poem concedes to reason when it might more happily court the fancy. The result is the major failing of the Meditations as poetry—valleys of dullness, through which Taylor sometimes plods like Christian sinking in the mire. But whether for bad or good, the Christographia sermons demonstrate that the motive, inspiration, ideas, and logic of the Meditations have their source in Taylor's preaching.

The one to one relationship of sermon to poem is not the end of the story. Consider the third and fourth stanzas of the Meditation we have just examined. Purification, expressed in military terms as a "scouring of quarters," does not appear in Sermon I. But eight weeks later, in reflecting upon the necessity of subduing the soul, of subjecting it to Christ, Taylor wrote: "this Worke cannot be carried on but by Godhead power. For the Battle must be fought, where the Enemy is quarter'd, and that is in the heart. You see they are Enemies in the minde. So the Carnall minde is Enmity. . . . Now then the Enemies to be Slain are the inhabitants of the Heart. The Rebels are quarterd there. . . . But now he that shall Scoure these quarters, must be the Heart Searcher, and this is God alone" (pp. 60-61). Here the image, apparently taken from the suggestion of Meditation 42, is worked out more explicitly and given scriptural sanction.

We have also noticed that line 35 of Meditation 42 is considerably more prosaic than the equivalent expression of Sermon I. The poem merely states, "This honour have I, more than th'Angells bright," while the sermon reads, "Oh! admirable. Give place ye holy Angells of Light. Ye Sparkling Stars of the Morning. The brightest Glory, the Highest Seate in the Kingdome of Glory, the Fairest Colours in the Scutcheon of Celestiall Honour, belong to my nature, and not to yours" (p. 25). Four months later, in Sermon III, Taylor

states the same idea simply and unemotionally (pp. 94-95). The accompanying poem, however, puts it this way:

You Holy Angell, Morning-Stars, bright Sparks,
Give place: and lower your top gallants. Shew
Your top-saile Conjues to our slender barkes:
The highest honour to our nature's due.

[Med. 44, lines 37-40]

The progression of attitude and images from Meditation 42 to Meditation 44 seems significant until we recall *The Experience*, dated early in 1683: Taylor, sensing his nearness to the Lord, announces,

I'le Claim my Right: Give place ye Angells Bright.
Ye further from the Godhead stande than I.
My Nature is your Lord; and doth Unite
Better than Yours unto the Deity.³⁸

What we have here, therefore, is not merely a movement of idea from Meditations 42 to 44 but evidence that there is a constant interaction, growth, accretion of meaning, and variety of application in Taylor's images from the very outset of his Meditations. Moreover, the *Christographia* testifies to a reciprocal influence between the imagery in the sermons and that in the poems—what Taylor would have called “a mutuall Inbeing One in the Other and a mutuall Compleating one of the other.”

The consistency of the imagery, the regularity with which it recurs in the Meditations, makes it difficult to trace the images profitably. The repetition reflects the rigorous persistence at the heart of Taylor's character, the relentless sense of duty that motivated the poetry. It indicates also that his doctrinal interpretation changed very little, at least after 1680. For the literary historian it is unfortunate that the structure and emphasis of the poems and sermons are not more congruent. If they were, he might reconstruct an outline of Taylor's sacrament-day preaching from the time of the earliest Meditations. But the Meditations have another order of being: they are poetry, often excellent poetry, and for that sake it is well that they defer to the logic of rational discourse only in places. Then, too, as the expression of love and joy, honor and

38. *Poetical Works*, p. 124, lines 19-22.

admiration, they transcend the necessarily earthbound sermons. That the poems will reflect the major tenets of faith from the earlier sermons may be expected (as we have seen them do from the *Christographia*), but there is no clue to the method by which these tenets were explicated and developed in the prose, no scheme by which to infer the organization of the doctrine and first use.

But if the poems tell us little about Taylor's sermons, the sermons tell us a great deal about the poetry. They were the occasion, the reason, the impulse, and the source of the poems; had they all been preserved as has the *Christographia*, they would constitute a working notebook of considerable value. The *Christographia* alone bears witness to Taylor's sense of duty, as he observed it in his *Meditations* throughout forty-four years of his ministry. Since the poems grow out of a duty that involves self-denial and the rejection of carnal attachments, it should not be surprising that they reveal so little of Taylor's worldly life; his sermons are equally nonpersonal. Both are directed toward one beloved object—Jesus Christ—and their temporal distractions only vivify that object. Taylor's poetry may, consequently, be a restricted poetry, but its limits enhance the brilliance of its execution.

The *Christographia*, finally, is in itself a notable statement of the unity of Taylor's faith, the strength of his reasons. More largely, it is a tribute to his humanistic view of Calvinism—a positive and optimistic view that affirms Calvinistic doctrine without succumbing to the morbid psychology that popularly accompanied it. The peculiarity of his position gains definition if compared with Increase Mather's *The Mystery of Christ opened and applyed in several Sermon, Concerning the Person, Office, and Glory of Jesus Christ* (Boston, 1685). As its title indicates, Mather's book is very similar to the *Christographia* in subject and approach, in its choice of texts and arguments, and in its conclusions. Mather agrees with Taylor even to the point that in Christ's assumption of humanity man is elevated to a position higher than the angels.³⁹ But the statement rings hollow when Mather makes it. It fails to convince us, and it probably did not completely convince him; he recoils immediately to the security of the doctrine of total depravity.

39. Increase Mather, *The Mystery of Christ opened and Applyed in several Sermons, Concerning the Person, Office, and Glory of Jesus Christ* (Boston, 1685), pp. 102, 110.

By contrast, Taylor's deep faith in the superior excellence of human nature in God's creation because of its juncture with the person of Christ, and his reasoned optimism resulting from this faith, made him an artist. But as the portrait of Christ is drawn out at length, with the precision of a Dürer, in the *Christographia*, Taylor himself, as he knew saints and angels did, returned thanks and honor to the power that made him a poet, not only in sparkling songs of praise but even more heartfully in a life modeled after the example drawn by his own pen—a teaching life, devoted to a people in the wilderness.

A Note on the Text

John Hoyt Lockwood states that according to tradition Taylor "left no less than a hundred volumes which he had transcribed and bound with his own hands." The accuracy of the tradition is uncertain, but the unique manuscript copy of the *Christographia* (Yale MS Z17.201, presented by Henry W. Taylor in 1883) seems to support Lockwood's description of Taylor's industry. The volume is crudely bound in vellum, which is now quite dark; the binding is blind-pointed and shows a faint impression of lettering—perhaps the title—on the front cover. The vellum is stitched and glued to paper board made from discarded gatherings of Taylor's poetry and notes, suggesting that the binding is Taylor's own.

Except for the first gathering, conjunctive leaves indicate that the book consists of folios in twelves, each containing a single sermon. The first leaf is unnumbered and has the title on the recto as follows:

CHRISTOGRAPHIA, / or / A DISCOURSE toching Christs Person, /
Natures, y^e Personall Vnion of y^e Na= / tures. Qualifications
& Operations / Opened, Confirmed, & Practically im= /
prooved in Severall Sermons delivered / vpon Certain Sacra-
ment Dayes / vnto y^e Church & people of God in / *Westfield*

Somebody has placed a breve over the O in *CHRISTOGRAPHIA*, in pencil. It appears to be a recent addition. Midway on the title page a hand other than Taylor's—probably nineteenth century—has added "15 Sermons" in pencil. The verso of this leaf is blank.

The second leaf is apparently the second of a gathering of eight sheets folio; it is numbered "(1)" on the recto and the pagination proceeds in due order through the gathering to page "(28)"; a preceding leaf (blank?) has disappeared. This gathering includes the first sermon of the *Christographia*, dated October 26, 1701. The pagination is continuous through the next three gatherings to page "(100)," after which it ceases, the tops of pages lost by cutting or wearing to the first line of the text. The second gathering is also separately paginated (in the top outside corner, both recto and

verso) from page 1 through 24. This sermon is marked "*Sermon 2^d*," although it is dated August 6, 1701. The sermon is therefore out of place, and internal evidence as well as the date of the corresponding meditation indicates that it should appear first, as it does in this edition. The sermons are numbered correctly, then, through Sermon VIII (page [173]), after which the sermons are unnumbered. The last sermon has at the top of its first page "Serm. 15" in a hand not unlike Taylor's; but since the mark is in pencil, and since the sermon is actually the fourteenth, the mark is probably a recent miscalculation. The dates of the eleventh and twelfth sermons in the manuscript are in reverse order. Taylor calls attention to this by noting at the top of the sermon dated June 13, 1703, "This Sermon should follow that that follows it" (p. [245]); and at the top of the sermon dated April 11, 1703, he adds "This Sermon is misplaced and should stand before that before it" (p. [269]). In the present edition these sermons have been rearranged according to Taylor's instructions.

The irregularity of water stains and of the wearing of edges, the confused order, the separate pagination of the second gathering, and the different paper used for Sermons VIII through IX and XII through XIV all indicate that the sermons were probably copied separately, perhaps circulated separately, and later gathered and bound as the *Christographia*. The small number of errors and revisions, both scribal and stylistic, suggests that these are fair copies, bound after the last of the sermons was composed (October 10, 1703) and some time before extreme age made Taylor's hand as shaky as it became after 1725. It would appear that at the time the book was bound Taylor made occasional revisions, supplied first lines that had become obliterated, and wrote over letters and words that had faded or become stained. The shade of ink in which these corrections were made appears consistent throughout all the sermons, and so points to a total revision at one time; the changes are recorded in the notes to the present edition.

Because the *Christographia* was never published, and because this manuscript is the only one known, the present edition is based exclusively upon it. I have largely followed the Anglo-American Historical Committee's "Report on Editing Historical Documents" (*Bulletin of the Institute of Historical Research*, 1, 1923, 6-25). The following modifications of the report have been admitted:

abbreviations have been extended except for those indicated by an apostrophe, as in *tho'* and *altho'*. Taylor's abbreviations are *bec.* for because, *Chch* for Church, *sd* for said, *y^e* for the, *y^{er}* for their, *y^m* for them, *y^t* for that, *y^y* for they, *w:^{ch}* for which, *w:ⁿ* for when, and *w:th* for with. The sign *p* is used to designate *per* as in *prop* (proper) or *pro* as in *ppriety* (propriety) or *par* as in *ap t* (apart). The sign *g* is often a shortcut for *or* and *our* spellings as in *hon g* (honour). *C* is regularly extended to *etc.* In biblical citations *C.* and *Ch.* stand for Chapter; because they are in such citations, they have been permitted to remain abbreviated. Lastly, Taylor uses square brackets and parentheses interchangeably; this edition transcribes the brackets as parentheses and calls attention to such changes in the notes. Taylor's Latin is also italicized in this edition.

The punctuation has been altered only when certain irregularities in the manuscript obscure the reading or make it unnecessarily difficult. All such changes are noted.

The spelling has not been modernized, but frequent irregularities amounting to scribal errors that would impede reading have been corrected in accordance with Taylor's ordinary practice. Such changes are always noted. Taylor makes frequent but inconsistent use of the macron; in every case I silently omit it and regularize the spelling accordingly. Capital letters have been observed, although there is some question regarding Taylor's capital *S*; Donald Stanford makes the choice of lower-case or capital *S* an arbitrary one. To avoid caprice, the practice of this text is as follows: if the down stroke of an initial *s* clearly extends below the line and is more straight than curved, it is recorded as lower case. If on the other hand the down stroke is clearly curved and meant to terminate on the line, it is recorded as a capital. Taylor normally uses *v* initially and *u* medially; I have modernized.

Finally, although Taylor's numerical divisions have been recorded, it is not always clear in the manuscript whether he intended that they be indented. These divisions have been brought to the margin in all cases. The numerals are uniformly followed by a period. Indentation in all other instances is clear, and so followed. Taylor uses catch-words irregularly; attention is called to them in the notes when their use results in a confused or inconsistent reading. The following signs have been incorporated: square brackets enclose all conjectural or uncertain readings, as well as the extension

to Taylor's pagination. When anything has been wholly supplied by the editor, it is both enclosed in square brackets and italicized. Lacunae are indicated by the word "lacuna" enclosed in square brackets. Lacunae of more than one word are identified in the notes with an approximation of their length.

The text of the Meditations in this edition follows the manuscript in the Yale University library, with all changes made on the same principles employed for the Christographia. All changes are recorded in the notes. Variant readings from Stanford's 1960 Yale edition are also recorded in the textual notes, where the initial S represents Stanford.

Taylor's Greek makes use of characters no longer employed in printed Greek; moreover the Greek in the manuscript is mostly illegible. This edition therefore modernizes the Greek characters, but does not knowingly alter the spelling when it is legible in the manuscript. Taylor's Greek references to the Old Testament have been checked against the text edited by Leandri Van Ess, *Vetus testamentum graecum juxta septuaginta interpretes* (Leipzig, 1824); those to the New Testament against Brooke Foss Wescott's and F. J. A. Hort's *The New Testament in the Original Greek* (New York, Macmillan, 1936). Taylor's Hebrew is pointed, but the pointing is not always legible; it has been checked against *The Holy Scriptures According to the Masoretic text* (Philadelphia, Jewish Publication Society of America, 1955).

CHRISTOGRAPHIA.

or

A Discourse to [u] ching Christs Person,
Natures, the Personall Union of the
Natures, Qualifications, and Oper-
ations Opened, Confirmed, and Practi-
cally improoved in Severall Sermons
delivered upon Certain Sacrament Dayes
unto the Church and people of God in

Westfield

Meditation 42. Heb. 10. 5. A Body hast thou prepared mee. σώμα δέ κατηρτίσω μοι.

I fain would prize thee, Lord, but finde the price
Of Earthy things to rise so high in mee
That I no pretious matter in my choice
Can finde within my heart to offer thee.
The price of worldly toyes is grown so deare 5
They pick my purse. Thy Gaine is little there.

But oh! if thou one Sparke of heavenly fire
Wilt but drop on my hearth; it holy flame
Will burn my trash up. and refin'de desire
Will rise to thee in th'Curlings of the same, 10
As Pillars of Perfumeing incense rise,
And Surges bright of Glory, 'bove the Skies.

Oh! that my Soul was Walled round about
With Orient Pearle fetcht out of holy Mine.
And made a Castle, where thy Graces stoute 15
Keep garison against my foes and thine.
Then they each peeping thought, Sent Scout of Sin,
Would quickly take, and gibbit up therein.

But oh! the Swarms of enemies to thee
(Bold Sawceboxes) make in these quarters spoile. 20
Make insurrection 'gainst the motions free
Of thy good Spirit: Lord, come, Scoure the Ile
Of these and quarter here each flourishing grace:
The Whole will then be in a Wealthy Case.

Thou for this end a Body hadst preparede. 25
Where Sin ne'er Set a foot, nor Shewd its head,
But ev'ry grace was in it, and Well far'de.
Whose fruite, Lord, let into my heart be shed.

¹⁰ *thine.*] MS *thine* ¹⁷ *Sin,*] MS *Sin* ²² *Scoure*] S *scoure* ²⁸ *grace:*] MS *grace*
²⁷ *it, and*] MS *it. &*

Then grace shall grace my Soule, my Soule shall thee
Begrace, and shall thy gracefull Palace bee.

30

Thy Body is a Building all like mine,
In Matter, Form, in Essence, Properties:
Yet Sin ne'er toucht it, Grace ne'r ceast in't' Shine.
It, tho' not Godded, next to th'Godhead lies.
This honour have I, more than th'Angells bright,
Thy Person, and my Nature do Unite.

35

Oh! Thanks, my Lord, accept this dusty thing:
If I had better, thou should better have.

I blush because I can no better bring:
The best I do possess, I for thee save.
Wash in thy blood, my gift till white it bee.
And made acceptable to God by thee.

40

In humble wise, I thee implore to make
Me, what thou, and thy Father ever love.
Empt me of Sin: Fill mee with Grace: and take
Up while I'm here, my heart to thee above.
My Soule Shall Sing Thanksgiving unto thee,
If thou wilt tune it to thy praise in mee.

45

³⁴ *tho'*] *S* though ⁴³ *wise, I*] *S* wise I ⁴⁷ *Shall Sing*] *S* shall sing ⁴⁷ *thee,*] MS
thee.

SERMON I¹

Heb. 10. 5. A Body hast thou prepared mee.

The Old Serpent that sought the ruin of mankinde, and the dishonour of God, by drawing our first Parents into Sin, Still Seekes the destruction of both by Suggesting false Conclusions against the remedy, that Grace hath provided for the recovery of both. And therefore athwart all Scripture discoveries of our Blessed Lord Christ, doth hee in his temptations, perniciously describe him, as the object of Faith unto poore Sinners, whom he imposes on, to receive him into their Creed, onely in the Colours that he layes upon him in his descriptions. And hence Some have denied his Godhead, or Divine Nature; as the Old Ebionites² asserting him to be *Ψίλος άνθρωπος* a mere man. Against whom the Apostle John wrote the Gospell, that bears his name, asserting in the first verse of it his eternity, and Divinity, Saying, In the beginning was the word and the word was God: and the Word was with God. And Ebions Coleworts, were boild, and perboild over by the Arians³ Who deny him to be of the Same Substance, or Godhead, with the father. And this torrent overflowd at once, almost the Whole Surface of the Christian World. Others have denied the Manhood of Christ: or his Humane nature, as the Marcionites,⁴ etc. asserting the Body of Christ to bee Spectrall or Phantasmicall: as an imaginary body onely, and not a reall body. The one makes an Insufficient Saviour: and the other makes Christ no Sufficient Saviour: and the Profession of both is but according to Satans description.

10

20

² *Sin, Still*] MS Sin. Still ³ *both by*] MS both. by ⁵ *both. And*] MS both. & ¹⁸ *father. And*] MS father. & ²¹ *Marcionites*] immediately followed by "Saturninus, Busib"; both names have been struck through. ²¹ *asserting*] MS assertings ²⁴ *Saviour: and*] MS Saviour. &

Now Seeing both these Doctrines of Divells, have as Evill Weeds so abundantly flourished in the over rank Soile of the last age, tho' not in express terms, yet in express Contempt of that Christ, that was born of the Virgin Mary, and Suffered at Jerusalem, under Pontius Pilate: advancing a Christ within as the onely one, which in the best acceptation never ascends above *Lumen Naturae*, but for the most part is the descending *ἐξουσία τουοκότους*, upon their hearts, I have thought a familiar Vindication of the Necessity of both Natures in the Person of the Redeemer [30] and of that individuall, and Single Manhood of the Lord Christ that was born of the Virgin Mary, and Was Crucified under Pontius Pilate at Jerusalem, and as absolutely necessary unto Salvation, a Singular antidote against this Poison. And for this Cause have I now cast my thoughts on this portion of Scripture read unto you.

Our Apostle in this Chapter layes before us the insufficiency of Legall rites, and Sacrifices for the doing away of Sin in that they were Shaddows, and not so much as the Image, of the things they imported. Hence a necessity followed of their Weakness, and of the accomplishment of them in time by the taking place of that good thing in which the Efficacy lay. Now what that was, he intimates in our text, in that God had not respect unto them, but unto the body of his Son, which he had a design upon, to prepare instead of them, and for this our Apostle brings the testimony of Prophecy for it, thus: Wherefore when he cometh into the World he saith, Sacrifice, and Offering thou wouldst not, but a body hast thou prepared me.

Therefore in the verse we are to Consider two things:
1. A Certain Confession of Something made by Christ unto the Father set down with the time when it was made. Thus, When he cometh into the World, he Saith. Now this is Christ that Spake, who was the person spoke of in the last verse of the former Chapter, and passt from unto a treating about Sacrifices, etc. in the beginning of this Chapter till this verse

³³ *Naturae, but*] MS *Naturae*. but

³⁴ *hearts, I*] MS hearts. I ³⁸ *Jerusalem, and*] MS Jerusalem. & ⁴⁰ *Poison. And*] MS Poison. & ⁴¹ *you.*] MS you ⁴⁵ *Hence*] MS hence ⁵¹ *them, and*] MS them. & ⁵² *thus: Wherefore*] MS thus Wherefore ⁵⁵ *things:]* MS things

⁵⁷ *made. Thus*] MS made thus ⁵⁹ *Spake, who*] MS Spake. who

is arrived at, and in it there is a returning to him again, and bringing him in Speaking to the father thus, but how doth it appeare that he Spake thus, when he came into the World: Seing it is not in the Prophesy? Its true it is not there. Yet the Apostle by the Spirit of God doth attest it to be then Spoken and to evidence the Same, he goes on in the Prophesy Saying, Burnt offerings, and Sin Offering hast thou not required; then said I, loe, I come. In the Volumn of thy book its writ of me, etc.

70

2. The Matter Confessed, set down with respect unto Gods Will:

1. Negatively. Thus, Sacrifice and Offering thou Wouldst not, for tho' he wild them, yet not as things that could or should by their own vertue expiate Sin, but onely as Shaddows, and types of what should.

2. Affirmatively. Showing what the Father designed in their Stead Should do it, thus: But a Body hast thou prepared mee, viz, to be an Expiatory Sacrifice for Sin, for tho' that is not expressed yet that is implied, in that the Sacrifices, and Offerings are put away, and it is accepted. [31] But now for the words, we may Consider in them, 1. The Persons brought in as Agent, and this is the Father as spoken to, thou, and as Object acted for, and this is Christ, thus a body hast thou prepared me. 2. The Worke of the Agent wrought for the Object. This is a Prepared Body. Thou hast prepared a Body for me *κατηρτίσω*, *compono pono, perficio, Coagmento, juncturas laxatas adjungo*. It properly imports to make Compleatly, intirely, exactly, and perfectly, so as everything exactly is framed, and rightly joyned: Sometimes it is renderd mending as Matt. 4. 21. Mar. 1. 19 *καταρτίζοντας τὰ δίκτυα* mending their nets, but perhaps there it may note not the repairing old ones, but making new. Yet it is used to make the Soule to come perfectly off from Sin Gal. 6. 1. *καταρτίζετε* restore him

80

90

⁶⁵ there. Yet] MS there Yet ⁶⁸ Saying, Burnt] MS Saying. Burnt

⁶⁹ required; then] MS required, then ⁶⁹ come. In] MS come in

⁷⁰ me, etc.] MS me. etc. ⁷² Will:] MS Will ⁷³ Thus] MS thus

⁷³ not, for] MS not. for ⁷⁵ Sin, but] MS Sin. but ⁷⁸ thus: But] MS thus But

⁷⁸ mee, viz] MS mee. viz ⁷⁹ Sin, for] MS Sin. for ⁸² them, 1.] MS them. 1.

⁸⁰ Object. This] MS Object. this ⁸³ adjungo. It] MS adjungo. it

⁹² nets, but] MS nets. but

that was overtaken with an Errour. Here in our text it notes the whole Operation of the Father in making a Body Exactly, and perfectly fit for his Son. A Body, σῶμα by a Synecdochy is to import Compleate Humane Nature in both the Essentiall
 99 parts and Properties thereof. Yet because the greatest part and extraordinary operation about this Work was laid out upon the body, and in that the Body Supplied the place of the Sacrifices, and was offered to God being Slain, its said a body is prepared. Now this the father prepared and fitted for his Son. Thou hast prepared me a Body (κατηρτίσω the second person of the first Aorist of the Middle voice).

But it may be Said, in the Prophesy Ps. 40. 6, it is thus. Mine Eare hast thou Open'd: and not a Body hast thou Prepared me.

10 Solution: Yet the intent, and meaning is all one and the Same. For

1. The Seventy Elders of the Jews being Sent to translate holy Scripture into Greeke for Ptolemeus Philodelphus King of Egypt,⁵ we need not doubt, but they, who knew the meaning of the phrase in their own tongue, rendered it in Greeke according to the meaning of it in the Hebrew, and they render'd it σῶμα δὲ κατηρτίσω μοι as it is here in our text.

2. The Spirit of God in our text using the Same words that the Seventy Elders translated the Prophesy into, doth make
 20 the Same to be of Equall Authority divine, as the Hebrew text is. Hence

3. Touching the meaning of the Phrases in both. As for the Psalm mine eare hast thou open'd כָּרִיתִי *fodisti*, dug, or *Comparasts* prepared. Some learned men ajudge there is a respect had to the Servant that chose to abide always with his Master, whom his Master takes and boars his eare threw with an awle Exo. 21. 6, as a note of Constant Servitude. And because this rite as a note of a perpetuall Servant was little or nothing known among the Grecians, the Seventy translate the phrase

³⁷ *Body*,] MS *Body*. ² *body*, and] MS *body*. &

⁴ *prepared. Now*] MS *prepared Now* ⁶ *voice*).] MS *voice*) ¹⁷ *as it*] MS *as*, it

²³ *fodisti, dug*] MS *fodisti dug* ²⁵ *chose*] MS *choose* ²⁷ *6, as*] MS *6. as*

²⁷ *Servitude. And*] MS *Servitude*. &

thus, a body hast prepared me, as a phrase better known
 amongst them, to Signify Service to be done. Further, the
 Word sometimes is render'd prepared, as 2 Kin. 6. 23, and
 the [32] Eare being the matter prepared, or opend, doth also
 proove the bodies instrument to receive the Law of God,
 which the Body is to attend upon, and Carry on. Hence the
 Phrase must needs import a Body devoted unto Gods Service,
 and So is the Same plainly held out by the Greeke Phrase:
 thou hast prepared me a body for thy Service. Hence we see
 tho' the Phrases differ, the intent is the Same. And now I
 come to what I intend from them and that is this Doctrinall
 Conclusion:

Doctrine. That God the Father hath prepared a Body,
 or an Humane Nature for Christ.

You see here Christ asserts this to his Father Saying, thou
 hast prepared mee a Body. And for this end might I produce
 all those Scriptures, that Speake of Christ as a man, and as
 having Flesh and bones, and of Life, and Soule, which are
 multitudes, as of his being pierced Naild, buffited, Scourgd
 Spit upon, having his hair plucked off, and the like: but I
 will not linger here, but to the matter in hand.

First. When did God prepare a body for his Son?

Solution: 1. *Ab Aeterno*. Before the World was.

And this preparation was made in the Eternall Purpose and
 Decree of God. Hence in the Person of Wisdom, you have
 Christ thus Speaking Pro. 8. 22. 23 The Lord possessed me
 in the beginning of his way, before his Works of old. I was
 set up from everlasting, from the beginning, or ere the Earth
 was. This Setting up was not onely in his Eternall Personality
 in his Divine Nature: but also in [the] Eternall Purpose, did
 he constitute him a Compleate Redeemer, in the Natures Es-
 sentiall to his Worke, and therefore in the Humane Nature
 (Decretive) in his Holy all wise purpose. And truely had it
 not been now prepared, it could never have been effected:

³² 2 Kin. 6. 23, and] MS 2 Kin. 6. 23. &: unidentified.

³⁵ Phrase: thou] MS Phrase. thou ⁴¹ Conclusion:] MS Conclusion

⁴⁵ Body. And] MS Body. & ⁴⁷ Soule, which] MS Soule. w^{ch} ⁴⁸ plucked] MS
 pluck ⁵⁰ here, but] MS here. but ⁵³ And] MS & ⁶¹ Worke, and] MS Worke. &

Seing Gods Works done in time are but the Execution of his Eternall Decrees. And hence God from the beginning did foreshew this matter Gen. 3. 15. The Seed of the Woman (i, e, the Humane Nature of Christ, hence he was to have a body formd) shall bruise the Serpents head. So Isa. 7. 14, and 9. 6. So C. 52 13. 14. C. 53, *per totum*.

70 2. *In tempore*. When his Humane Nature was Conceived by the Power of the Holy Ghost in the Womb of the Virgin. Lu. 1. 35, the Holy Ghost shall come upon thee, and the power of the Most high shall overshadow thee. Therefore that holy thing that shall bee born of thee, shall be called the Son of God. Now God did wonderfully prepare Christ a body. Gal. 4. 4. When the fulness of time was come God sent forth his Son, made of a woman, Who saith fearfully and Wonderfully was I made, Ps. 139. 14. [33] According
80 as God had portray'd, and laid out in the fair Colours of the decree Christs Humane Nature, So did he proceed in the Execution of this Decree in Preparing, forming, and completely making the Same.

Secondly. How did God Prepare Christs body, or Humane Nature? In what proceedings doth it consist?

Solution. In answer to this Enquiry,

I lay down {Negatively.
Affirmatively.

Negatively. In that its said thou hast prepared.

We are not to understande it Exclusively, as if, 1. Hereby was intended onely the Fathers worke, as the onely agent in
90 preparing the body of the Son, and that the rest of the Persons of the trinity were excluded from having any hand therein. For all the Persons mutually act here: it being an externall Worke, and so belonging to all. Yet it being a Body for the Son, it doth in a more especiall manner of Operation fall upon the Father.

2. As if Hereby was excluded all Naturall Operations. For this Preparation tho' in Some things it is Extraordinary, yet

⁶⁵ And] MS & ⁶⁶ 14, and] MS 14. & ⁶⁹ 53, per] MS 53. per ⁷² 35, the] MS 35. y^e ⁷³ thee. Therefore] MS thee. therefore ⁷⁷ woman, Who] MS woman. Who ⁷⁸ made, Ps.] MS made. Ps. ⁷⁸ According] MS according ⁸² Same.] MS Same ⁸⁸ if, 1.] MS if. 1. ⁸³ Worke, and] MS Worke. & ⁸³ all. Yet] MS all Yet

it doth not exclude all naturall agency. For when the first Materialls of the Humane body, are prepared, they are carried on to perfection, by the ordinary Course of Nature, in the Nature formed, as in its growth, and proficiency, and in the Nature of the Virgin as from the Conception, and onwards. Hence Christ is said to grow and increase Lu. 2. 52. 3. Nor is this Exclusive of the Soul as not prepar'd.

Affirmatively. And here this Preparation implieth all proceedings fitting the Humane Nature for, and Uniting it unto the Person of the Son our Lord Redeemer. And therefore it notes the Work laid out upon the Body, which is made of Preexisting Materialls, and upon the Soule in the Creating-Infusion of it. For the Soul being made immediately *ex nihilo*, of no preexisting Matter, there is nothing Extraordinary in its Creation: but it is made as all immortall Souls are made. But the Extraordinary Work was the Miraculous Providing, and Preparing of the Humane Body of the Redeemer. Hence in our text it is thus, a Body hast thou prepared mee: its Not a Soule, tho' that was made also: Nor a Humane Nature, But a Body, because the Greate preparation was laid out upon the Body, and that in these particulars:

1. In Providing Materialls to Frame the Humane body of. It is a building 2 Cor. 5. 1., as well as ours and the Materialls must be had. And these must be had out of Fallen Nature. This Body must not be formed, as Adams, out of the Earth, but out of our [34] nature, and that because the Offence against Gods Law, was committed by our nature; the Satisfaction, and the Reparation to be made was to be made by our Nature. Hence as the Woman was the Wounding hand in this matter: So the Womens Seed must be the Sovereign Remedy. It would not have been fallen nature that had made Satisfaction for the fall, had another Human Nature been made for Christ to have wrought out our Salvation in. But in that it was Fallen Nature that this Body must be made of, and all fallen Nature being defiled by the Fall it is impossible

² proficiency, and] MS proficiency. & ⁵ prepar'd.] MS prepar'd

⁸ Redeemer. And] MS Redeemer. & ¹⁰ Materialls, and] MS Materialls. &

¹⁷ Nature . . . because] MS Nature. But a Body. because

¹⁹ particulars:] MS particulars ²⁰ of. It] MS of. it ²⁴ nature, and] MS nature &

²⁵ nature; the] MS nature, y^e

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to be Supplying of Materialls in an ordinary way for a Humane Body unto the Person of the Son of God. For the Nature of the Godhead cannot admitt Sinfull Manhood into Personall Union unto it. For then the Person of the Godhead would be render'd Sinfull, by the Sin of the Persons Manhood: but this is impossible. Hence there must be greate Work
 40 laid out upon the Materialls Provided to fit them for their Personall Union to the Son of God.

2. In Preparing the Materialls provided for this Union, that they may be meet for the Same, that tho' it be fallen Nature that is united it may be faultless, and free from all blame.

Objection. Here comes in a difficult knot to unty.

For its objected against the need of a Mediator, upon this Superstructure thus. If Fallen Nature can be fitted for Personall Fellowship with the Son of God, without the blood of Christ, then what need is there of this Union
 50 of our Nature to the Person of Christ to Constitute our Redeemer or what need is there of a Redeemer, seing our nature can be fitted for Fellowship with God, and freedom from Sin without Christ blood? If this blood was not needfull to the personall union, Why should it be needfull for the Mysticall Union of the Elect? And to Say, Sin cannot be done away without this blood, is to Say, then the Divine Nature canot hold Personall communion with Humane Nature without it, or that the Preparation of the Humane Nature was useless. Deny
 60 the Preparation of the Humane Nature, and grant the Union: and then you say, that the Redeemer is not necessary to this Fellowship with God: and yet grant the Preparation to be necessary to this Personall Union, and you take away the necessity of Redemption in order to Fellowship. For here is Personall Union without it. [35]

Solution: Not to Stand to multiply answers in this case, my reply is this. That the Objection lies upon a false Supposition, Supposing this Preparation to be made upon Sinfull Nature Which it is not. For tho' its carried on upon fallen Nature
 70 it is not carried on upon Sinfull Nature. Fallen Nature is not

⁴³ *Same, that*] MS Same that ⁴⁴ *faultless, and*] MS faultless. &

⁶⁸ *it, or*] MS it or ⁶⁵ *it.*] MS it

Sinfull Nature before it is Rationall nature. The Materialls of the Humane Body are not Humane Nature *in factum esse*, but onely *in fieri*, not made, but in making, and so are not rationall while Such, nor can be accounted Sinfull. Now this Preparation is laid out upon them while Such, to prevent any possibility of their being constituted Sinfull Nature in their being constituted Humane, and Rationall Nature.

If it be thought that the Elect might be recover'd from Sin after the Same way, and prevented from coming Sinners into the World. I Say, Not So, unless this way had been the ordinary way of Humane Conceptions, Which it could not bee, unless the Reprobate as well as the Elect had been thus Conceived, the which none, (but Christs Humane Body) are thus conceived. For if all were thus conceived, then none had been made Sinners and Children of Death by Adam, which are of an ordinary generation, contrary to Rom. 5. 12. 13. 14. 1 Cor. 15. 22. But this Preparation of Christ's body was an Extraordinary work upon its Materialls, Whereby

1. There was an impowering the Virgins Nature to impregnate or to collect the Materialls of this Body into the Womb, without any Masculine Mixture. The like never was in all the World beside. And this Manner of conception of Christs body might be necessary to free it from its being under the imputation of Adams first Sin, because the fault of the Father, and not of the Mother seems to be imputed to posterity. It was said to Adam, In the day thou eatest thou shalt Surely dy. So in Adam all dy, and death is by one. Rom. 5. 12—1 Cor. 15. 22.

2. Whereby the Materialls Collected were purged from all inclination to any Vice, or Sensuall motion disordinat. For these Materialls flowing from Fallen and Sinfull nature, had in them, as Such, the Same inclinations to vice, tho' perhaps weaker, as all others have, and now this preparation doth

⁷³ making, and] MS making. &

⁷⁷ Nature.] MS Nature ⁷⁹ way, and] MS way. & ⁸⁰ So, unless] MS So. unless

⁸¹ Conceptions, Which] MS Conceptions. wth ⁸³ Conceived, the] MS Conceived y^e ⁸⁴ conceived. For] MS conceived. for ⁸⁷ Christ's] MS Christ

⁸⁸ Materialls, Whereby] MS Materialls. Whereby ⁹¹ Mixture. The] MS

Mixture. y^e ⁹⁴ Sin, because] MS Sin. because ⁹⁷ dy. So] MS dy So

⁹⁷ dy, and] MS dy. & ⁹⁸ have, and] MS have. &

purge away all Such Inclinations. There is in the Spermatick Principalls, the originall of all Indisposition unto, and opposition against, all Sanctity, and Righteousness, as a Consequent of the loss of Gods Image in Holiness, by Sin: and the Spring-head of all Vice, and Naughtiness, as the proper effect of Sinfull
 10 [desdement] by the fall. Job. 14. 4. Which when the Rationall Soule is infused mak-[36]ing it perfect Humane Nature then this Originall of these things is indeed Original Sin inherent: and this is found in all Conceptions made in an Ordinary way: But in the Conception of the humane Nature of Christ, the Materialls of the Body are purgd and cleansed by the Power of God, and the Operation thereupon Carried on by the Holy Ghost in order to their being Constituted humane Nature. And so this Humane Nature came into the World an Holy thing. Lu. 1. 35.

20 3. Hereby these Materialls were advanced and ennobled to the Highest Possibility of Excellency, and perfection that their nature would admit of, that so this Humane nature might be the most excellent, and in the highest preparation possible for the Union to the Divine Nature in a Personall Union.

4. The Materialls being thus prepared the Humane Soule is now infused in its entring into its Essence, and so here is now in this juncture an accomplishing the Whole with the Effusion of Sanctifying Qualifications upon the Whole Nature,
 30 Whereby it is made positively holy: full of Grace. Joh. 1. 14.

Objection. If Humane Nature might thus be prepared without a Redeemer, then a redeemer was not Necessary to the Recovery of the Elect: they might all have been thus recover'd: and this Manner of Conception might have been ordinary, and the onely way of their Conception tho' not of the Wicked.

Solution: This is a poore, and Childish plea: rather a Cavill, than any argument. 1. We Speake not that God was reduced

⁶ *Inclinations. There*] MS Inclinations There

¹⁸ *Nature. And*] MS Nature. & ²² *of, that*] MS of. that

²⁷ *Essence, and*] MS Essence. & ²⁹ *Nature, Whereby*] MS Nature. Whereby

³³ *Elect: they*] MS Elect. they ³⁶ *their*] MS there

and could Save no other way. He was in no necessity to Create the World; nor to Suffer man to Sin. Nor are we to imagine what he cannot do. Our knowledg can't measure his.

2. Yet it follows not that Such a manner of bringing the Elect into the world would have been Sufficient for their Security, and Recovery, for then Such absurdities follow:

1. The Seed and Posterity of the Male kinde would have been all reprobates, and the Elect Should not have been the offspring of the Man, but onely of Virgins, and so the Ordinance of Marriage should have been wholly to have brought into the World a generation onely of Persons to go to hell.

2. This would have wholly evacuated the Law, and have made the threatening a nose of Wax: for it should have had [37] no Satisfaction on the account of the transgression, as to the Elect, nor could it have come at them to have punisht them. So that this would not have been a righteous thing. Whereas in Christs body there was Satisfaction given to the Law, as the reason of its assumption.

3. This Would have Excluded Adam, and Eve from the Number of the Elect, which is unreasonable to think. For doubtless those that were the Parents of all the Elect were Elected themselves. They had the promise first made to them: they had the means of Grace bestowed on them forthwith. Adam is called the Son of God Lu. 3. *ult.* and Eve is Styled the Mother in effect of all the Godly, and made an Enemy to the Serpent and his Seed, Gen. 3. 15, and was to be Saved 1 Tim. 2. 15.

4. This Would not bring to Eternall Glory: it would onely free them from Hell. For Heaven is lost by Sin, and must bee come at by purchase: its the purchased Possession Eph. 1. 14. But the Elect could not purchase it. Then it should not bee of grace if they had to purchase it.

5. This would not Secure the Elect from Eternall damnation in case they Should Sin, for then there would be no remedy

⁴⁴ follow:] MS follow

⁴⁷ *Virgins, and*] MS Virgins. & ⁵⁵ *Law, as*] MS Law. as ⁶⁴ *Seed, . . . and*] MS Seed. Gen. 3. 15. & ⁶⁶ *Glory: it*] MS Glory. it ⁶⁷ *Hell. For*] MS Hell For

⁶⁷ *Sin, and*] MS Sin. & ⁶⁸ *purchase: its*] MS purchase. its ⁶⁸ *Eph. 1. 14. But*] MS Eph. 1. but ⁶⁹ *it. Then*] MS it. then ⁷⁰ *it.*] MS it ⁷² *Sin, for*] MS Sin. for

for them found, and we cannot rationally Suppose them more Secured from Sinning than Adam was in Innocency.

6. This if otherwise would make Every Elect man, and woman, be in an Hypostaticall Union With the Son of God, and So make as many distinct Humane Natures, or Bodies, for Christ, as there are Elected ones, Which is most absurd. Christ saith to the Father, a body hast thou prepared mee.
- 80 Not many, but one. Now there can be no Such Union, as is Personall, that any Humane Nature can be made partaker of, but onely that ONE born of the Virgin Mary, unless it be granted, that the Same end, and reason require others should, or that each Elected one Should be so united. But there is no reason requires this. For if it Should, then Christ must Do, and Suffer the Same things in the Bodies of every Elect which he did and Suffered in that one body. But this is needless, for he having perfected the Whole work of Redem-
- 90 Nature there remains no more Sacrifice for Sin Heb. 10 .14. 18. Hence we see that the Elect cant Come, as Christ's Manhood came, into the world and so I have remooved this Cavill, and I go on.

- The last thing in this Preparation is the Uniting the Body Prepared unto the Person, for whom it was prepared and this lies in the Constituting of the Union holding the two Natures together, i.e, the Godhead, and the Manhood. And this Union is Such, as neither Changes, nor Compounds, nor Divides, nor
- 99 admits any Separation of the Natures United, and it is wrought by the Fathers [38] Act, and the Holy Spirits Operation, both laid out in this Union Joh. 1. 14. The word was made Flesh. So Lu. 1. 35. The Holy Ghost and the Power of the Highest both are joynt in it. Operation is laid out upon it in the Work of the Incarnation. Both therefore act in the Union. But yet the Act of the Son is Essentiall hereunto. He took upon him the form of a Servant. Phil: 2. 7. He tooke on him

⁷³ found, and] MS found. & ⁷⁶ God, and] MS God. & ⁷⁸ ones, Which] MS ones. W:^h ⁷⁹ Father, a] MS Father a ⁸⁰ Not] MS not ⁸⁶ every] MS evy
⁸¹ Christ's] MS Christ ⁸² Cavill, and] MS Cavill. & ⁸⁶ Natures together, i.e,] MS Natures, together. i.e, ⁸⁷ Manhood. And] MS Manhood. & ⁸⁸ United, and] MS United. & ¹ Operation, both] MS Operation. both ³ Flesh. So] MS Flesh So ⁵ Both] MS both ⁶ hereunto. He] MS hereunto He

the Seed of Abraham Heb. 2. 16, and So became Emmanuel: God with us Isa. 7. 14. Matt. 1. 23, and thus the Body Prepared is bestowd upon, and united to the Person of Christ.

Thirdly. Why did God prepare a Body for Christ?

Solution: Because the Worke to be done by Christ could not be done without a Humane Body, and No Humane Body could be had without Preparation. Hence it is thus. And so you see the reason divides itselfe into two branches:

1. Into the Worke that Christ was to do, and so it stands thus. Christ was to be accomlisht for the Worke that he was to carry on. None can effect anything, that they are not accomlisht for. Now the Worke that Christ was to carry on could not be carried on, without a Humane body. For it was perfect Obedience unto the Law of God, which was transgresst by man. God ever designd to magnify his Law and make it honourable Isai. 42. 21. Ps. 148. 2. Hence it shall be fulfilld, by that nature to whom it was given. There shall not one tittle of it pass away till all be fulfilld Matt. 5. 18. Now the fulfilling of it lay upon that Sort of Creatures to which it was given, and this was Mankind. Gen. 2. 16. 17. Hence all are called to the Law Isa. 8. 20, and that the fulfilling the Law was required of that Sort of Creature to whom it was given, is plain, for it Speakes onely unto them under it. Rom. 3. 19. 7. 1. Hence it must be Humane nature that must fulfill it. There are two things wherein it is to be fulfilled by Humane Nature, that none Ordinary Humane nature can accomplish: 1. Obedience is to be Compleate, and perfect to the Commands of the law. Otherwise the Preceptive part never attains its proper End nor is there any complete Righteousness to be found in the World among the Sons of men: nor perfect Conformity of Actions unto the Rule of Obedience. This then belongs to Humane Nature to accomplish. The Godhead is above this Law, and cannot admit of it. Its above all Rule, being the Ruling Cause of all Rule, and of the Law too, as

⁸ 16, and] MS 16. & ⁹ 23, and] MS 23. & ¹³ Body, and] MS Body. &

¹⁶ branches:] MS branches ¹⁷ it] MS its ²⁴ 2. Hence] MS 2 Hence

²⁵ There] MS there ²⁸ 17. Hence] MS 17 Hence ²⁹ 20, and] MS 20. &

³⁴ accomplish:] MS accomplish ⁴¹ Its] MS its ⁴² Rule, and] MS Rule. &

given to man. Hence it must have Humane Nature to carry on this Work in, and to fulfill the Righteousness of the Law, in the Preceptive part of it.

2. Perfect Obedience to the Minatory Part. For as the Law is not magnified nor made Honorable, in case it never attain to a being compleatly attended in its Commands: so neither is it magnified, or Honourd where its Minatory part is never [39]
 50 perfectly fulfilld, and Satisfied. Eternall Judgment is not a Satisfying the Minatory part. For if that was Satisfied, the Punishment Should Cease. The Eternity of the judgment shews the Eternall unsatisf[yedness] of the Law. But now this Punishment must Come upon the Nature, that Offended, and was thereupon capable of the Curse, and that the threatening might righteously be executed upon. Hence it must be Humane Nature that must be under the threatening. Hence Christ must have Humane Nature to attend the Law in Obedience to the Command, and in Sustaining the Curse.

60 Now there must be two properties in this Obedience, or Fulfilling the Law, to make it available. It must be Satisfactory and Such as shall make full Satisfaction, and Amends to the Law for the injury, and wrong it hath had done it, by mans Sin. Otherwise, there can be no Discharge, nor Acquittance had from the Condemning Sentence of the Law. Guilt remains upon the transgressour if the Law be not fully Satisfied and if So then Christ under the Law Gal. 4. [4] Should not have been set at liberty, but he is risen from the Dead, and therein hath received acquittance from the Law for him-
 70 selfe, and for all His. Hence he hath fully Satisfied the Law. So his obedience unto Death hath this Propertie, it is Satisfactory. The other is this, it must be Meritorious. For the Damage done the Elect by Sin, is not onely *Paena Sunsus*, punishment tormenting, which when the Law is Satisfied, they are Exempted from, But also *Paena Damni*, Unspeakable loss, as the loss of Gods Favour, the Loss of Gods Image, the Loss of Gods Blessing, Heaven, and Eternall Glory and Happiness: etc. Now it lies upon Christ to bring to the Frui-

⁵³ *Cease. The*] MS *Cease. y^e* ⁵⁵ *Curse, and*] MS *Curse. &* ⁶¹ *Otherwise*] MS otherwise ⁶⁸ *Dead, and*] MS *Dead. &* ⁷⁰ *His. Hence*] MS *His Hence*
⁷⁶ *from, But*] MS *from But* ⁷⁹ *loss, as*] MS *loss. as*

tion of these again and hence these must be purchased for us, before we can have them. All are Purchased for Gods People. Hence the Church is Styled, Purchased. Act. 20. 28, in that Favour and Life are Purchased for them. Holiness and the Image of God is purchased for them. Tit. 2. 14. Heb. 10. 10. Christ offering himself for us Redeems to Holiness, and Purity, and Eternall Glory is a Purchased Possession Eph. 1. 14. Hence here is meritorious influence in this Obedience. Wherefore seing this is So: This Humane Nature that doth thus fulfill the Law, must be above the Humane Nature of any Humane Person. Nay, it must be the Humane Nature of an Essentially Divine Person. For *[there is]* no Worthiness in any Humane Person nor is there any Worthiness in any Angelicall Person both Sufficient to render their Obedience Satisfactory for Sin, or Meritorious of Life, Favour, Grace, and Salvation. But the Dignity of the Person of the Son of God, makes the Personall Obedience in the Humane Nature thus Satisfactory, and Meritorious [40] for all his. And Seing this is the Work that Christ is to do for his people, which cannot be done but in an Humane Nature, it is a truth, that for this Work sake he hath a Body Prepared him.

2. Into an Impossibility of any Humane Nature for him unless it be prepared for him. And here the reason runs thus.

If no humane Nature is fitted for Union to the Person of Christ, then that which is to be united thereto must be prepared thereto.

This is wholly true. For no unsuitable unfitted Nature can be united to it. There are no unsuitable things will unite unless they be first fitted, whereby their unsuitableness is done away. In all Unions, the things United reject union where they remain unsuitable one to the other. There is an Artificial Union, as in any piece of Art. Suppose, in a Watch, Building, etc., the Matters to be set together and United must be first fitted, and framed So as they Will joyn together. There is a Morall Union, as in all Covenant Compacts; here must be a

⁸⁰ *them. All]* MS *them. all*

⁸¹ *28, in]* MS 28. in ⁸² *Holiness]* MS Holness ⁸³ *Purity, and]* MS Purity. &

⁸⁴ *So: This]* MS So This ⁸⁵ *Life, Favour]* MS Life Favour ⁸⁶ *his. And]* MS

his. & ⁸⁷ *thereto.]* MS thereto ⁸⁸ *true. For]* MS true For ⁸⁹ *There]* MS there

⁹⁰ *whereby]* MS wereby ⁹¹ *Compacts; here]* MS Compacts, here

Consent, or else Covenanting is impossible. There is a Physicall Union; which is either Specificall (and here is a Suitableness in each Species one to another in their Generall Nature, and all the World cannot make Species of divers kindes Unite in their Generall Nature) or Prolificall, in which also there must
 20 be a Suitableness in the Seed, else no compleat, but oft a monstrous Union. There is a Mysticall Union, and in this there is also a Suitableness wrought in the Persons honour'd therewith and Such as are not so wrought on, are never partakers of this Union. And can it be imagined, that the Highest Union in the World as the Hypostaticall Union of the Humane, and Divine Natures in Christ should not require a Suitable fitness in the Unfitted nature thereunto, or Should be possible without a fitness thereunto? *Absurdus absurdo* it cannot be. Hence if no Humane Nature be fit for this Union,
 30 that Individuall portion of this Nature that must be united to the person of Christ, must be prepared for it.

But there is no Humane Nature is fitt to be United to the Person of Christ. All flesh hath Corrupted its Way. Gen. 6. 12. Sin hath render'd all men Sinfull, Vile, and Abominable Gen. 6. 5. C. 8. 22. Ps. 14. 1. 2. Rom. 3. 10-18. Eccl. 7. 20. Isa. 1. 5. 6. C. 64. 6. Ps. 51. 5. Ps. 5. 5. Sin is an abominable thing in the Sight of God. Jer. 44. 4. Isa. 1. 14. 15. God will have no fellowship with Sinners. Ps. 94. 20. 2 Cor. 6. 14. 15. Isa. 1. 14. 15. The Sinner shall not dwell in his Sight. He will
 40 not have his own have fellowship with Sin, or Sinners. 2 Cor. 16. 17. 1 Cor. 10. 20. Eph. 5. 8. 1 Cor. 5. 9. 10. 11. God resolves to plague Such as abide impenitent Sinners Eternally. Ps. 9. 17 Pro. 11. [41] Matt. 25. 41. 46. 2 Thess. 1. 8. 9. Rev. 21. 8. etc. and that his own Elect may be brought off from Sin, he sent his Son to deliver them from Sin Matt. 1. [2]3. to Sanctify them 1 Cor. 1. 30 Eph. 5. 25. 26. 27 Rev. 7. 14, and so unite them to himselfe Mystically. 1 Joh.

¹⁸ *Specificall (and)* MS Specificall, & ¹⁷ *Nature, and* MS Nature. &

¹⁹ *Nature) or* MS Nature. or ¹⁹ *Prolificall, in* MS Prolificall. in

²¹ *There* MS there ²⁷ *thereunto, or* MS thereunto. or ²⁸ *thereunto?* MS thereunto. ³¹ *it.* MS it ³⁵ *Gen. 8. 22.]* Gen. 8:21 (?) ³⁵ *Isa.]* MS Is.

³⁷ *Isa. 1. 14. 15.]* perhaps Taylor meant to include verse 16 also.

³⁹ *The* MS y^o ³⁹ *Sight. He* MS Sight He ⁴⁵ *Matt. 1. [2]3.]* Matt. 1:21 (?)

1. 1. 2. etc. Now seing it is thus, Can it be thought, any part of Humane Nature can be united to the Divine in this Condition? Surely Sin that is thus hatefull to God renders the Soule abominable to God, and accursed in the Sight of God, must needs render all Humane Nature utterly unfit for Personall Union to Christ. The Godhead, that is to men in Sin as devouring fire Heb. 10 *ult.*; the Manhood, that is by reason of Sin, to God as dry Stubble before the fire, Ps. 1. 4. 83. 13. Isa. 5. 24. Mal: 4. 1., do utterly deny all Union unless there be then a preparation passed upon the Manhood to fit it for this Union. For this Preparation fitting a parcell of it for this Union doth wholly prevent the Sinfulness of it. So that tho' it was fallen Nature, and therefore of Sinfull Nature, yet it never was Sinfull Nature. And therefore, as to qualifications it was fit, when thus prepared, for this Union.

If it be Supposed that there might be another Humane Nature, Immediately Created, as Adams was, at first, to be united to the Divine to Carry on the Works of Redemption in.

Solution: 1. What need was there of Such a thing, Seing with God it was as easy and more to the Glory of his Wisdom, and Grace, to prepare his Son a human Body out of the Same individuall Nature that Sind, as to Create him one of other Matter?

2. Should God have Created him another Humane Nature as Adam was at first Created, the Law Could not in way of Righteousness exact Satisfaction, nor [*have*] laid its Curse upon it, for our Sins, no more than it could, on Angell Nature. For Altho' we may Suppose that Such a Humane Nature might have Supplied Christ for the Carrying on his Obedience in unto the Law, yet it could not be, that the Law could any way have demanded Satisfaction at the hands of that Nature, no way concerned in the transgression of the Law by Adam, and his Posterity. Hence this would not have Suited the terms of the Law, and its righteousness. Now Seing in some Sense such a thing would but have faild the Law, it tooke not place.

⁴⁹ Condition?] MS Condition. ⁵⁴ Heb. 10. *ult.*] unidentified ⁵⁵ *ult.*; *the*] MS *ult.* y^e ⁶⁰ Nature. And] MS Nature. & ⁷¹ Matter?] MS Matter.

But God prepared Christ a Body out of Fallen Mankind.

Now I come to make Some improovment of this truth:

USE. 1. Of Information. Seing God hath provided and prepared a Body, i, e, Humane Nature for our Lord Christ, we may be hence informed

1. That the Works of God preparing a Redeemer for Sinners
 90 is a Singular Worke. Noe Such worke again, to be found among [42] all the Works of God. Other works of God are great, many of them. But these overmount them all. Some of the other Works of God are mighty, but these Works are Miraculous. I thinke I may say that there never was wrought miracle in the World since the Scale of nature was made, but what was either about the preparing Christ a Body, or upon the Foundation laid upon Christ with respect unto this body For the bringing a People to Christ, and Confirming their
 99 Faith in him. Its true, there are many things that Seeme to us miraculous: as being Such as are in our eyes Mervelous: because we See not their Cause, which yet being the Proper effects of Naturall Causes, are not properly miracles. But Such are properly Miraculous which are *vel Praeter vel Extra, vel Contra Ordinem Naturae* as the Drying up of the Red Sea, and Jordan, the three Children's beings preserved in the Fiery Furnace, the Suns darkness at the Death of Christ. So also *Supra Ordinem natura*, as the Conception of the Body of Christ by a virgin, her Virginity remaining. Now these
 10 Extraordinary and Proper Miracles are all I say upon Christ, and attend him, as to the procuring, and or Confirming of faith in and Love to him; But the greatest of all Miracles lies in preparing this body for him. For those things mention'd wherein this preparation Consists, are indeed wonderfull. For they are, one or other of them, *Praeter, Contra, Supra, et Extra Ordinem Naturae*; *Praeter* they are all Beside the Ordinary Course of Nature. Being *Supra*, above the Sphere, and *Extra* out of the Reach of Nature, and some of them

⁸⁴ But] MS but ⁸⁵ truth:] MS truth ⁸⁶ them. But] MS them But

¹ Mervelous] second syllable has "e" and "i" together; unclear which is superimposed. ⁷ Furnace, the] MS Furnace y^e ¹⁵ them . . . Contra] MS them. Praeter Contra ¹⁶ Naturae; Praeter] MS Naturae, Praeter

Contra as the Preparing and Purifying of the Prolifick Matter of the Humane Body. For the Course of Nature, being
 Corrupted, would, and doth in its naturall order produce
 Corrupt fruit, but here Contrary to this Order doth Corrupt
 Nature produce an holy thing. But it's by the Mighty Power
 of the Almighty: So that *Natura Naturans* in this instance
 acts Contrary to its acting in all other Instances. In all othir
 Instances the Order of Nature is attended, and all the World
 is not able to cause the Meanest Species of any kinde to act
 in its productive Virtue, productively any other wayes then
 to produce its kinde. So that God having Set every Species
 in the Scale of Nature a Work, betrusts every Species with
 its own Virtue prolifick to act accordingly, and accordingly
 it acts in its Prolification. But in the Producing of the body
 of Christ, God hath not done So. But he himselfe prepares
 this Body. So that this Worke of God was Singular: Not
 Such another. Christ may Say as Ps. 139. 14. 15: 16. Fearfully,
 and Wonderfully am I made, mervellous are thy Workes.
 My Substance was not hid from thee [43] when I was made
 in Secret, and curiously wrought in the lowest part of the
 Earth. Thine eyes did Se my Substance, yet being unperfect,
 and in thy booke all my members were written, which in
 continuance were fashiond, when as yet there was none of
 them.

Thus we see the Humane body of the Redeemer a Singular
 Worke of God. The Preparitory Efficacy whereof did ex-
 ceede in Excellency the Creating Efficacy of the World unto
 the Educing of which there was nothing obstructing to be
 done away, before the Effect could be produced, as there
 was in this case. As for the Humane Soule, this being after
 the Order, that others did attend, we pass it. But as to the
 Uniting of the Humane Nature, and the Divine together in
 a Personall Union, it is so Singular a Worke, there is not so
 much as a Shadow of it to be founde in the Creation to in-
 lighten our Conception in the Same. Reason cannot portray

¹⁸ *Nature, and*] MS Nature. & ²⁶ *attended, and*] MS attended. &

²⁹ *kinde. So*] MS kinde So ³⁰ *Workes. My*] MS Workes My

³⁰ *unperfect, and*] MS unperfect. &

out the Same; all the Light in the Eye of Reason is not so much as Can make a little glimmering thereof in the Soule. It is *Res Fidei, non Definitionis*.

2. Hence See that the Humane Nature of Christ is not to be Slighted, or looked on as a Slighty, and trifling thing: It is Such a piece of Divine Workmanship that excells all the
 60 Works of God again. Well might the Psalmist Sing him forth Ps. 45. 2. Fairer than the Sons of men. Never Such another piece. Adam in Paradise was a rare piece of Beauty; he was Crown'd with Glory and Honour, But alas! this piece had no glory in Comparison of what our Lords Beauty Was. Hence it is not as a Contemptable thing, but a thing to be Contemplated by all. Its not as an old Clout, nothing to be regarded. It was prepared, by the Father for the Son, It is assumed and Received by the Son for his imploiment in the
 70 Fathers Concerns: It is Sanctified by the Holy Ghost fitting of it for the Greatest Service that God was ever honoured withall: and hence Who is he that dare hatch, or harbour a low thought of him? Brighter than the Sun in the firmament, out Shining the Brightest Angell in Heaven. The Glorious object of the Fathers Eternall Delight. Hence surely no Contemptible thing.

3. Hence see how highly God hath Advanced our Nature. Man was at the First made a glorious Creature. Some are ready to thinke that the Glory of man at the first was Such as did attract the Angells to gaze at him; and the Divells to
 80 Envy, and malice him: and that the Malice of the Divell did worke his Diabolicall Subtilty to assault him with his ruinating temptation, upon a design to Spoile him of his Glory and to plunge him in the Pit of irrecoverable Ruine, that so he that was the highest in Honour, and Glory by Creation, might be the Vilest [44] by Sin and degeneration, and most miserable by the Curse, and everlasting perdition. But the Grace of God hath put an Eternall Blanck upon this black Art: and hath evidenced this Mischievous Subtilty to be Hellish folly. So that note the Wisdom of Divine Grace hath
 90 made the Old Serpents Wisdom a pen in the hands of his own

⁵⁴ *Same; all*] MS Same all ⁵⁶ *Definitionis.*] MS Definitionis

⁶² *piece. Adam*] MS piece Adam ⁸³ *Ruine, that*] MS Ruine. that

Envy writing himselfe, whether he will or no, to be an Utter FOOLE. For instead of working mans Eternall Woe by his temptation bringing him into Sin, the Same hath been an occasion of greater Advancement than otherwise he was Capable of, and instead of bringing of him into Eternall Disgrace, and baseness, as being more base than the basest of Creatures, he hereby hath occasion'd greater Grace to begrace him, and more glory to be his portion. More Excellence to be his Companion than before was possible. For instead of rendering of Humane Nature by Sin less than a Worm, and viler than the Earth, it proves the opening of a doore to Advance it higher than Angells, and into a Personality with the Son of God. Oh! then how is mans nature hereby advanced, when a body is prepared of it for the Son of God? Higher it cannot be, unless it could be deified. Created nature Cannot be Deified: But Humane Nature is advanced as Nigh to Deity, in its Union unto the Deity in the Person of the Son of God, as Created nature can be. Here then is unspeakable advantage brought to our nature in that God prepares of it a Body for his Son. Oh! admirable. Give place ye holy Angells of Light. Ye Sparkling Stars of the Morning. The brightest Glory, the Highest Seate in the Kingdome of Glory, the Fairest Colours in the Scutcheon of Celestiall Honour, belong to my nature and not to yours. I cannot, I may not allow it You, without injury to Mine own Nature, and Indignity and Ingratitude to my Lord, that hath assumed it into a Personall Conjunction with his Divine Nature and seated it in the Trinity.

4. Hence See a reason demonstrating Why Satan doth So tempt men to under esteem the Humanity of Christ and to vilify it. For hereby he prevails to carry that nature down to the bottom of Hell, and to the basest Condition, and sorest torment which is, that is advanced to the Top of Glory, and to the Highest Pinnacle of Brightest Honour, and most joyous Delight possible in Eternall Glory. And so to do, is most Suitable to his Divelish disposition. Further. In that God hath prepared a Body for Christ, it is the bravest piece of Humane

⁹² FOOLE. For] MS FOOLE For

⁹⁵ of, and] MS of. & ¹¹ admirable. Give] MS admirable Give ²⁸ And] MS &

30 Nature that ever was, it is the High-[45]est advanced of
 any that ever was, it hath the highest Concern of Gods glory,
 and Mans Happiness wrapt up in it that ever were managed;
 and therefore it is in all these, and Such things as these, the
 most influencing of his Diabolically Malice to mischief. And
 hence the higher is its Excellency, the more doth Satan in
 Malice set against it. and thereby the Dishonour that he
 throws upon it is the greater, which pleaseth him so much the
 more to do, as being the greatest delight the Spirit of darkness
 can attain unto. So that that, that makes it the most unreason-
 40 able thing that is to vilify it, is the reason upon which the Evil
 one doth proceed upon in all his attempts to render it vile,
 and to draw the Children of men to Slight it, as an inconsider-
 able thing.

USE. 2. By way of Conviction. Is it thus, that God hath
 Prepared a Body for Christ? Then how doth this Convict
 all Such of greates Sin that set against this Body and put
 unsuitable reflections upon it? The Jews did vilify it,
 and Christ in his Person. Hereticks put various Con-
 tempts upon it. Some denying the Reality of it. Some
 making him to have onely an Aeriall, or Phantasmaticall
 50 Body: Some denying it to be an Extraordinary Body,
 but that it was by Common Generation as other persons
 Bodies are: Some denying the Hypostaticall Union of
 the Body to the Deity, and others that this last age hath,
 and doth abound withall vilify this Individuall Body,
 yea, and person too, that in this Body Carried on the
 Works of Redemption in the Land of Canaan, and was
 Crucified at Jerusalem. But oh! how hainously do all
 these Sin against God. For

1. God hath Prepared this Body for Christ, and therein hath
 60 shewn Such wonderfull Grace, Such gracious operations
 upon it, hath so transcendently fitted it, and highly Exalted
 it above all Created beings, that its the most excellent piece
 in all the Creation of God; it is in Union to the Divine Na-
 ture of the Son of God personally and therein Crowned with
 Glory, and Honour, set over the Workes of Gods hands,

33 *And*] MS & 46 *it?*] MS it. 53 *Deity, and*] MS Deity. & 59 *Christ, and*] MS
 Christ. & 65 *Glory, and*] MS Glory. &

made Higher than the Heavens, Heade of Angells, King of Saints, Set down on the Right hand of God in Heavenly places, far above all Principalities, Powers, and Dominions, not onely in this World but in that which is to come. He hath so Gloriously fitted it for, and United it unto the Person of his Son, and Constituted it Judge of all the World, Joh. 5. 22. 27, and is to be attended upon to a Throne of Glory by all the Holy Angells in Heaven, With the Trumpet of God, and with the Shout of the Archangell Matt. 25. 31. 1 Thess. 4. 16. And may this Humane Nature be Slighted? Will God do Such things for one that thou mayst Slight and Contemn? [46] Surely God will not hold him guiltless, that thus makes this glorious worke of his in vain. That man Cannot be Saved by God that thus Subverts the Worke of God in Order to Salvation.

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2. It is Christs personall Body: God the Father prepared it for the Person of the Son: Not that the Personality of the Son results out of, or hath its foundation in the Humane Nature, but in that it is the Humane Nature of the Person of the Son, in a Personall Union to him: Hence highly honoured by, and esteemd on of both the Father, and the Son. God said, again, and again, this is my BELOVED Son in whom I am well pleased Matth. 3. 17: and 17. 5. And will it not, dost thou thinke, [be] sorely displeasing to him to have him Slighted? Certainly it is a divelish fact, and a facinorous Wicked thing to Slight this Body: this very individuall Body is the Object of the Highest esteem of God the Father, and also of God the Son, that Created nature is advanced unto, or Capable of and doth the Father, and Son both play the foole in esteeming of that, that thy Wisdome holds thee in hand, to be poore, and Contemptible? Who is he that darkens knowledge thus by words without wisdome? That dare slight thus What God doth so esteem? Oh! Be it at their perill that do so.

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3. It is to make all those works of Divine Grace carried on by Christ in, and by this Body Useless workes, Works of little use to us: works that might be Spared. As if Sin was a

⁶⁷ *Saints*] MS Saint ⁷² 27, and] MS 27. & ⁷⁵ And] MS & ⁸⁰ Salvation.]
MS Salvation ⁸⁵ And] MS & ² *workes, Works*] MS workes. Works

trifle in the Sight of God, and of no greate Concern: or as if God was not offended by Sin: or so little offended that he would onely drop an angry Worde out on its account, and that was all: Or that the Anger of God was little to be heeded, and of no greate force. Or that it was an easy thing to allay Gods anger, and make Reconciliation between God and
 10 Sinners: or as if the Law of God was of no greate regard. Tho' it bee transgressed it was not minded, God made no greate matter of it. As if the Curse of the Law was but a Scarcrow, or a Bug-Bare to awe Children, or Fooles: or Was but as a lumbering noise in the Aire like the blast of a pop-gun that Children play with: it makes a crack in the eare, but never doth any Execution. As if the Promises of the Worde, were but a few gayeties, or fine jingles, that would onely please the Eare, or play the Hocus-Pocus with the Soule promising without performing: Or as if the Righteous-
 20 ness of the Law [47] was not so much to be accounted of: and there was no greate loss if it never was to be found amongst the Sons of men: None is to be found to exact it. Or as if there was no necessity of Redemption from Sin, Hell, Death, and the Curse: that man could do well enough, if this had not been: Sin would not have Sunke him down into Eternall Flames: nor have Separated from Everlasting joy. etc. For all those things the Humane Nature of Christ had a necessity upon it to effect, and did necessitate a Humane Nature to be in the Redeemer. These are all reflected on, as
 30 vanities, and fopperys, by Slighting, and Neglecting this Body. For if the Body is a trifle, and it is no offence to slight it, then the Worke that was to be Carried on, and was effected by it, and by it alone, was but a by-matter, and of no greate Concern. For if the Worke be weighty, and of Everlasting Concern, then that individuall Soule that alone Carries it on, cannot be Slighted by any that have an intrest in it. Oh! thinke of this. For it returns an hard reproofe upon Such, yea, upon all Such as Slight the very body of Christ.

4. It is impossible for the Slighter of the Body of Christ ever
 40 to be Saved. I say not that its a Sin that Cannot be repented of, and pardon'd. But I say, that it is impossible for Such an

²⁹ Redeemer. These] MS Redeemer, these ³³ by-matter] MS by matter

One to be Saved that goes on in it. For none Can be Saved that are not appropriated in the Works of Redemption accomplisht by Christ, for there is no other way whereby a man can be Saved, nor anyone to accomplish the Works of Redemption, but Christ. And yet none can have any propriety in the Works of Redemption, that slights that Nature in which these works were accomplisht. For where the Propriety is actually passt over to anyone, there will arise in that Soule an high esteem of that individuall Body that carried on these works, and who alone could, and did do it. As the Apostle 1 Joh. 5. 1. Everyone that loveth him that begat, loveth him that is begotten of him. So here, everyone that hath a propriety in the Works of Redemption wrought, cannot but highly Esteem him that hath wrought these works. But now that Body, and that Body alone that God prepared Christ, is the onely Body in which the Works of Redemption were carried on, and in which there was a possibility for them to be carried on by. For none other humane Nature was, or ever shall be, United personally to him that was able to carry on these works Act. 4. 12. 1 Pet. 2. 24, and hence Such as [48] Slight the Humane Nature of Christ, and repent not of it cannot be Saved. Such are in a damnable Condition. They do slight, and neglect, Gods way, and means of Eternall Life, and happiness: they make themselves wiser than God: and therefore are in a bad Condition, and thus we Se how our Doctrine rises up against Such.

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USE. 3. By way of Exhortation. Is it thus that God hath prepared a Body for Christ? Then this Doctrine will call us to Severall Duties of Greate moment to us in the way of our glorifying God, as

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First: To Set an High esteem of that Individuall Body of Christ which is united Hypostatically to him. God hath prepared it for him: its therefore an Excellent piece. Its not to be Spit upon, though it was Spit upon: Its not to be buffeted, tho' buffeted it was. Its the Glory of all the Creation: it is to the astonishment of Reason, its for the Exaltment of Man: it's the

⁴⁴ *Christ, for*] MS Christ. for ⁴⁵ *Saved, nor*] MS Saved, nor

⁶¹ *24, and*] MS 24. & ⁶⁶ *Condition, and*] MS Condition. &

⁶⁸ *3.*] MS 3.^d ⁷¹ *God, as*] MS God. as ⁷⁴ *him: its*] MS him. its ⁷⁴ *Its*] MS its

utter Confounding of Divells. It is the Wonderment of Saints,
 the Amaizement of Angells and the overseting Astonishment
 80 of all things to be founde within the Circumference of the
 Elaborated Labyrinth of Created Nature. The Fallen Angells
 hate, and would rende it to pieces. The Divells Vassalls and
 angells do Spew their Venom out against it, to discolour, and
 marre it. The Saints of God finde it their Eternally enriching
 Pearle of Supervaluable Price, and the Holy Angells do give
 it Angelicall Adoration, and unwearied attendence. God the
 Father hath in the highest Degree advanced it above all
 Heavens: and given it a name above every name. God the Son
 hath Highly Exalted it above all Mightes, all Powers, and
 90 Principalties in his Assuming of it into a Personall Union
 unto himselfe as Son of God. God the Holy Ghost hath
 Superlatively Clarified, Dignified and annointed it with the
 Oyle of Gladness above all Fellowing. This Body, and none
 else hath all the Designs of Grace lapt up in it, Hath all the
 Kinds of Loveliness founded in it, hath all the Expressions
 and Offices of Love Carried on by it: and therefore all the
 Outlets, and Streams of Pure and all Refined Love, and
 Esteem in the Souls of the Children of men are to be poured
 99 out upon it. Oh therefore Love it, prize it esteem it. God
 hath given it the Highest Preferment, the Greatest Honour,
 and the Brightest glory in all the Creation of God, and
 thereby rendering of it the most Lovely Object. Oh! then set
 thy Love here. Thou canst not [49] be absolved of Sin with-
 out this Body; thou canst not be Sanctified without it, thou
 canst not be Saved, nor Glorified without it. All Pardoning,
 Purifying, and Saving Grace are obtained by it, and none
 Come at, any other way. And therefore all bonds of Love are
 upon thee to Love, Prize, and to imitate Christ in his Humane
 10 Nature.

Secondly. Let it stir us up to Honour, and praise, to admire,
 and ever set our hearts on God, and Christ, who hath so
 Highly honoured and advanced us, and our whole Nature in
 uniting of it hypostatically unto Christ. It is Naturall for

⁷⁸ *Divells. It*] MS Divells it ⁸² *The*] MS y^e ⁸⁵ *Price, and*] MS Price. &

⁸¹ *God. God*] MS God God ⁸⁴ *it, Hath*] MS it Hath ⁸⁵ *it, hath*] MS it hath

⁸ *Pardoning*] MS Parding ⁸ *And*] MS &

persons to Honour and advance such as honour and advance them. Everyone is a friend to him that gives gifts: this is testified to us by the Holy Ghost Pro. 19. 6. The Law of Nature teacheth us to love them that love us Matt. 5. 46. And Grace doth not debilitate, or disgrace, but regulate, and exalt the Law of Nature, and improve it, to attend matters not Contrary to, but above the Precepts of the Law of Nature. And here is Such an improvement of it to be made, viz, in Admiring and Honouring God, and Christ, for Honouring, and advancing us and our Nature unto this Personall Union to Christ. What greater argument to move thereto, than what our text affords us? Here is God preparing our Nature, and fitting of it for union to the Seconde person of the Godhead. Here are laid out the Wonders of Divine Operation. Further here is expresst the Highest Divine Love, and Honour, I thinke, that is possible to be expressed to any Creature. For it is the highest Glory, and Elevation, that Created nature can be advanced unto, to be personally united to the Godhead. And so to [*lacuna*] a person onely by the Personality of the Son, So that the person of the Son of God, is the Proper, and onely person of this Manhood or Individuall Embodied Humanity assumed in which is no humane personality. I judge it impossible for Created nature to be advanced to higher honour, and Glory than this, unless it were possible for Created Nature to be Deified, and made Deity itselfe. But this is as absolutely impossible, as it is for Godhead to be made, or Increated Nature to be Created. Hence this Honour is higher, and brighter, than any that either was, or shall be Conferred on any other Creature. Whether Fraile man, or fulgent Angell. But yet it is Conferred on our nature, and so on us. Angell nature never had it; nor shall [50] have it. Heb. 2. 16. Hence then here being Conferred the Highest Honour, and Glory, that God Confers on any, it necessitates the greatest Love, and Grace in God to be the reason, and ground of it. Now where the Greatest Love, and Favour, Honour and Glory are in truth bestown, there the argument cometh most forceably to Constrain to the returns of the Highest

¹⁸ And] MS & ²⁰ Nature, and] MS Nature. & ³³ And] MS & ⁴⁴ Angell. But] MS Angell But ⁴⁴ it is] MS its is ⁴⁴ nature, and] MS nature. &

Honour, and Praise, Glory, and Advancing that can be given. And so we see by this rule, that this Worke, and Duty falls on us. And therefore it Should press us on so to lay out ourselves to Honour, and advance the Glory of God, and Christ for the Same.

Thirdly. This should stir us up to endeavour to live Such a life as Christ lived. We have in our nature a principall of adherence unto, and of Choosing of Such things that are best
 60 of their kinde, and Sort. Indeed this misery is befallen our Nature by Sin that we judge not aright, as to the Kinde, and Sort of things. Tho' Spirituall good things are in their nature, the best kinde, and Sort, yet the naturall man Sees it not, tho' he may in appeareance Consent to the report thereof 1 Cor. 2. 14. But seing there is Such a principall in us to choose the best things of any Sort and seing here is presented the best Life, that ever mortall lived, in Christs Humane Body, it should inforce us upon the highest imitation of this Life of Christ. And here to urge upon this imitation take these things
 70 along with you.

1. This is the Best expression of your Love to God, and Christ, for the greate advancing, and Honouring of our nature by this Personall Union. Nature saith, that Such as are honoured more than others, Should carrie it more honourably than others. Hence we ought by this argument to live more to the Honour of God, than the Angells themselves in that our nature is more honoured. But however we cannot honour God more nor express our advancing of his name better for his honouring us so highly, than by imitating Christs Living
 80 in our Nature. This will be a Cleaving to him in our practice. It will be a living as he lived: and better we cannot Live. To Honour him with our mouths in professing of him, is a duty we owe to his name. But this Honour without the Heart is but a vain shew: but where the Life runs according to the Example laid before us in his Life, we then express the inward honour of our hearts in the best way. Oh! then let us honour him thus. [51]

2. Here is the best Example for our Pattern, and Imitation.

⁵⁴ And] MS & ⁵⁵ Same.] MS Same

⁵⁶ Sort, yet] MS Sort. yet ⁵⁷ And] MS & ⁵⁸ Nature. This] MS Nature This

No example like this. This is altogether the best, and so is eminently suitable to the Principles Essentiall to our Natures. 90
 Other Examples are to be attended, as they are Exemplary. Follow them saith God, who thro' Faith, and Patience inherit the Promises. Heb. 6. 12. Our Imitation of the Saints hath its limitations annexed. We must imitate them in their Grace. Whose Faith saith he, follow. Heb. 13. 7, and as they follow Christ 1 Cor. 11. 1. There is something in the examples of the Saints, not exemplary, as to practice. There is Some fault to be found in their best Coppies. But it is not so with Christ. He is all Example, and exemplary. Save onely in Such 99
 things in which he is above Exemplariness: as in all his Life taken as a Mediator. His Mediatory actions. But all his Actions under other Considerations are imitable, and Exemplary. Hence, saith he, I have Set you an Example. Joh. 13. 15, and we are to follow in his Steps. 1. Pet. 2. 21. Hence I say, He is the onely Example, that is to be followd, without any exception. For no fault can be found with his Example. There is no fault in it; because he is without all fault. He had no Spot in him. 1 Pet. 1. 19, nor blemish: He never had any fault adhere to him, of his own: Neither in Body, nor Soule, 10
 nor Life, or behaviour. Hence a Compleate Exemplariness found in him: He is altogether lovely Can. 5. *ult.* and So altogether exemplary. Further, there is not onely a freedome from all fault in him, but also a fulness of all Gracious Perfections in Him. So that the Flaming forth of all Perfect Grace Spreads itselfe throughout his Whole Life, which makes his life a more Shining Example, than what can be founde in the brightest Angell in Heaven, and so its evident that Christs Example is the best that ever was, and therefore we ought to be imitating Christs Life. 20

3. Christs life is peculiarly Imitable by us; because it is accomplished in our Nature: There may be Some imitation indeed made by things of Different Kinde: an ape may imitate a man in Some things, and a man may learn a lesson of an Ant, in its prudentiall instinct, or rather in its umbratile pr-

⁹⁰ 7, and] MS 7. & ⁹⁹ Exemplary. Hence] MS Exemplary Hence

⁴ Joh. 13.15] MS Joh. 13. ⁹ 19, nor] MS 19. nor ¹⁰ Life, which] MS Life. w^{ch}

¹⁹ was, and] MS was. & ²³ Kinde: an] MS Kinde. an ²⁴ things, and] MS things. and

dence. But the most Naturall Imitableness and Imitation are in things of the Same kinde. Birds of a kinde imitate one another. Beasts of the Same kinde do follow one another. So men imitate one another. Hence [52] our Lord laying out
 30 his Filiall Obedience unto his Father in our nature, [*it*] becomes peculiarly Obliging to our nature to follow him: and to walke as he hath Walked. He is the ἀρχηγόν τῆς σωτηρίας the Captain of our Salvation Heb. 2. 10. The Supreme, or Prime leader, and agitator of persons in the way of Salvation. Now the Captain, Leader, or Actor of a Company of men, or Souldiers, is a Person of the Same Nature or Kinde, with those acted, or Led: and they must follow him. All this, is then to be found in Christ, to make it his right to lead us, and our Duty to follow him. We have him for our imitation.
 40 God hath given him to be a Leader, and Comander of the people. Isa. 55. 4. If therefore we attende not this Pattern and Example, we dishonour him. We were made, and formed with an Imitating Principle in our Nature, which cannot be Suffocated, or Stifled, but will act in Imitating Some Example; God to prevent us from taking wrong Patterns to follow, hath presented us with a perfect Pattern of right practice in our own nature in Christ, which is most Exemplary, being a most Exact Coppy, written by the Deity of the Son of God, with the Pen of the Humanity, on the milk white Sheet of an
 50 Holy Life. Hence our Imitation of him is His due, and our Duty, and to leave this Pattern, is to dishonour him, deform our Lives, to Deviate from our Pattern, and to Disgrace our Selves. Oh! then let this Consideration Excite us to follow Christs example, and So we Shall be founde amongst them, For whom the Spirit of God makes this Prayer, or Apostolicall Benediction Gal. 6. 16. As many as walke according to this Rule, Peace be on them, and Mercy. For indeed they are the Israel of God.

²⁶ But] MS but ²⁷ kinde. Birds] MS kinde Birds

³⁷ Led:] MS Lead: ⁴⁴ Example; God] MS Example, God ⁴⁷ Christ Which]

MS Christ. w:^{ch} ⁶¹ Duty, and] MS Duty. & ⁶³ Oh!] MS Oh. ⁶⁴ example, and]
 MS example. &

Meditation 43. Rom. 9. 5. God blessed forever.

When Lord, I seeke to shew thy praises, then
Thy Shining Majesty doth stund my minde,
Encramps my tongue and tongue ties fast my Pen,
That all my doings do not what's designd.
My Speeche's Organs are so trancifide 5
My words stand startld, can't thy praises stride.

Nay, Speeches Bloomery can't from the Ore
Of Reasons mine, melt words for to define
Thy Deity, nor t deck the reechs that sore
From Loves rich Vales, sweeter than hony rhimes. 10
Words, tho' the finest twine of reason, are
Too Coarse a web for Deity to ware.

Words Mentall are Syllabicated thoughts;
Words Orall but thoughts whiffld in the Winde:
Words Writ, are incky Goose quill-Slabbred draughts, 15
Altho' the fairest blossoms of the minde.
Then can Such glasses cleare enough descry
My Love to thee, or thy rich Deity?

Words are befould, Thoughts filthy fumes that smoake,
From Smutty Huts, like Will-a-Wisps that rise 20
From Quaugmires, run ore bogs where frogs do Croake,
Lead all astray led by them by the eyes.
My muddy Words so dark thy Deity,
And cloude thy Sun-Shine, and its Shining Sky.

Yet Spare me, Lord, to use this hurden ware 25
I have no finer Stuff to use, and I
Will use it now my Creed but to declare
And not thy Glorious Selfe to beautify.

⁴ *designd.*] MS *designd* ⁷ *Nay, Speeches*] MS *Nay Speeches* ¹¹ *tho'*] S *though*
¹⁴ *whiffld*] S *Whiffld* ¹⁵ *quill-Slabbred*] S *quill-slabbred* ¹⁶ *Altho'*] S. *Although*
¹⁷ *Such*] S *such* ²⁵ *Spare*] S *spare* ²⁷ *it*] MS followed by "onely," which is struck through.

Thou art all-God: all Godhead then is thine
 Altho' the manhood thereunto doth joyne.

39

Thou art all Godhead bright, altho' there bee
 Something beside the Godhead in thee bright:

Thou art all Infinite altho' in thee

There is a nature pure, not infinite.

Thou art Almighty, tho' thy Humane tent
 Of Humane frailty upon earth did Sent.

35

He needs must be the Deity most High,

To whom all properties essensiall to

The Godhead do belong Essentially

And not to others nor from Godhead go:

And thou art thus, my Lord, to Godhead joynd:

We finde thee thus in Holy Writ define.

49

Thou art Eternall, Infinite thou art;

Omnipotent, Omniscient, Erywhere

All Holy, Just, Good, Gracious, True in heart,

Immortall, tho' with mortall nature here

Religious worship hence belongs to thee

From men and angells: all, of each degree.

45

Be thou my God, and make mee thine Elect

To kiss thy feet, and worship give to thee:

Accept of mee, and make mee thee accept:

So I'st be Safe, and thou shalt Served bee.

I'le bring thee praise, buskt up in Songs perfum'de,

When thou with grace my Soule hast sweetly tun'de.

59

³⁰ *Altho'*] S Although ³¹ *altho'*] S although ³² *bright:*] S bright.

³³ *Infinite altho'*] MS followed by "there b," which is struck through] S Infinite
 although ³⁵ *tho'*] S though ³⁶ *Sent*] S sent ⁴⁰ *go:*] MS go

⁴¹ *joynd:*] MS joynd ⁴⁰ *tho'*] S though ⁵² *Safe*] S safe ⁵² *Served*] S served

SERMON II¹

Rom. 9. 5—God blessed forever.

Deity doth as far transcend Humanity as Infinity [doth] finitness. Humane faculties are as Much too low to Contain adequate Conceptions of the Godhead, as the Godhead is too high to be grasped by the little hand of Humane Understanding. Hence I being now come to [consider] the Godhead of Christ, do readily Cast down myselfe [at the] feet of Free Grace acknowledging mine Ignorance [of] the Same, not presuming to Shew what it is by an[y de]finition, but Submissively attempting the prooffe [*thereof*] by plain demonstration, and for that end have presented you with this Divine assertion of the Same, testifying to be God blessed forever.

10

I shall not stand to analyse the verse: onely this I say, it is brought, as last named, tho' not the last nor least, priveleges of the Jews, that Christ came of them according to the Flesh, who is over all God blessed forever amen.

In the words we are to enquire

1. Who it is that is here described, and this is Christ Jesus [*our*] Lord, for the Sentence, is predicated of the Person last mentiond in the verse, and this is Christ. For the Pronoun Relative (ὁ Who) hath Christ for its Antecedent, Of whom as concerning the Flesh Christ came, who is so; and so,

20

2. The Description here laid down of this person, and this lies in two Superlative Excellencies; the first is taken Relatively, in respect unto the whole Creation thus, Who, is over all, ἐπὶ πάντων either in all, for so the Phrase may import, or, Over all, as here, that is Over all things: above them and that on all accounts. But the other is absolute, viz God Blessed forever. He being in or Over all things, must needs be the Everlasting God: For to be in, Over, and before All things,

¹⁰ *demonstration, and*] MS demonstration. & ¹⁸ *Lord, for*] MS Lord. for

²¹ *so; and*] MS so, & ²³ *Excellencies; the*] MS Excellencies, y^o

is the property of the Godhead onely. Now probably Paul
 added the description here to prevent a quarrell that might
 be made at his putting Christ in, amongst the greate priviledges
 of the Jews, Seing they did so Slight him: as also to prevent
 a Cavill that might be took at the words κατὰ σάρκα, accord-
 ing to the Flesh, as thereby on the one hand Some should
 gather that Christ was a mere man: or on the other hand some
 should deride, and say, who is [2] born, or comes but ac-
 cording to the Flesh? and so make it a Solesism. But now
 saith Paul, I prevent all low esteems of Christ, and all quibbling
 at the terms by further adding a Description of Christ thus,
 Who is over all, God blessed forever. And thus having Cleared
 the Coast, I come to anchor in this Harbour:

Doctrine. That Jesus Christ, is the Everlasting God.

What need any other prooffe than this? The Spirit of God
 doth plainly assert it *in terminis*, and therefore it is as good
 as an hundred proofes, as to the truth of it. Yet this truth is
 not so lean, as to be mentaind by one Single Testimony of the
 Spirit. For it hath had the Evidence thereof thro' all ages of
 the Church: [hence] it was Abrahams Faith. He rejoyced
 saith Christ to se my day Joh: 8. 56, and saw it. But when?
 and Where? Oh! when he appeard to him in the Vales of
 Mamre as he sat in his tent doore Gen. 18. 1. 2—It was Jehova
 that appeard to him in the form of a man. Hence it was
 personated Godhead that appeared, to him. For Jehova is a
 term never given by the Spirit of God, to a mere man, and
 the Father never was seen by any man Joh. 1. 18. God here
 is God the Father, that no man ever Saw. Hence this was
 Abrahams Faith, that Christ was God. This was the Churches
 Faith Ps. 45. 6. Thy Throne, o God, is for ever and ever,
 Which the Spirit of God calls Gods Speech to his Son. Heb.
 1. 8. So the Prophet described him Isai: 9. 6, the Mighty God.
 So Jeremiah C. 23. 6. יְהוָה אֱלֹהֵינוּ יהוה our Righteousness.
 Hence Styled Imanuel Isa. 7. 14. Matt. 1. 21. So also called

⁴² Harbour:] MS Harbour ⁴⁵ terminis, and] MS terminis. & ⁵⁰ 56, and] MS 56. &

⁵³ man. Hence] MS man Hence ⁵⁵ man, and] MS man. & ⁵⁷ Father, that] MS

Father. that ⁵⁹ Ps. 45.6.] MS Ps. 45.9. ⁶⁰ ever, Which] MS ever. W:^{ch}

⁶⁰ Heb. 1. 8.] MS Heb. 1. 6. ⁶¹ 6, the] MS 6. y^e

God Joh. 1. 1. Phil: 2. 6. 1 Tim. 3. 16. In my handling this truth I shall {Explain } it.
 {Confirm }

First. For Explication, and here is onely one Query, that I shall Cast an Eye upon, viz, What are we here to understand by the Godhead of Christ?

Solution: I shall give in my Sentiment here to both,
 {Negatively.
 {Affirmatively.

70

First. Negatively There are false Conclusions touching the Godhead of Christ, which are to be excepted against, and these require us to except against them in our answer to this Enquiry: which Exception Constitutes an answer negatively given and so we say, that by Christs Godhead we are to understand, not

1. That Christs Godhead is by way of Generation: as if the Godhead of the Father did beget the Godhead of the Son, and so it should be as a Child that receives its Substance Elementary from its parents [3] Elementary Substance. But thus it doth not, neither can it be with Christ, as to his Godhead. Turtullian² seems to be tainted with Some Such Conceit when he Styles Christ a portion of the Father, as the *Magdeburgentian Centuries*³ observe, Century [3,] p. 72. But this cannot be. For tho' the Father beget the Son, Yet Godhead begets not Godhead.

80

If it be Said, that God the Father saith, Ps. 2. 7. thou art my Son: this day have I begot thee; and so Act. 13. 33, and Christ is Styled, the onely begotten Son, and first begotten Son. *μονογενοῦς* Joh. 1. 14. and *πρωτότοκον* Heb. 1. 6. Hence begotten.

90

Solution: 1. This Speech is metaphoricall and not proper, but in that there may be a nearer likeness in Gods filiating Act to the act of Filiation among the Children of men, than to

⁶⁵ it.] MS it

⁶⁶ Explication, and] MS Explication. & ⁷⁰ {Negatively.
 {Affirmatively. } MS {Negatively
 Affirmatively

⁷² against, and] MS against. & ⁷⁸ Son, and] MS Son. & ⁸¹ Godhead. Tertullian] MS Godhead Tertullian ⁸⁸ Father, as] MS Father. as ⁸⁸ Son: this] MS Son. this
⁸⁸ thee; and] MS thee. & ⁸⁸ 33, and] MS 33. & ⁹² proper, but] MS proper. but

any other act of theirs, he sets it before us by that word proper to them, but metaphoricall to him. And yet in this Sense

2. Tho' it is true of the Person of the Father, yet not of the
 99 Godhead. For the Person of the Father begot the Person of the Son: But the Godhead of the Father begot not the Godhead of the Son, and this will appear from these things following.

1. It is against the Infinity of the Godhead to Get, or be begotten. For that must be Discret Quantity, and have *Partern extra Partern*, that generates. For to generate is to give away a Spermatick part to what is generated, and this Turtullian calls *Portio a Part*. Hence both the Generator, and the Generated are limited and finite Quantity. What is Infinite cannot be divided nor parted. All parting, makes division and
 10 cannot be without terms. Hence what is Infinite cannot be parted. So that the Infinity of the Godhead cannot consist with Generating.

2. It's against the *ἐνστριχώρασις ὑποστασέων* or mutuall Enbeing of the Persons of the Trinity. They are one in another. This Christ positively asserts. Knowest thou not, Phillip, saith Christ, that I am in the Father, and the Father is in mee? John 14. 10. 11. So Ch. 17. 21. 23. Now its not the Person of the Son that is in the Person of the Father; nor is it the person
 20 of the Father that is in the Person of the Son, for thus it Cannot be. But the Person of the Father is in the Godhead of the Son, and the Person of the Son in the Godhead of the Father and so of the Holy Ghost, and that because the Godhead of all the Persons is the Same individuall Godhead. But if the Godhead of the Son should be begotten, it could not be so, for the act of begetting doth produce a distinct Individuall from the begetting individuall. But now hence there could not be any Inbeing of Persons, if the Godhead of the Son be be-[4]gotten: for then its being distinct from the Godhead
 30 of the Father, and of the Holy Ghost, the Persons of the

⁹⁸ And] MS and ² Son, and] MS Son. & ⁷ generated, and] MS generated. &

¹⁰ All] MS all ¹³ Generating.] MS Generating ¹⁵ Persons of] MS Persons. of

¹⁷ mee? John] MS mee John ²³ Ghost, and] MS Ghost. & ²⁶ so, for] MS so. for

Father and of the Holy Ghost, could not be in it, nor could the Person of the Son be in their Godhead, unless the Persons Should not be in their proper, and own Godhead: which is impossible.

3. Its inconsistent with the Eternity of Godhead to get and be begotten. For that that is properly begott is thereby brought into being, and before it was not: and hence the Eternity of Christs Godhead would hereby be denied as to Preterition, or *à parte Ante*. But as our text doth Secure his Eternity as to Futurity or *à-parte-post*, in that he is God blessed for Ever: So Pro. 8. 23. will Secure his Eternity as to Preterition, or *à-parte-ante*, where he saith, I was set up from Everlasting, from the beginning or ever the Earth was. Yet Generation would deny this Eternity in that it is *Mutatio à non-esse ad esse Generati*. Further it is inconsistent with the Eternity of Godhead. For *Generatio Unius est Corruptio alterius*, So that as it argues a beginning of the Sons Godhead: So it would argue an Alteration of the Godhead of the Father and all alteration argues an Ending of Somewhat in the altered, and truely alteration is not consistent with Eternity.

If it be said: the argument if good, may be turnd against the begetting of the Person of the Son, by the person of the Father as destructive of their Eternall Personality: if not good, it overthrows not the Godheads begetting Godhead.

Solution: The argument is good: and yet this Conclusion follows not. For the Fathers Act begetting the Son, is an Eternall Generation of him, which produceth not a new Substance of Godhead: but another Subsistence in the Godhead, equall in its being with that Eternall Act of the Father, in that they are *Simul Naturâ* which is the Essentiall property of *relats*. But in the begetting of a new, and distinct Subsisting Substance, the act productive cannot be Eternall. For the Substance being produced the Act Ceases.

4. Its inconsistent with the Unity of the Godhead. If the God-

³⁴ impossible.] MS impossible ⁴¹ Ever: So] MS Ever. So ⁴⁷ alterius, So] MS alterius So ⁴⁹ altered, and] MS altered. & ⁵¹ said: the] MS said. y^e

⁵⁰ Godhead, equall] MS Godhead. equall ⁶⁰ Father, in] MS Father. in

head generates Godhead, then there are a multiplicity, or at the least, a plurality, or triplicity of Godheads, and So as many Gods as Persons. But thus it is not. Tho' there are three persons, there is but one God. Matt. 19. 17. Joh. 17. 21. 22.

70 23. 1 Joh. 5. 7. 1 Cor. 8. 4.

6. If the Godhead of the Father did beget the Godhead of the Son then Godhead would be distributed into Genus, and Species, and so Subsist, or rather exist in its Species: and so be as many Gods a[s] Species, [5] which cannot be denied, for every distinct Species, is a distinct Godhead. Yet it cannot be granted; for its against the express word of God. Hence then it must not be granted that Godhead begets Godhead, and thus much for this first Exception, viz, that Christs Godhead is not a Generated Godhead.

80 Secondly. We are not to Conceive that Christs Godhead is by way of Creation. That Christs Godhead is a Created Godhead. Many Hereticks have asserted this. Hieronymus, that envied Origen,⁴ asserts Origen to drop out words to this effect, but the place in Origen that he [bids] out of his eighth Homily on Genesis, will not make it out. Further Origen is egregiously by Hereticks adulterated, but hear him on our text. Saith Origen, One, and the other, be God. For the Son hath none other beginning of Godhead, than the Father. Yea the Son is the most pure Emanation of that One
90 paternall fountain (as wisdom saith). Christ therefore is God over all. But the pen of Dionysius Alexandrinus,⁵ is observed to let Such incke drop, as this. *Filium Dei opus et quiddam factitium esse, neque Patri naturaliter suum, ac proprium sed alienum ab illius Substantiâ:—eundem, quia opus est quoddam conditum, non fuisse anteq fieret. Magdebur: Centu: 3. C. 4. p. 73.* And it is observed by the learned, that the Arians readily caught Such inconsiderate expressions of some, to maintain their Error, that Christs Godhead is a Created Divinity
99 and not the Same Substance with the Godhead of the Father

⁶⁷ Godheads, and] MS Godheads. & ⁶⁸ But] MS but ⁷³ Species, and] MS Species. & ⁷³ Species: and] MS Species. & ⁷⁴ Species, which] MS Species w:^{ch}

⁷⁵ Yet] MS yet ⁷⁸ Exception . . . that] MS Exception. viz. that

⁸⁸ asserts Origen] MS asserts, Origen ⁸⁵ eighth] MS 8:th

⁸⁵ Further] MS further ⁸⁶ adulterated, but] MS adulterated. but

⁸⁸ hear] MS here ⁹⁰ saith]. Christ] MS saith) Christ ⁹⁰ 73. And] MS 73. &

that it was not *ομούσιος*, but *ὁμοιούσιος*, a like Essence to, but not the Same Essence with, the Fathers. But now these men oppose the truth, honour, and Glory of Christ, and make him insufficient for his Work. For a Created Godhead is insufficient for the Work of Redemption, as lacking Worth. And hence I say, Christs Godhead is not a Created Godhead.

1. Because Christ's Godhead is a reale, and true Godhead. Its not an imaginary, or titulary Godhead. But if it be Created, it is no Godhead: For it is impossible for Godhead to be a Creature. For Godhead cannot be without the Essentiall properties of Godhead: and these are incomunicable to any other Essence, but the increated Essence: they have that property, *non Creari necè Subjecto ad Subjectum migrari*.

2. Because there would be more Gods than one, if Christs Godhead be Created. Origen saith, Some were affraid to own Christ to be God, (not knowing how to deny then a plurality of Gods) lest they Should say, there was more Gods than one, in the [6] place above Cited, viz, upon our text, and it is a truth, that if he have a Distinct Godhead from his Fathers, (the which he hath, if he hath a Created Godhead) that there are two Godheads. And this so thwarts the holy Scriptures, and also all right reason, that it Cannot be granted. For the avoiding therefore of So contrary an assertion to holy Scriptures we say, that Christs Godhead was not Created. Polytheism undeniably will mount upon the back of such a Conclusion.

3. Because Godhead cannot be Created. There are Severall Properties of Godhead, that make it impossible to be Created. Indeed all the Essentiall Properties of Godhead are increatable, cannot be Created, and altho' for method Sake these properties are Styled Some Incommunicable, and Some Communicable, yet those that are Calld Communicable are incommunicable indeed, as well as the other. But they are Called Communicable, because there is Some things of the Same name, and property in Gods Children as Wisdom, Power, Holiness,

¹ *Essence to*] MS *Essence, to* ³ *Christ, and*] MS *Christ. &* ⁵ *Worth. And*] MS *Worth And* ⁷ *Christ's*] MS *Christ* ⁷ *Its*] MS *its* ¹² *Essence: they*] MS *Essence. they* ¹⁴ *than one*] MS *than, one* ¹⁸ *text, and*] MS *text. &*
²¹ *And*] MS &

etc. But as for the nature of the Properties Essentiall to Godhead, they Cannot be Created. I will Instance in Some of them, viz, Infinity, Eternity, Omnipotency: etc. Infinity cannot be Created. That Subject whose Essentiall property is
 40 infinity, is impossible to be Created. For there Cannot be two Infinites. One Infinite cannot admit of another. Now infinity runs thro' all the Essentiall Properties of God: and hence none of them can be Created. So for absolute Eternity, it Cannot be the property of a Creature. For to be a Creature, is to have a beginning Gen. 1. 1. But absolute Eternity is without all beginning. So for Omnipotency: it Cannot be a property of any Creature. It must reside in One. If any more than One have all power, there is none that is Omnipotent. For he that is Supposed to have all power in his hand, he cannot have it
 50 derivatively, unless he drain the Spring dry of Power, from whence his flows. And then, if this could be, yet there would be but one Omnipotent, for in the Derivation, the first would lose all as the Second receiveth all Power. But, if not derivatively, as indeed it cannot be then it is Essentially, and so is impossible to Created nature which hath nothing but from another, viz, its Creator. Hence two Omnipotents, essentially distinct, are inconsistent. Hence Christs Godhead is not Created.

4. Because Created Godhead is insufficient for the work that
 60 Christ is to do. Christs work is the work of Redemption. In this Work there are things to be done too greate for any Creature to do. Suppose a Created Deity, yet it Could not do it. For it would want both Dignity, and Suitableness: for the work. The Work to be done by the Redeemer, is redeeming from the Curse of the Law: this Christ hath done Gal. 3. 13. This he could not do, if he had not been God. For the Justice of Gods law is Infinite, and cannot be Satisfied for the Offence committed against it by Sin, unless the Satisfaction be as large as the Offence. Hence the Satisfaction must
 70 be of infinite value, but this [7] it cannot be in case the Satisfaction be made by a person that is not infinite, and if the

³⁶ *Godhead, they*] MS *Godhead. they* ⁴⁴ *Creature. For*] MS
Creature For ⁴⁸ *It*] MS *it* ⁴⁹ *hand, he*] MS *hand. he* ⁵¹ *And*] MS &
⁵⁴ *Essentially, and*] MS *Essentially. &* ⁷¹ *infinite, and*] MS *infinite. &*

Godhead of Christ be a Created Deity it is not infinite, as we have heard: and therefore cannot be above a finite dignity and worth. And So neither Active nor Passive Obedience can answer the demands of the Law as to Satisfaction, or as to purchase. If it be Said, the Law being broken, cannot be repaired: *Laesa Majestas est irreparabilis*. If Magesty be wounded, there is no healing the wound. The Offender may be punisht: but that is none amends. The Offended may Pardon, or accept of terms, thro' pittty, or Favor: but this is no Reparation and so it is in respect unto the Transgression of Gods Law there can no amends be made for it as Shall adequately repair it. And therefore Salvation, and Reconciliation, and Satisfaction is of Grace. God graciously accepts of Satisfaction to be reconciled thereupon, tho' its impossible that it should be in all Senses adiquatly an healing, that no Scar, or mark of the Wound be found. Now if So then there is not Such a need that there be an infinite Worth in the Satisfaction that Christ gave.

80

Answer: 1. I know not where the source of this plea will carry us unless it be away from all or any thing that hath the nature of Satisfaction in it. But then no need of Christ if we once attend it so far.

90

2. Tho' there can be no Reparation *Laesae Magestatis*, that will so heale without a Scar. Yet so to heale is a good Cure, and tho' it doth not exclude Grace in the Reconciliation thus made, yet worthiness is absolutely necessary in making reconciliation thus. If a king be wounded by a Pesant, or a Prince, and a base person tender Satisfaction, he will rather be accounted one of the Same Faction with the Rebell, than a Reconciler. But if Some Great Prince or Person of Equall Honour entercede, and tender Satisfaction, and to make as far amends as may be, he may prevaile. But then here are two qualifications requisit in the Reconciler.

99

1. He must be of the Same Kinde or Specificall Nature as the Wounded is of. If he that is wounded be a man the Reconciler must be so too: the Satisfaction cannot be made by a bruit. 2. He must be of Equall Dignity to the Offended:

⁷⁴ And] MS & ⁸⁸ And] MS & ⁹⁶ Cure, and] MS Cure. & ² But] MS but

⁵ qualifications] MS qualification ⁸ too: the] MS too. y^o

10 else the Satisfaction is both unlikely, and not answerable to the Offence. And so as to this last, if Christ have not an infinite Worthiness in him he cannot bring a matter of infinite Value thereby to Constrain Justice to Comply unto a gracious Condescension So that we Se this is needfull. Otherwise grace would be Stopt in her way by unrighteousness. Hence infinite worth is necessary in the Redeemer to answer the demands of Justice, that grace may accept, and thus touching this Dignity.

20 As a Created Deity would want dignity to Satisfy: So it also would Suitableness: For the Satisfaction must be made in the Same nature that the Offended is of. A Bruite can't reconcile an offended man [8] to the Person offending. He will want both Sufficiency, and Suitableness too: So none can reconcile offending man unto God that is not of the Same nature with God. There is an infinitely greater distance between God, and all other beings, than there is between a man, and a Brute. If an inferior nature to mans cannot reconcile man to his Offender, much less can any nature that is below Gods own nature, reconcile God to offending man.

30 But if a Created Deity appeare to do it, it would not be of the Same Nature that the Offended is of, but infinitely beneath it, and so unsuitable as well as unable to do this work. And thus it appears that the Deity of Christ cannot be a Created Deity. For the Office he is to fulfill cannot be carried on by Such a Deity. And so I pass from this head.

Thirdly. We are not to conclude hereupon that Christ is Onely Godhead, that there is no nature in Christ but what is Deity or Godhead. For this is not so: He is as well man as God, the Word was made Flesh Joh. 1. 14. God was manifested in the Flesh 1 Tim. 3. 16. He took upon him the Form of a Servant. Phil. 2. 6. 7. His Nature is Theandricall, Godman Nature. Its true, there have been a Sort of Hereticks, that have denied Christs Humanity, and have asserted him to be all Godhead: and no Manhood as the [old] Marcion-

¹⁷ *accept, and*] MS *accept* & ²¹ *A*] MS *a* ²² The catch-phrase preceding Taylor's page 8 reads "to the offender." ³² *it, and*] MS *it.* &

³⁷ *Godhead, that*] MS *Godhead.* y^t

⁴¹ *Theandricall, Godman*] MS *Theandricall.* Godman

ites,⁶ Manetists, (oft Stilled Manichees) and Docetans,⁷ that say Christs humanity was not reall. His body was but imaginary and Phantasmicall: and that he Suffer'd but in Shew and appearance onely, and not in truth.

But he was indeed Flesh of our Flesh, and bone of our Bone Eph. 5. 30. The Same is Confirmd thro' the Scripture Rom. 9. 5. It is true. He was Godhead alone, and without manhood from all Eternity untill his Conception in the Womb of the Virgin Mary. But from his Incarnation in the Womb of the Virgin Mary, unto all Eternity he is both God, and Man in personall Union as Rom. 9. 5.

If it be said, that he appeared in Mans Nature 2000 [years] before his Conception as Gen. 18. 1. 2.—Three men appeared to Abraham whereas one is called Jehovah. And therefore he was Christ, and they were Reall men: For they eate of Abrahams meate, and surely they did not delude. So he appeared to Joshuah Josh. 5. 13. 14. 15. etc. Hence it appeares, that he was not Godhead alone till his Conception in the Womb of the Virgin. To this

I say, that Supposing he was a reall man that Christ appeared to Abraham, etc., in, as to that of Flesh and Bones, Yet it may be replied thus.

1. It is not likely that it was Perfect Humane Nature in which he appeard no more than the other two, who were Angells, possessed intire Humane Nature. He possest so much, as was of use to him to converse therein visibly with man: he had no need of a Humane Spirit for this [9] nor of the Immortall Soule. For the Godhead did wholly act it, and it is hard to Conceive, that it was Compleate Humane Nature consisting of Soule, and Body, in which he appear'd: For after this Service was done, it was doubtless laid down again as the Angells bodies that they appear'd in were. For they were not under the Law being none of Adams Posterity. Nor doubtless carried up to heaven. For if So, they would each enjoy the Relation they stood in this to Christ, and those to the two Angells, the Which we have not a Syllable of the Scripture

⁴⁸ onely, and] MS onely. &

⁴⁹ truth.] MS truth ⁵⁰ The] MS y^e ⁵¹ And] MS & ⁵² meate, and] MS meate. &

⁵³ say, that] MS say. that ⁵⁴ it, and] MS it. & ⁵⁵ Angells, the] MS Angells. y^e

for our belief hereof to rest on. And hence Some judge Such appearance not Elimentary, and reall Bodies, But onely Aeriall. Aire so far Condensated into the Shape of a man, as to make an Object Visible terminating our Sight. Others owning them to be true bodies, made for some Speciall Service, which being performed are laid down again.

2. These or this Humane Body of Christ, in his appearing therein, did not unite to himselfe in a personall Union. For it was not that nature individuall, the which he was to take
 90 into personall Union. For that was Fallen Nature, the Seed of the Woman Gen. 3. 15, and of Abraham Gen. 12. 2. But this Was immediatly made if reall, of the Earth, and therefore had nothing to do, in order to mans Redemption. It was not that that the law had anything to do with, and therefore there was no need of a personall Union. A man that puts on a gloove doth not Conjugally unite it to himselfe. So Christ did not unite this to himselfe in personall Union by his making use of it, or them, to deliver Some Speciall Message in, to Some
 99 Choice Saint.

3. Hence it remains that he was Godhead alone without any manhood in Hypostaticall Union unto himselfe from All Eternity untill his incarnation by the Holy Ghost in the Womb of the Virgin Mary. But from thence to all Eternity he abides God-Man in Hypostaticall Union inseperably. He is Jesus Christ, Yesterday, and to Day, and the Same forever Heb. 13. 8.

Objection. The Manhood was Destroyed by Death upon the Cross. The Soule was recommended into the hand
 10 of the Father: and the Body unto the Grave, which Continued So till the third day. Hence it was Separated from the Godhead: and the Personall Union So long dissolved.

Solution: Not So. The Personall Union was not dissolved in the Dissolution of the Humane Nature. For

1. Tho' the Union between Soule and Body is destroyed, by the Separation of Soul, and body one from the other, and so the Human nature or man is destroyed: Yet in the Separation

⁸⁶ *Sight. Others*] MS Sight Others ⁹¹ *15, and*] MS 15. & ⁹² *Earth, and*] MS Earth. & ⁹⁴ *with, and*] MS with. & ⁹⁹ *Saint.*] MS Saint ¹⁰ *Grave, which*] MS Grave. w:^{ch} ¹¹ *third*] MS 3^d

of Christ's Soule and Body, tho' the Manhood is mard, yet the Person of Christ is not destroyed, neither are the parts taken from his Person: but [his] person possesses them Separate now as well as it did before united together, for the Humane nature had no Humane person. [10]

2. Hence it undeniably follows that Death onely made an Alteration of the State of the Humane Nature in personall Union to Christ, and no Dissolution of the Union between the Natures personally United. For the Constitution of the Union did never make the mutable Nature, immutable. For that would have been inconsistent, not onely with the Nature United to Godhead, for it must have been then Goded: but also inconsistent with the End of the Union, which was to reconcile in the Humane Nature by Dying.

3. Tho' all Unions consisting in Contact, or Composition are dissolved when either of the things United are destroyed, or Separated from the other: Yet Such Unions, as arise out of, or consist in Relation Constituted, do receive no violation, in the Dissolution of either of the terms United. This is true upon the account of that Maxim *Relata Sunt Eterna*, and it is universall, and runs thro' all Such Unions, as, for instance: in Morall Unions it holds absolute Covenants and Contracts binde, and are obliging after Death. Sarah's Union to Abraham as a Wife, and Abrahams to Sarah as an husband is firm after Death. So Physicall Union as it is merely Relative is. So. Christ is Davids Son, and Eves Seed, tho' Eve be Dead, and David gone Gen. 3. 15. Matt. 22: 42. 45. So also doth Mysticall Union remain undissolved in the Dissolution of the Person brought to this Happy State. God is as much the God of Abraham, Isaak, and Jacob, now they are Dead, as he was when they were alive. And accordingly it is so with this Hypostaticall Union of Godhead, and Manhood in Christs Person. The Union being Relative, yet more, and above the Mysticall Union, the Dissolution of the Union between the humane Body and Soule, to the ruine of the manhood, did

¹⁸ *Christ's*] MS Christ ²¹ *together, for*] MS together. for

²⁰ *United. For*] MS United For ²⁸ *Godhead, for*] MS Godhead for

³⁷ *Eterna, and*] MS Eterna. & ³⁸ *universall, and*] MS universall. &

³⁸ *instance: in*] MS instance. in ⁴⁶ *State. God*] MS State God

⁴⁸ *And*] MS & ⁵⁰ *The*] MS y^e

not dissolve the Personall Union of the two natures: but Still that Union was firm. So that here we see the duration of the integrity of both terms united in it without any temporall fret or failure for a while, is not necessary to the Duration of Union, in Union consisting in Relation. And thus I have answered this Difficulty.

Now that he shall abide God-Man in Personall Union, for-
 60 ever, is further cleared thus. In that Death hath not Dissolved it, and in that he will not Dissolve it himselfe, nor will the Father. Death hath not, as we have heard. We see him by his own power raising up his body again, and therefore he brought and put both the Essentiall parts together again, and so destroyed Death: this he fortold, Joh. 2. 19. I will raise it up again, and hence its said, he rose again as being his own act. 1 Cor. 15. 4. 12. Sometimes, that he was raised as being the fathers act v. 16. 17. So Act. 17. 30. 31. Hence they acted together in it and therefore Death hath not, and neither
 70 he himselfe nor the Father will dissolve it [11] Further. The Godhead, and the Manhood of Christ abide now in this Personall Union in Heaven. Otherwise his Mediatory Office would cease, For he is a Mediator onely, as θεάνθρωπος, God and Man. 1 Tim. 2. 5, with C. 3. 16 but this Ceaseth not. Heb. 7. 25. 2 Joh. 2. 1. 2: Hence this Humane nature is made to have a Glorious Body Phil: 3. 21, and shall come again in this Nature to judge the World Matt. 25. 31.—1 Thess. 4. 16, and so to receive his people into his Everlasting Society. 1 Thess. 1. 17. Joh. 17. 24, and thus I having dispatcht this
 80 negative part, pass on.

Secondly. In that I say, that Christ is God, we are to understand that All Godhead is in Christ: that there is none other Deity or Godhead, that is truely, and Essentially Deity or Godhead, but what is in Christ, and that all this is in Christ Essentially, so that we are to looke for none other Deity, but the Godhead of Christ. For tho' there bee Father, Son, and Spirit, and each of these is God, and all God, and all Godhead is in each of these, yet they are not three Deities, Godheads,

⁸⁵ *Death: this*] MS Death. this

⁷⁴ 5, *with*] MS 5. with ⁷⁵ 2 Joh. 2. 1. 2:] II John 1, 2, or I John 2:1, 2 (?)

⁷⁶ 21, *and*] MS 21. & ⁷⁷ Matt. 25. 31.] MS Matt. 25. 30. ⁷⁸ 16, *and*] MS 16. &

⁷⁹ 1 Thess. 1. 17.] MS 1 Thess. 4. 18. ⁷⁹ 24, *and*] MS 24. & ⁸⁷ God, . . . God, *and*] MS God. & all God. &

or Gods: they are but One God. Matt. 19. 17. 1 Cor. 8. 4. 6. 1 Joh. 5. 7. So that the terms of Father, Son, and Spirit, are not terms of distinct Godheads nor do they Distinguish the Godhead, but the Relations of the Godhead as Personated among themselves. So that each of these terms is a Personall Distinction belonging to the Godhead, but no Distinction of the Godhead: because the Godhead cannot be distinguisht in that all the Godhead is in each Person. For where a Distinction is laid, there a Division is made. But the Godhead cannot be divided, and therefore not distinguisht. Hence a Person of the Godhead is no distinction of the Godhead, and so it unavoidably follows that all God, not *tota Deitas*, whole God onely, but *Deitas omnis*, all God, is in each person and So the Whole Godhead, and all Godhead is in Christ, and this is the intent of this Expression, that Christ is God. And this may Suffice as to this enquiry: and for Explication.

Secondly. I now come to its Confirmation. If it be said, how is it made out that Christ is God?

My Reply to this Enquiry is this, that it is already proved by the Authority of the Holy Ghost in the Scriptures, and this is the best prooffe that is, or can be. Without this prooffe noe One individuall person, can be proved to be God, tho' God may be proved to bee, and on this plot, I shall here introduce some of these morall Demonstrations proving the Being of a God and then I shall call in the Witness of the Holy Ghost for the applying of them to Christ as peculiarly belonging to, and found in, him. Which when done will demonstrate the truth of Christs Deity to Stand, as firm, as Deity itselfe can Stand, and these things come in thus.

First. He must needs be God, in whom are all the Essenti-[12]all Properties of God: For these properties never are without God: nor God without them. They are (*Propria Soli*) his properties onely, and hence the Conclusion arises out of the fabrick of Nature, that he is God in whom these are, alone and always.

But now the prooffe of these to be in any individuall, or

⁵⁹ *Gods; they*] MS Gods they ⁹⁸ *distinguisht. Hence*] MS distinguisht Hence

⁹⁹ *Godhead, and*] MS Godhead. &

¹ *God, not*] MS God. not ³ *Christ, and*] MS Christ. & ⁴ *And*] MS &

⁹ *Scriptures, and*] MS Scriptures. & ¹⁸ *Stand, and*] MS Stand. and

²¹ *They*] MS they ²² *onely, and*] MS onely. &

Single One, is a matter above the Sphere of Nature, and beyond the Orbs of Reason, and therefore cannot by any argument borrow'd out of Reasons promptuary be proved: and therefore they cannot be proved this way, to be in Christ
 30 and therefore turning from artificiall Evidence, to Inartificiall arguments here we have the best of all the Store; viz, Divine Testimony asserting all those properties Essentiall to God alone, and alwayes: to be Christs Properties. And here we shall se this by an Induction of these particular properties as follows.

1. Infinity. This is an Essentiall Property of Godhead onely. Job. 11. 7. 8. 9. Canst thou by Searching finde out God etc.: Now Christ is infinite. This is an undeniable Conclusion, from the express testimony of Gods Spirit, which Styles him the
 40 mak[er] of all things. as Joh. 1. 3. Col: 1. 16. Heb. 1. 2. For he that made all Finite Nature, must needs be Infinite himselfe.
 2. Eternity. Absolute Eternity is an Essentiall Propertie of God onely. Deut. 33. 27. Ps. 90. 1. Isa. 57. 15. Now the Spirit of God applieth this Property to Christ. Everlasting Father, Isa. 9. 6. He is Eternall (*à-parte-ante*) if we looke back, as being in the beginning, and therefore before the Beginning, and without beginning Prov. 8. 22 to 31. The Lord posset me in the beginning of his way before his works of old. I was set up (saith he) from Everlasting. If we look forward
 50 (*à-parte post*) we see our text sayth, he is God blessed forever. So you may have it testified Joh. 12. 34. 1 Thess. 4. *ult.* Heb. 5. 6, and 6. 20, and 7. 25. Rev. 1. 6, and 5. 13. 14. etc.
 3. Omnipotency. It is Essentiall to God onely, to be Omnipotent, or, Almighty. There Cannot be two Almighties. God saith, Gen. 17. 1. I am God Almighty. Now this property the Spirit of God appropriates to Christ. Isa. 9. 6, the Mighty God. Matt. 28. 18. Rev. 1. 8. So in our text he is called God over all things.

4. Omniscieny. This is another Essentiall Propertie of God
 60 onely. Ps. 147. 5. His understanding is infinite. So Job. 34.

²⁷ Reason, and] MS Reason. &

³³ And] MS &, which is struck through; Taylor's intention is uncertain.

⁴⁰ 2. For] MS 2 For ⁴⁶ Beginning, and] MS Beginning. & ⁴⁷ The] MS y^e

⁴⁹ Everlasting. If] MS Everlasting If ⁵⁴ There] MS there ⁵⁴ Almighties. God]

MS Almighties God ⁵⁶ 6, the] MS 6. y^e ⁶⁰ 5. His] MS 5 His

22. Pro. 15. 3. Jer. 16. 17, and 32. 19. Now the Spirit applies this property to Christ Joh. 21. 17. He Searches the reigns and heart Rev. 2. 19. 22 and hath his eyes set out by a Flame of fire as an Emblem of his Omniscieny Rev. 1. 14. His omniscieny is his Candle in his Eyes.

[13] 5. Omnificieny. All Efficacy is a property of God. He is the Efficient Cause of All things both as to their Being Gen. 1. *per totum* Exod: 20. 11. Rev. 4. 10. 11, and as to the managing of them by his Providence. Ps. 146. 6—Ps. 147—And this is eminently appropriated to Christ. All Creating Efficiency is in him. Hence all things were Created by him, as hath been prooved Joh. 1. 3. Col: 1. 16. Heb. 1. 2. etc. and all Providentiall Efficiency is from him. He opened the Scales of the little book of Providence Rev. 5, and he saith, by me Kings reign, and Princes decree justice, by mee Princes rule, and nobles, yea all the judges of the Earth Pro. 8. 15. 16. So that Still Godhead appears in him.

6. Omnipreseney. To be Omnipresent is essentiall onely to God. Hence is that Ps. 139. 7. 8. 9. 10. Where shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold thou art there, etc. and now Christ hath, in the promise of his presence with his, to the End of the world, abundantly evidenced himselfe to be Omnipresent. Matt. 28. *ult.* For one that is not Omnipresent cannot fulfill that promise. Hence he must needs be so. And thus by all these Six Essentiall Properties of Godhead onely, it appears, that Christ, is indeed God.

I might here have argued his Godhead from other properties: but I forbare: and come to another Evidence.

2. Therefore, I lay down thus, He must needs be God that doth Such things, that none but God can do. This Proposition is founded upon morall Reason, which saith thus: *A naturâ actionis cognoscitur natura Agentis*. Everyone is known by his worke. The tree is known by its fruite Matt. 7. 16. 17. 18. If it be a humane action, its done by a humane agent. If an

⁶¹ 17, and] MS 17. & ⁶³ Rev. 2. 19. 22.] Rev. 2:19; 2:2 (?) ⁶⁴ 14. His] MS 14 His
⁶⁸ 11, and] MS 11. & ⁷¹ him. Hence] MS him hence ⁷⁴ 5, and] MS 5. &
⁷⁷ him.] MS him ⁸¹ If] MS if ⁸² there, etc.] MS there. etc. ⁸³ And] MS &
⁸⁸ God.] MS God ⁸⁹ thus: A] MS thus A ⁹⁰ The] MS the ⁹⁶ If] MS if

action above Humane Efficiency, the agent is above the Sphere
 of Humane Agency. If none but Godhead can do it, then
 99 the Agent of it is God. Now the Spirit of God bears us in
 hand, that the Actions which Christ hath done, are Such as
 none but God could do, and here I shall instance in both
 Internall, and Externall Actions. I. Internall Actions of God-
 head are appropriated to him, as the Decree: all the Counsills
 of God was founded in him. The Counsell was between the
 stock, Jehovah, and, the Branch, i.e, Christ, (so Styled in the
 Prophecy Isai. 11. 1) as it is Zech. 6. 12. 13, which compre-
 hends all the Counsills and Decrees of God. And so he was,
 the beginning of the ways of God Pro[. 8.] 22, for Gods
 10 wayes are begun in his purposes, and herein Christ [14] had
 all the Counsills of God laid in him. Eph. 1. 9. 10. The Mys-
 tery of his Will is made known unto us, and what was that
 v. 4. Election in him (i, e, Christ) before the foundation of
 the World. v. 5. Having predestinated us unto the Adoption
 of Children by Jesus Christ, according to the Good pleasure
 of his Will? Hence Christ was fore-ordain'd before the World
 was 1 Pet. 1. 20, and the promise of Eternall life was made
 before the world began Tit. 1. 2, and Grace was given in
 Christ before the World was 2 Tim. 1. 9. Now what do
 20 these things import? Was Christ thus set up, was Christ thus
 fore-ordain'd, was the promise of Eternall Life thus made?
 Was Grace thus given in Christ before the World was? and
 did not Christ at all act herein? Was not his Will free? did
 he not Comply herewith? Was not all done by Counsell and
 so settled into a Purpose, and Decree? If yea then Christ did
 then Decree with God the Father, and so the Internall Actions
 of God, as his Counsills, Purposes, Decrees, and Promises
 were carried on by Christ from all Eternity. And seeing these
 could not be carried on but by Godhead it undeniably proves
 30 Christ to be God.

2. Externall Actions; there are the Externall Actions of God,

⁴ *Counsills*] MS *Cousills* ⁷ *13, which*] MS 13. w:^h ⁸ *And*] MS &

⁹ *22, for*] MS 22. for ¹⁰ *purposes, and*] MS purposes. & ¹¹ *The*] MS y^e

¹² *us, and*] MS us. & ¹³ *Will? Hence*] MS Will. Hence ¹⁷ *20, and*] MS 20. &

¹⁸ *2, and*] MS 2. & ²⁰ *Father, and*] MS Father. & ²⁸ *And*] MS &

³¹ *Actions; there*] MS Actions, there ³¹ *God, and*] MS God. &

and he that Carries on these must needs be God, as the Works of Creation, and Providence, which we have proved already to be the works of Christ: So also the Worke of Regeneration, and Building of Zion up. He shall build my Temple Saith God touching Christ Zech. 6. 12. None can do these things but God. No Created power in the World is able to create a Fly, or to make a dead thing live. But Christ doth this, for he doth whatever the father doth, and so quickens whosoever he will Joh. 5. 19. 20. 21, and on this account hee must needs be God. And thus we see by his actions that he must needs be God.

40

3. He that Carries on the Offices that Christ carries on must needs be God. For no power below Godhead-power, is able to carry on Such offices. If it be said: What offices are these? I say, they are the Offices of a Mediator between God, and Fallen Man Which ly in transacting the Concernes of {
 Sinfull Man with God.
 God with Sinfull Man.

1. The Concerns of Sinfull Man with God. For God being abused, and Dishonour'd by Sinfull Man, Sinfull Man is like to Sustain the Eternall Vengeance of an Offended God, unless Someone be found to take up the quarrell, and to mediate on mans account with God. For God will not Suffer his Honour to be trod underfoot, and not avenge it. Hence Someone must be found to mediate on this account. But the person that shall [15] do thus must be God. For no person inferiour to Godhead can do it. And this appears from

50

1. The Qualifications absolutely necessary to Constitute him a Mediator with God, and these are Such as shall make him Stand in an Equality in nature with God. Tho' there is granted, an inferiority in many respects, yet not in this, he must be of the Same Nature, that he is of, with whom he mediates. No nature below mans nature can be admitted a mediator with man touching anything: Irrationall Nature cannot mediate with Rationall Nature: Much less can Created nature Medi-

60

³² *God, as*] MS *God. as* ³⁴ *Christ: So*] MS *Christ So* ³⁸ *this, for*] MS *this. for*

³⁹ *doth, and*] MS *doth. &* ³⁹ *whosoever*] MS *whosever* ⁴⁰ *21, and*] MS *21. &*

⁴¹ *And*] MS & ⁴² *God.*] MS *God* ⁵⁷ *And*] MS & ⁵⁹ *God, and*] MS *God. &*

⁶⁰ *Tho'*] MS *tho'*

ate with God, the Incrated nature. Thus far morall reason goes. Farther the Person that shall mediate with God, must have a Power, Magesty, and Glory equall with Gods. Otherwise, Gods Magesty, Power, and Glory, would confound
 70 him, that he could not approach, or come nigh to him. Job. 13. 11. Oh! his Excellency will terrify, and his dread Surprise, that none can Stand before him, that is not in some Sense of Equall Strength, and Magesty. But there is none thus Equall with God, that is not God. Hence the Mediator must be God.

2. The Worke, that the Mediator must do with God for man requires, that Godhead be in the Person of the Mediator. For the Mediator must be able to perform his work. Otherwise he will ruine himselfe, and fail, as to the matters of his trust,
 80 and all that trust to him. But thus he doth not. God would not accept of Such an one to Such an Office, neither would any Such enter upon Such an Office. But whosoever this Mediator be, he must have Godhead in him, otherwise he can never carry on the work to be done with God for man. For 1. He must Reconcile God, on the account of mans Sin: the worke of a Mediator, is to reconcile the Offended, to the Offender. God is Offended, his Law is transgresst. The Reconciliation then, must be Satisfaction to the Law for the wrong done it, otherwise the justice of God in the Law would Faile,
 90 that doth denounce the Curse, upon the account of Sin; and that absolutely, but Gods justice will never faile. Hence if Christ do reconcile, he must beare the Curse. Hence he was made acurse Gal. 3. 13. But this Curse would ly upon him Eternally, if he was not of ability to beare up from Sinking under it, and of Dignity to make Satisfaction by the Worthiness of his person Suffering, for the Wrong done to justice by Sin. But there is no dignity, that is not the Dignity of Godhead, that hath a Worthiness equally extended to the
 99 Offence, for that is infinite objectively. And hence it appears that the Mediators Work requi-[16]reth, that Godhead be in the Person of the Mediator. But still under this head there

⁷¹ *Surprise, that*] MS Surprise. that ⁷⁸ *Otherwise*] MS otherwise ⁷⁹ *fail, as*] MS fail. as ⁸⁰ *whosoever*] MS whoever

⁹⁵ *it, and*] MS it. & ⁹⁹ *And*] MS replaces "But," which is struck through.

is Something else, for the Mediator to do: He must make Continuall Intercession: and Continually mediate in bringing the Constant Services, and addresses of his people up acceptably to his Father, the Which Christ doth, as Heb. 7. 25. Joh. 2. 1. Rev. 8. 3, all which require him to be God.

2. He must purchase for Sinners at the hand of God what was lost by Sin. The Mediator must not onely Reconcile for Sin, but also purchase all things, that man hath lost by Sin. Otherwise, all that the mediator doth, is onely a procuring fallen man a pardon for his Sins, and delivering him from Eternall Vegeance. But not a purchasing Life, Grace, and Glory for him, but leaves him to Scramble for himselfe, as for these things, and so sets him onely in Such a Condition, as Adam was in at first, but manifoldly worse, in that he hath not Sanctifying Grace. But the Mediator never doth his Worke thus to the halves. For if So, then all may come to nothing, when he hath done all. [But] he is able to Save to the Utmost all that come to God by him. Matt. 11. 28. 29. 30. Heb. 7. 25. But upon this account, he must needs be God. For none can purchase of God, that is in Nature inferior to God. Purchases are made onely by Such as are of the same nature with themselves: a Bruite makes no purchase of a man: a man may purchase of a man, but he cannot buy of an Angell. Much less is it possible, nay, but altogether impossible, that finite, and Created Nature should purchase of Increated, and Infinite Nature. But Infinite Nature personated May purchase at the hand of Personated Infinite Nature. And hence the Mediator must be infinite Nature, personated, and so a person of the Godhead, and so God. And thus we see the mediator on all things, respecting his worke to be carried on with God for man, must be God. This far morall Reason goes. But now as to

2. The Application of these works, and this Office, to the Person of Christ, We have Divine Testimony for it, the Strongest prooffe that can be had, evidencing the Same. It asserts him to be the Onely Mediator between God and Man

⁷ 3, all] MS 3. all ¹⁵ things, and] MS things. & ¹⁶ first, but] MS first. but
¹⁸ halves] written over "half"; unclear which is superimposed. ²⁸ possible, nay] MS possible. nay ³¹ Godhead, and] MS Godhead. &

1 Tim. 2. 5. Heb. 12. 24, to be Equall in Nature to God Phil.
 40 2. 6. in Majesty and Glory Heb. 1. 3. Rev. 3. 21. Doth Reconcile Rom. 5. 10. 2 Cor. 5. 18. 19. 20. Intercede Heb. 7. 25. 1 Joh. 2. 1. 2. Doth and hath purchased life Grace and Glory for his people. Hence his Whole Church is purchased by him Act. 20. 28, and therefore their Life, and Grace. Hence they are redeemed to God to be kings and priests to God Rev. 5. 9. 14. 4. 5, and Glory and heaven is styled the Purchased possession. Eph. 1. 14. and Eternall Redemption Heb. [17] 9. 12. And thus we see the matters of Christs Office to be carried on for his people with God, make it manifest, that he must
 50 be God. Godhead must be in him.

2. The Concerns of God with Sinfull Man. As he is a Mediator between God, and Man, he doth not onely carry on the Concerns of man with God: but also the Concerns of God with man, Which Concerns he can never carry on, unless he be God. No mere man could ever carry on these Concerns. They are performed in the Execution of his Office {
 {Prophetically.
 {Kingly.

1. His Prophetically Office. The Mediator between God and Man must deliver unto man the Whole Will of God, and
 60 this he must do to the Whole Church in all ages. For all that must be Saved, must have this Will delivered unto them, by this Mediator. None but he can do it. For there is but one Mediator. If it be said, that Moses was a Mediator Gal. 3. 19. True, but not absolute. But onely in Some Sense, viz, as he Stood between God, and the People: and received the minde of God brought him by Christ, or by the Angells of God Gal. 3. 19, and as he was thus, he was a type of Christ the onely Mediator. But Christ as the onely, and absolute Mediator did imply Moses, and all the other Prophets under him to
 70 his people, as his Messengers, to deliver his mind to his people.

³⁹ 24, to] MS 24. to

⁴⁴ 28, and] MS 28. & ⁴⁵ Rev. 5. 9.] partly alludes to Rev. 5:10 also

⁴⁶ 5, and] MS 5. & ⁴⁷ Heb. 9. 12.] MS Heb. 9. 13 ⁵⁴ man, Which] MS man W:^{ch}

⁵⁷ {Prophetically.
 {Kingly. } MS {Prophetically ⁶⁴ True, but] MS True. but

⁶⁴ Sense, viz,] MS Sense. viz, ⁶⁷ 19, and] MS 19. & ⁶⁸ Mediator. But] MS Mediator But

But he himselfe is the onely Prophet of his Church. Now there are two things in his propheticall Office above the Capacity of any mere man, or Angell to effect, viz,

1. The Whole minde of God respecting all things is with him. Other Prophets are, as Candles, that received all their light at his flame, but their Wicks could hold but a little of his light. Hence one had a little, and another a little, and all put together containd but a little, compared with the whole. Not so much, as a Candle amounts to, compared with the Sun. This Sun of righteousness makes daylight where ever he Shines, but all the Prophets are but as Candles, as John Baptist, Joh. 5. 35; he was *λύχνος ὁ καίόμενος* a burning, and Shining Candle. But they received what they had *πολυμέρως* piece-meale and by various parts, some at one time and some at another. But the minde of God was in him as the Light in the Sun: he had it all, as it were, bounde up in him, and it could not be So with any else. Hence he saith, No man hath seen the Father, the onely begotten Son, that is in the bosom of the Father, hath revealed him Joh. 1. 18, and he that is the Prophet of the Church, must have Such a light, otherwise he is not Sufficient for his work. But he that hath Such a Light must needs be God: for none but Godhead can contain it.

2. This Prophets Shine must be held out thro' all Ages of the Church tho' in Some age in a higher degree, and greater measure than other. For it is of absolute necessity unto the Salvation of Sinners, [18] for this light Sanctifies their Soules, purifies their hearts, mortifies their Sins, Heavenizeth their affections, rectifies their lives, and directs their Designs, in that the Fire of the Holy Ghost goes along in it and by it it is kindled, upon the harth of the Soul. Now on this account we see that the Propheticall office of the Mediator cannot be carried on by any Creature, neither by Men, nor Angell. And where at any time either man, or angell doth deliver any message unto the Church, they are but legates or Ambassa-

⁷⁵ *Other*] MS other ⁷⁶ *flame, but*] MS flame. but ⁷⁸ *little, and*] MS little. & ⁸¹ *Shines, but*] MS Shines. but ⁸² 35; *he*] MS 35 he ⁸⁶ *bounde*] MS bonde ⁸⁹ 18, *and*] MS 18. & ⁹⁰ *light, otherwise*] MS light. otherwise
⁹⁸ *Sins, Heavenizeth*] MS Sins. Heavenizeth ⁴ *And*] MS &

dors, that the Mediator useth, but they have but a little deliverd them at a time. Hence they pry into the matters by what is deliverd. 1 Pet. 1. 10. 11. 12, and all the Efficacy
 10 of their Prophetesies depends upon, and flows from, the Vertue, and proper influences of the Lord Christ that imployes them. Hence it is manifest, from this office of Christ, that Christ is God. For no nature that is not Godhead, can carry on this Office.

2. His Kingly Office. Christ as a Mediator is to carry on for God with man, not onely a Propheticall office, which none but Godhead could accomplish. But he is also to carry on a Kingly Office too. He must be King of his Church. Ps. 2. 6. I have Set my King upon my Holy hill of Zion, Isa. 9. 6.
 20 The Government must be upon his Shoulders. Now this Office he could never execute if he were not God, For here are many things that none but Godhead-Power can effect: Some in { This World.
 { The End of this World.

First. The Concerns of Christs Kingdom in this World. And these are Such things, that neither Angells, nor Men can Effect, as

1. The Gathering the Materialls of it out of the Ruines of Fallen Man Kind. His Subjects are to be Conquer'd first being Enemies to him in their Mindes by wicked Works, Eph. 2. 3.
 30 Col. 1. 21. Rom. 8. 7. 8. Hence he is first to Subdue them: and to make them his obedient Subjects Ps. 110. 3, and this Worke cannot be carried on but by Godhead power. For the Battle must be fought, where the Enemy is quarter'd, and that is in the heart. You see they are Enemies in the minde. So the Carnall minde is Enmity. Rom. 8. 7. Hence Ps. 45. 5, thine arrows are Sharp in the Heart of the Kings Enemies. Now then the Enemies to be Slain are the inhabitants of the Heart. The Rebels are quarterd there, all Sin, and Iniquity

⁷ *useth, but*] MS *useth. but*

⁸ *Hence*] MS *hence* ⁹ *12, and*] MS *12. &* ¹⁴ *Office.*] MS *Office*

¹⁶ *Kingly*] MS replaces "Sacer," which is struck through; Taylor apparently began

to write "Sacerdotall." ²³ { *This World.*
The End of this World. } MS { *This World*
The End of this World

²⁴ *First. The*] MS *First The* ²⁶ *Effect, as*] MS *Effect. as* ³¹ *3, and*] MS *3. &*

³² *power. For*] MS *power For* ³⁴ *You*] MS *you* ³⁵ *5, thine*] MS *5. thine*

³⁸ *The*] MS *y^e* ³⁸ *there, all*] MS *there. all*

Jer. 4. 14. But now he that shall Scoure these quarters, must be the Heart Searcher, and this is God alone Jer. 17. 10. Hence in that it is so, it appeares that Christ is God. Further as to this matter, the King of his Church is to set up his Kingdom, and this is both { Internall.
Externall.

1. Internall in the Soul. The Kingdom of God is within you.
Lu. 17. 21. [19] This Kingdom is wholly Spirituall: and it is
universall, set up in the hearts of Every individuall person
from the beginning to the end of the World, that Shall be
Saved: and it consist[s] in the Uniting the Soule to the King,
whereby the Soul is matriculated, Implanted into Christ, and
Swears allegience to Him. And he is to effect this, by Strong
hand: He must issue his Spirituall Constraints, and press the
Soule out upon his Service. And then accomplish it with all
accomplishments for his Service: Give it a new heart, a New
Spirit, a Spiritualized frame, and raised Disposition for God,
and his Cause: then put the Press mony into its hand: enrich
it with all Grace, put upon it all the Armor of God: and then
Call it out to the Spirituall Exercise in holiness, and Righteous-
ness before God, in Holy Meditations, Examinations, appli-
cations, Reformations, Ejaculations, Admirations, Faith, Love,
Repentance, and Praise: and also into the Spirituall Warfar
against Spirituall Wickednesses, and the darkness of this
World, by Repentance, resistance of Evill, plucking down
Strong hold, High imaginations, and every thought into
obedience to Christ, by Mortification, Selfe Deniall etc.: 2
Cor. 10. 4. 5. Eph. 6. 11. 12—Now this Work can none
carry on in the heart but God.

2. Externall in the World. Christs Kingdom is not onely Invisible: but Visible. Hence as the Principall is Internall: So the Rule, and Practice must be Externall. Hence Christ the King must give laws for his Whole Church in all ages to live up unto: and must exercise them according to these laws: and so draw them out into Holy Worship: and holy Societies

$$^{43} \left\{ \begin{array}{l} \text{Internall.} \\ \text{Externall.} \end{array} \right\} \text{MS} \left\{ \begin{array}{l} \text{Internall} \\ \text{Externall} \end{array} \right.$$

⁵³ *Service: Give*] MS *Service Give* ⁵⁴ *frame, and*] MS *frame. &*

⁵⁵ *Cause: then*] MS Cause. then

waring therein against Sin and Satan. And he must defend them and beate down their, and his foes. Now no power is able to do this; but the power of God. Men, nor Angell, cannot do it. As to the Externalls hereof, they are instruements, but the Power in them is Gods and derived into them from God 1 Cor. 2. 5. 7. Ca. 15. 10. 2 Cor. 10. 4. mighty thro' God. Hence is that Eph. 6. 10, Be Strong in the Lord,
 80 and in the power of his might and that prayer, C. 1. 19, that ye may know—what is the Exceeding Greatness of his power to usward that believe, according to the Working of the might of his power. So that the power is Gods. Now then this Work being the Mediators it Cannot be carried on, without Godhead Power: and therefore Christ that hath this work to carry on, is God. [20] And thus we see by what is the Office work of Christ to be carried on in this world, that he must needs be God, for no one whosoever that is not Godhead, can do it.

90 2. The Concerns of his kingdom at the End of this World do require the Godhead of the Person that shall carry them on. For these works for God cannot be carried on by any below Godhead, and they are the Works of the Day of judgment: and these works cannot be performed by any but by God. It is asserted that God will bring every Work into judgment, and every Secret thing as Eccl. 12. 14, and God hath appointed a day wherein he will judge the world in righteousness. Acts. 17. 31. Now the Work of the day cannot
 99 be carried on by any mere Creature, for

1. All must be brought before him to judgment. Gods absolute Sovereignty is Such, that he as to himselfe hath no need so to do: but he will so do. Ps. 50. 1. 2. Matt. 25. 31. 32. Now this Worke cannot be done by any Creature. For the Dead must be raised: the bodies of all the dead must be made again, of their own Materialls, their own dust must be Separated from all other, and made their own very flesh, bones etc. and have their own individuall bodies, and Souls brought

⁷⁶ As] MS as ⁷⁸ instruements, but] MS instruements. but

⁷⁹ 10, Be] MS 10 Be ⁸⁰ prayer, C. 1. 19, that] MS prayer. C. 1. 19. y^t

⁸⁵ whosoever] MS whosever ⁸⁶ it.] MS it ⁸⁸ Godhead, and] MS Godhead. &

⁸⁸ judgment: and] MS judgment & ⁸⁹ 14, and] MS 14. &

⁹⁰ Creature, for] MS Creature. for ¹ judgment. Gods] MS judgment Gods

together, and reunited: which is a work above the power of any Creature to do, and when this is done, then they must be all brought to appeare before Gods judgments Seate, and tho' the bringing them is the worke of Angells, yet the Efficacy that brings them is Gods. God will Send out his Angells to do it.

2. All brought before him must be judged by him, for all the things that are done by them, for Words every one Matt. 12. 36. All things done in the flesh 2 Cor. 5. 10. Whether Good, or Evill: Whether open or Secret Eccl. 12. 14. Yea and the thoughts of the Heart too Rev. 2. 23. Jer. 17. 10. Now here can be no evidence of these Secret matters: Hence no Creature can bring them out: nor judge them: neither can any Creature award rewards proportionable to all things, nor answerable to their Degrees: of either Sin, or Obedience. Further the Fallen Angells must now be judged Rev. [20. 13]: Now all this worke can be perform'd onely by Godhead power, Wisdom and Righteousness. Hence he that shall do it must be God.

But the Scripture doth expressly apply this Work to Christ as Matt. 13. 41. 42. C. 25. 31 to the end, Joh. 5. 22. 27. 28. 29. 2 Cor. 5. 10. 2 Thess. [1:] 7. 8. 9. 10. 2 Tim. 4. 8, and seing this worke is wholly ascribed to Christ, and that it is above the Capacity of a Creature, it is manifest, that he hath Godhead in his Person, and so indeed is the true God.

And thus having given these Demonstrations to proove the truth of our Doctrine, I go on to the improovement of the truth. [21]

USE. 1. For Information. Is it so that Christ is God, God blessed forever? then this truth will acquaint us with Such things, as these that follow:

First. That the Worke of Redemption is in the hand of One that is fully able to carry it on. None questions the Power of God to effect what he pleases: or to carry on whatever can be carried on by Power. The Works of the Redemption

¹⁰ do, and] MS do. & ¹¹ Seate, and] MS Seate. & ¹⁴ it.] MS it

¹⁵ him, for] MS him. for ¹⁶ them, for] MS them. for ²¹ them: neither] MS them neither ²³ Obedience. Further] MS Obedience Further

²⁹ end, Job.] MS end Joh. ³⁰ 8, and] MS 8. & ³³ Person, and] MS Person. &

³⁵ on] MS one ³⁹ follow:] MS follow ⁴⁰ First. That] MS First That

are the greatest works that ever God did. They do as far exceed the Power of Men, and Angells: yea, and of all the World, as the Creating the World doth, and more: because its a more difficult work, than the Work of Creation. For in the works of Creation there was nothing to do for Infinite Wisdom and Power, but to Create all things out of Nothing:
 50 the which nothing but an infinite power could do. But in the Works of Redemption there is not onely a new Creation of a Spirituall World out of nothing again, which was the hardest part of the first Creation: but also a Responsibleness to be made to Infinite Justice offended by Sin: and Reconciling an offended, and a justly Angry God, and the Provoking Sinnes again. Now according to our rule of judging, it seemes an Easier matter for infinite power to put forth itself in creating all things of nothing, than to Pacify and Reconcile an Infinite Power, when provoked to wrath. But tho' the Worke of
 60 Redemption was Such, yet it was not too hard for him in whose hand it is fallen. For he is Mighty to Save Isa. 63. 1. The Mighty God C. 9. 6. Able to Save to the Utmost, Heb. 7. 25. He is God, and is anything too hard for God?

Secondly. Hence we may see what an accursed, poisonous, ruining Evill thing Sin is, and what a dismall, Woefull, Miserable, and forlorn Condition, man is cast into, by Sin. The Case is Such, that the Elect of God, the Object of Gods Everlasting Love are Sure on the account of Sin, to Sustain the Vengeance of Gods Everlasting Wrath, and the torments
 70 of Eternall flames in hell, unless they be relieved: and their condition is so Execrable, that it is beyond the relief of all Created help whatsoever. None but the Eternall Son of God, [22] could Succor them. There is no remedy the whole world can procure them. All man Kinde is lost, and beyond its own Reliefe. His State is remediless, as to the Holy Angells of God. No help in their hand. Its onely Godhead Power that could do it. Its fallen by infinite Counsell, and Wisdom upon Christ. And he is God blessed forever. Now if any Creature, or Created power had been Sufficent to have done it: it would

⁶⁸ *God, and*] MS God. & ⁶⁵ *and . . . dismall*] MS preceded by "into," which is struck through. ⁷⁰ *Sin. The*] MS Sin The ⁷² *None . . . the*] MS None But but the ⁷⁸ *Christ. And*] MS Christ And

not have been so Suitable to Infinite Wisdom, and Justice
 to have laid it upon Christ the Eternall Son of God. But
 who dare charge Gods Wisdom, and Justice herein? Oh!
 then What a fearfully accursed thing is Sin? and Mans
 State by Sin? And if we observe, we shall finde all things
 exactly suited in this matter, for in that infinite Wisdom, and
 Justice laid the Work of Redemption upon the Son it fell
 upon the most Suitablest person in all the Trinity. According
 to this Wisdom, and Justice, the Holy Ghost could not be
 So suitable. For the Essentiall property of the Person of the
 Holy Ghost is *πνεῦσω*, *Spirare*, and so to proceed from the
 Father, and the Son with Gracious inspirations in the Hearts
 of the redeemed ones Joh. 16. 7.—16. C. 18. 16. 17 and 26.
 Now seeing this is his Essentiall property, Sonship no way
 agrees to [*lacuna*] Him. And in his assumption of Humane
 Nature, Sonship must agree unto him, and so his person that
 admits not of Sonship as God would be under a necessity of
 Sonship as man, which seem[s] unsuitable in reason. Further
 this to grant, would exclude the Second person from having
 a Distinct matter to carry on in the Salvation of the Elect.
 Again as it seems not so suitable that the Work of Redemption
 should fall on the third person: so also it seems unsuitable
 that the first person should have it, and that for the reason
 now mentiond, for Sonship no way agrees to the first person:
 and yet tho' his personality, as to his Godhead, admits of no
 Sonship, yet as to the Humane nature, in which the works
 of Redemption are to be carried on, the assumption of it,
 canot be without a Constitution of Sonship in the Person
 assuming, and this Seems absurd. Further Mediation implieth
 inferiority tho' not in nature, yet in Office. For he that medi-
 ates acts Submissively under those between whom he mediates,
 that so he may effect peace between the persons at variance.
 But this no way agrees to the Person of the father to be under
 the Son. The Office of Redemption is imposed upon the
 Redeemer Isai. 5. 3. 6. 10. But who could impose it upon

⁸⁵ *matter, for*] MS *matter. for*

⁸⁸ *Holy Ghost*] MS H. Ghost ⁹⁰ *Spirare, and*] MS *Spirare. &* ⁹¹ *Father, and*]

MS *Father. &* ⁹⁶ *Nature, Sonship*] MS *Natur Sonship* ⁹⁶ *him, and*] MS *him. &*

⁹⁷ *man, which*] MS *man. w:^h* ² *person: so*] MS *person. so* ⁴ *mentiond, for*] MS

mentiond. for ⁹ *assuming, and*] MS *assuming. &* ¹³ *But*] MS *but*

the Father? Hence its not Suitable to the Father to be the Redeemer. But all things Suite most wisely in that the Son is the Mediator. For here-[23]by both the Order of operation according to the Essentiall Properties of Each person, and also their Offices are Secured each to each person. Further: as it is the Essentiall Property of the Son to be begotten, as to the Godhead: So it is most Suitable to this person to assume the Humane Nature, which lies essentially in Sonship. And hereupon the Person assuming doth not hereby offer Violence to his Personality, constraining it to what it admits not of (viz, Sonship) nor to the Nature assumed, constraining it to what is absolutely impossible in its nature (viz, a being without Sonship). So that Such things as these being weighd, do evidence, that Infinite Wisdom, and Justice have laid the Mediatory Office upon the most Suitablest person in all the trinity. And if thus, can we imagine that, if any Created Nature had been Capable of this office, Infinite Wisdom, and justice would have laid it upon the Son of God? No, surely. Hence Mans case is most lamentable by Sin: and Sin most Execrable of all things Execrable.

Thirdly. Hence See What a Greate, and Magnificent One the Lord Christ is. Oh! he is God blessed forever. The Greatest Monarch that ever was upon the face of the earth, is but a Minime to him: the Mightiest Angell in the Highest Heavens is less than a Mite to him. For he is the Onely true God. More than Godhead Magesty never any Created Nature could dream of. The Malignity, the Poyson of Sin could never exodate the Estimation of this Supremacy out of Mans heart. The Haughtiness, and Arrogancy of Proud Spirits, and of the Old Serpent never builds a higher Pinnacle of high towering Desires above Godhead Being. Some arrogant Sinners would needs be Deified, accounted, and Worshipt, for God, and the Old Serpent desires no more than to be made a God, and Served, and Obeyed as God. The Holy Angells and Saints do account God so Greate and Excellent, that it is an heart Griefe unto them, that their Hearts are not able to hold esteems high enough for him. Ay! but now Christ Jesus is the true God, the Blessed God, the Onely God. Oh! then What a greate one is hee?

¹⁰ *Father? Hence*] MS *Father Hence* ²⁸ *Sonship*). So] MS *Sonship*) So

Fourthly. Hence See the Safe, and happy State, that they are in, that are in a State of Saving Union to Christ. Christ being God, they that are So united are Savingly united to God himselfe, and greater happiness they cannot have, nor greater [24] security of Eternall felicity can be had: and this all those have that have this Saving Relation to Christ. The Spirit of God Gives them this testimony 1 Cor. 3. 21. 22. All things are yours Rev. 21. 7. He that overcomes Shall inherit all things. All the Powers of Darkness, all the Divells in hell, all the Snares in this World: with all the poisonous Influences of Sins (that are worse than all the other put together) shall never be able to harm their Propriety, to hinder their Claim, to Shake their title, to endamage their interest; to engage them under Wrath, to hinder them of Divine love, nor to frustrate them of Eternall Glory. For Christ their Redeemer is God indeed.

60

70

Fiftly. Hence See here that Christ hath all right on his side to what Gods right is extended unto, for hee is God. And here I shall instance onely in two things:

1. All Right to Dispose of all things: and to do what he will. Who ever denied Gods right to do what he would? The very notion of a God, as it is generally received according to the Law of Nature, implies a Sovereign being that may impose, and Dispose, as he pleases. His *ipse dixit*, hath been accounted ever, the *Ultima Thula* of all Contraversies. And oh! how hath the Divell abused poore mankinde in the Pagan World under this Consideration. By bringing them to make Idoll Gods, he then hath them upon the hip, to run to all Wickedness, for their God must bee obeyed without Controle. Hence Venus must be Served with Shamefull Lust. Bacchus with Drunkenness: Mars With quarrelling, etc. Yea and humane Sacrifices must be offerd: Oh their God will have it so. But tho' hereby Satan miserably beguiles the idolatrous world: Yet it is a truth that he that is the true God hath all right to Dispose, and impose at his pleasure, and to give Rules, and

80

⁷² unto, for] MS unto. for ⁷³ things:] MS things ⁷⁵ would?] MS would:

⁷⁸ His] MS his ⁷⁹ And] MS & ⁸² Gods, he] MS Gods. he ⁸² Wickedness, for] MS Wickedness. for ⁸⁵ quarrelling, etc. Yea] MS quarrelling. etc. yea

⁸⁷ world: Yet] MS world. Yet ⁸⁷ world] MS followed by "hereby," which is struck through. ⁸⁹ pleasure, and] MS pleasure. &

90 Laws, and to call all to account accordingly. And seing Christ is God, he hath this right. He may Dispose of all, and may, and doth give laws, and will call all to an account accordingly. 2. All right to be Served, and Obeyed: yea, and that with Religious Worship. For altho' the Manhood of Christ, (as Manhood,) is not to be worshipt with Religious adoration, yet his Person is to be so worshipt. For the Godhead is to be Worshipt, and the Personality is a Relation in the Godhead, and therefore we are to worship the Person of the Son without distinguishing the Natures united in the Person. For the Person is God, and hence when he came into the World in his incarnation, God saith, Let all Gods Angells worship him Heb. 1. 6. So they did Lu. 2. 13. 14. [25]

99 USE. 2. By Way of Conviction of Severall Sorts of Sinners, that go Contrary to the Comfort of this So Comfortable a Truth. Is it thus that Christ is God? Surely then there arises plain conviction that they do exceedingly Evill whose behaviours are not answerable to Christs Godhead. And here I shall not shoot a dart against the Old Hereticks as Marcionites, Arians, etc. who robd him of his Godhead, but turn my artillry at a nerer Enemy and these are of two Sorts: as

10 First: Such as in Opinion, and Notion are Destructive to the Godhead of Christ, as the Socinians,⁸ and the Quakers.⁹ For seing Christ is God, his Godhead will confound all Such hellish Sentiments as theirs. The Socinians deny the Personall Subsistence of Christ in the Divine Nature and also his Godhead. The Quakers make no more of Christ, than a man that Sufferd at Jerusalem. But their Christ is the Christ within and he that Sufferd at Jerusalem they slight, vilify, and Contemn. Both which Blasphemous Conclusions are hatcht in the Cockatrice nest of Errours under the Wings of Old Serpent, and go directly helward treading down under foot the Excellency of Christ as God Eternall, the Excellency of Grace in So Excellent a Christ, and the necessity of Such an Excellent

⁹² accordingly.] MS accordingly

⁹⁷ *Worshipt, and*] MS *Worshipt.* & ⁹⁷ *Godhead, and*] MS *Godhead.* &

⁸ 6. So] MS 6. so ⁸ Luke 2. 13. 14.] MS Luke 2. 14. 15.

⁸ *Godhead. And*] MS *Godhead And* ¹⁴ *Christ, as*] MS *Christ. as*

²² *Serpent, and*] MS *Serpent.* & ²⁵ *Christ, and*] MS *Christ.* &

Mediator as Christ is being God blessed forever. And in that, they so undervaluing Christ as to slight his Godhead, they make Sin but a light matter, as easily remooved and got clear from, Whereas nothing below the Godhead of Christ is Sufficient to deliver from it. Hence these by their Conclusions, do not onely exclude themselves from Salvation by Christ, but rob the Whole race of Mankinde of a Sufficient Redeemer, and present them with a Saviour made by their own imaginations. These are therefore sharply to be reprovved.

Secondly. Such as in Life, and Conversation live not up as if Christ whom they profess was God. Dishonouring Christ in his Godhead, by not endeavouring to come up unto as greates a likeness to it in Grace, and Holiness as may bee, and in his Worde, in not coming up into a Conformity unto the Calls of it, but going contrary to it, as if it was of no use, or was a dishonour to use it. [26] And here weigh Seriously the grounds of your Conviction, at the least Such of them, as shall be laid before you thus,

1. Christ hath all Right to Command you, and to lay Rules for you to attend upon, and Conform to in your Practice. For he is God. There is none other God, but him. Tho' there is another person, yet not another God. He saith, Joh. 10. 30, I and my father are one, and further, he is so meet to give Rules for you to live up unto, that he neither did, doth, nor Can give any rule or law to attend, but what is absolutely without fault and therefore right; and the best rule. And hence your going away from it, and not living up to it, is bad, and an evill thing it is to cast off God and the best rule, and to take up an Evill Course indeed.

2. It is altogether your Duty to attend upon Christs Call, and Rule. For his Right of Prescribing to you, makes it your Duty to attende upon him, for the one cannot be where the other is not. Now this being thus, your none attendance upon his Rule, is Disobedience in you to him: and so agoing on in Sin to your own ruine.

²⁶ And] MS &

²⁶ that, they] MS that they ²⁹ from, Whereas] MS from. Whereas

³¹ Christ, but] MS Christ. but ³¹ reprovved.] MS reprovved ³⁸ bee, and] MS bee. & ⁴⁰ it, but] MS it. but ⁴⁶ There] MS there ⁵¹ And] MS &

⁵³ off] MS of ⁵⁷ him, for] MS him for

3. There is no Deliverance from Sin to Such as do not come up unto Christs Rules. Act. 3. 25. Every Soule, that will not heare him shall be destroyed. How should it otherwise choose, Seing he is the onely Saviour. He being God hath power to call you to an account, and to treate you accordingly, and he will doe it. Lu. 19. 27.

USE. 3. For Exhortation. Is Christ indeed, the true God? then this truth calls upon us:

First. That we Honour Christ as God. Christ will argue with you this. If I be God where is my Honour? There is due to
 70 Christ, as God, the Same Honour, the Same Service, the Same Worship, the Same Reverence as is due to God: and God requires that you do give him the Same. Joh. 5. 23. That all men should Honour the Son, even as they Honour the Father. And now to drive on this call take these things into Consideration:

1. God the Father, and God the Son cannot be Separated, the one from the other in point of Honour. As the Godhead of the Father and the Son is essentially, and inseparably the
 80 Same: So the Honour that ariseth as due unto each from their Godhead-essence is inseparably the Same to both persons, and cannot be divided: and hence he that honours the Son Honours the Father and he that Honours not the One as God, Honours not the Other as God. [27]

2. All your Obedience you owe to Christ as God; his Godhead right thereof doth not onely make it a due to him, but his Command makes it an express duty in you to give him. Gods Authority is unquestionable. Gods Command comes from his Authority, and makes Duty, Dutie. Duty is Obliging
 90 on us by reason of Gods Command. Gods command comes forth upon us by Christ as he is God. This is He that was with the Church in the Wilderness, yea, and before too. Joh. 8. 58. And he therefore as God, giving us the Command to Worship God, makes it our duty to honour him, as God is honour'd.

⁶² Act. 3. 25.] unidentified

⁶⁵ accordingly, and] MS accordingly. & ⁶⁷ God? then] MS God then

⁶⁸ us:] MS us ⁷⁵ Consideration:] MS Consideration ⁸⁰ Same: So] MS Same. So

⁸⁵ God; his] MS God, his ⁸² too] MS to ⁸⁸ And] MS &

3. Christ will reward all that Honour given to God, as God. Our reward whether of Obedience, or of Disobedience will Come from Christ. Matt. 25. 30—for he is Judge at the last day Acts. 7. 31. 2 Cor. 5. 10. 2 Tim. 4. 8, and it belongs to him, as he is the Onely Mediator. Now this Office requireth his Godhead, as well as his Manhood to Carry it on. And therefore we should give him that honour which is due to him upon the most honourable account, and this is Godhead Honour. And the Consideration that the reward of So doing shall be rendered us by him, should greatly draw us out thereunto. Its bad robbing that judge of his due, that is sure to judge us.

Secondly. This Doctrine Calls us to Endeavour to get a Saving Relation to, and Propriety in Christ. This way is one chiefe way for us to Honour him as God. For it is Obedience unto his Command upon us given out as he is God. Mat. 11. 28. Joh. 7. 37. C. 14. 1. Rev. 22. 16. 17. But here I shall lay before you some other fastenings to this call, as follows.

1. This is a Duty upon us to do upon the Account of the Godhead of Christ absolutely Considered. For we are all to labour to Stand in a right respect unto God, that God may not be angry with us. For if his anger be kindled but a little, woe to him that kindled it. If God speakes to anyone in his Wrath, it is a dreadfull thing. How did the Greate ones, Kings, and Captains, that are not danted to see death assaile them upon a Sword point or on the point of glittering Speares, appeare altogether unspirited, and ready to run into auger holes at the Wrath of the Lamb. Rev. 6. *ult.* But if so, oh! how Should we labour to be out of the way of Gods Wrath, and in the Sunshine of Gods Favour. Our labouring then for a Saving interest in Christ, being thus, Should stir us thereto as [28] he is God, for this is the way pleasing to him as God.

2. It is the onely Safe way for us to take as he is our Mediator. For as he is our onely Mediator, Act. 4. 12. 1 Tim. 2. 5, so that there is no coming to God but by him, there is no recon-

⁹⁶ *God. Our*] MS *God Our*

⁹⁹ *8, and*] MS *8. & 4 account, and*] MS *account. &*

⁵ *And*] MS & ¹⁰ *Considered. For*] MS *Considered For* ¹⁷ *God, that*] MS *God.*
that ²⁰ *ones, Kings*] MS *ones Kings* ²⁸ *God, for*] MS *God. for* ³⁰ *5, so*] MS
5. so ³¹ *him, there*] MS *him. there*

cilement to God: but by him, and therefore no safety for you without him. But this is not the onely inforcement of this Consideration, but here is this also in it. Christ is a Sufficient Safety for you. If God be able, and accomplit to Secure you, you will have Security enough in a Saving Relation to Christ. For Christ is God you See. Hence he hath power Sufficient to Save you; and Faithfulness answerable to his power and his word is gone out of his Mouth, that
 40 cannot be altered if faithfulness take place Joh. 10. 28. 29. I will give unto them eternall life, and they shall never perish. Thus you see here is Safety to all, that have this Saving Relation to Christ. What can all the powers of Hell, and Darkness do, or Effect, think you, against God? If God be for us who can be against us?

3. The Sweetest Consolation attainable for man comes in with this Relation. Oh! with joy shall you draw water out of the Wells of Salvation Isai. 12. 3. What Comfort is here for all in Christ. All God is in Christ, therefore all Comforts of God
 50 are in Christ. If the Influences of God in the outlets of his providence, makes a Pinke, a Rose, a Violet, etc. so Sweet to us: if a touch of Such influences makes the liquour of the Grape, the fertility of the Field, the Cookery of our food, the Labour of the Bee, the Salifaction of the Cane juyce, yea and the Influences of a Sorry mortall acting gratefully, leave Such a Delightsomness upon our Spirit and Senses: and are so Edulcorated for us: What then are the Sweet heart enravishments of the Consolations that are Contained in the Godhead itselfe (from a little vent of whose influences these
 60 things are made so sweet) unto the hearts of Saints in Christ? Neither Saint, nor Angell can Sound, or Shew. But if thou art in Christ Jesus thou shalt have these Consolations of God. So much as thy Vessell can hold: Oh! then let this Consideration enforce us to Endeavour for a Saving Relation to, and Propriety in Christ Jesus.

³² *him, and*] MS *him*. & ³⁴ *Consideration, but*] MS *Consideration*. but

⁵² *us: if*] MS *us*. if ⁵⁷ *us: What*] MS *us*. What

Meditation 44. Joh. 1. 14. The word was made
Flesh.

The Orator from Rhetorick gardens picks
His Spangled Flowers of sweet-breathd Eloquence
Wherewith his Oratory brisk he tricks
Whose Spicy Charms Eare jewells do commence.
Shall bits of Brains be candid thus for eares? 5
My Theme claims Sugar Candid far more cleare.

Things Styld Transcendent do transcende the Stile
Of Reason, reason's stares neere reach so high.
But Jacob's golden Ladder rounds do foile
All reasons Strides, wrought of THEANTHROPIE. 10
Two Natures distance-standing, infinite,
Are Onifide, in person, and Unite.

In Essence two, in Properties each are
Unlike, as unlike can be. One All-Might,
A Mite the other; One Immortall fair: 15
One mortall, this all Glory, that all night:
One Infinite, One finite. So forever:
Yet ONED are in Person. part'd never.

The Godhead personated in Gods Son
Assum'd the Manhood to its Person known, 20
When that the Manhoods essence first begun
That it did never Humane person own.
Each natures Essence e're abides the same.
In person joynd, one person each do claim.

Oh! Dignifide Humanity indeed: 25
Divinely person'd, almost Deifide.
Nameing one Godhead person, in our Creed,
The Word-made-Flesh. Here's Grace's 'maizing stride.

¹¹ *infinite*,] MS infinite. ¹³ *two, in*] MS two. in ¹⁴ *All-Might*,] MS All-Might

¹⁸ *Person, part'd*] MS Person. part'd ²⁸ *stride*.] MS stride

The vilst design, that villany e're hatcht
 Hath tap't Such Grace in God, that can't be matcht. 30

Our Nature Spoild: under all Curses groans,
 Is purg'd, tooke, grac'd with grace, united to
 A Godhead person, Godhead-person owns.
 Its onely person. Angells Lord its so.
 This Union ever lasts, if not relate 35
 Which Cov'nant claims Christs Manhood, Separate.

You Holy Angell, Morning-Stars, bright Sparks,
 Give place: and lower your top gallants. Shew
 Your top-saile Conjues to our slender barks:
 The highest honour to our nature's due. 40
 Its neerer Godhead by the Godhead made
 Than yours in you that never from God stray'd.

Here is good anchor hold: and argument
 To anchor here: Lord, make my Anchor stronge
 And Cable, both of holy geer, out sent 45
 And in this anch'ring dropt and let at length.
 My bark shall Safely ride then tho' there fall
 On't th'strongest tempests hell can raise of all.

Unite my Soule, Lord, to thyselfe, and stamp
 Thy holy print on my unholy heart. 50
 I'st nimble be when thou destroyst my cramp
 And take thy paths when thou dost take my part
 If thou wilt blow this Oaten Straw of mine,
 The sweetest piped praises Shall be thine.

³⁴ *Angells Lord*] MS replaces "Lord of," which is struck through; S *Angells. Lord*,

⁴⁷ *tho'*] S though

SERMON III¹

John 1. 14. The Word was made flesh, etc.

We have Considered, and made out, that Our Redeemer is God: Hath a Divine Nature. And also that he is Man, and hath a Humane Nature. And now I am come to Consider the Union of these two Natures together in our Redeemer, and that it is a Personall Union: for that end I have fixt upon this portion of Scripture. Wherein we are to Consider 1. The Subject, or Person Spoken of, viz, the Word; i, e, not a Word Spoken: nor any Written. But, the Person of the Son of God So called, as in ver. 1. he is described to bee God: as thus the Word was God: and in our text the Son of God thus, the Word was made flesh—and we beheld his Glory, as the glory of the onely begotten Son. Hence the Onely begotten Son of God, who is God, is the Person Spoken of here. Now he is call'd the word, from the propheticall office that he attended: for as a word is the Conception of the minde, and being Spoken declares the minde to others: So Christ being Conceived in the Fathers minde comes forth of the Fathers bosom, and declares what is the minde of the Father unto others, i, e, unto the Children of men.

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2. That which is Spoken of this person, and this describes him thus. Was made flesh. Not that the Divine Nature was made humane Nature: this was impossible. But that God, i, e, the Divine Nature, was born of man, i, e, assumed the nature of man, and was united to it, and in union with it in its birth: was made Flesh. By Flesh here we are not to understand with Apolinarius of Laodicea,² Simple flesh without the Soule, for

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¹ *Man, and*] MS Man. & ² *And*] MS & ³ *of, viz,*] MS of. viz, ⁴ *called, as*] MS called. as ⁵ *God: and*] MS God. & ⁶ *here. Now*] MS here Now

⁷ *others: So*] MS others. So ⁸ *person, and*] MS person. & ⁹ *Nature: this*] MS Nature. this ¹⁰ *impossible. But*] MS impossible But ¹¹ *birth: was*] MS birth. was

he from this place saith: Christ took not a living Soule that had a Minde, and Reason, but flesh without a minde and without Reason, i, e, without a rationall Soule. But we are
 30 by a Synecdoche to understand the Whole by the part; the perfect humane Nature, and hence it was the Humane Nature thats intended thereby: as the Scripture uses to name Flesh and Soule or Spirit for the man compound. [54] The word was made Flesh. It remaining Still what it was was made what it was not, i, e, It received flesh, as Heb. 2. 14. 16: took upon him the Seed of Abraham. Now it is said The Word was made Flesh to import that the Humane Nature was So joyned unto the Divine that neerer to Godhead nature it was impossible for Created nature to be advanced, and that the God-
 40 head was so joyned to the Manhood, that it was impossible for Increated nature neerer to approach, and that their Union was Such, as in all true Predication, there is a right appropriation of the Properties of one nature to the other in the Person: and of Either to the person. And hence it must needs be a personall Union that is here intended, in saying, that the Word was made Flesh. For altho' it doth not import, that Christs Flesh was made of Godhead, nor that his Godhead was turned into Flesh; yet it notes that the Union was Such, as did rightly according to the Law of Right reason, argue
 50 the Properties of both natures were [*lacuna*] properly the persons; and the Properties of the Person unto both natures; as firmly, and undeniably, as the Union between the Soule, and the Body, confers the Properties of both unto the person, and of the Person to both. And hence I lay down from these words this Conclusion,

Doctrine. That the Divine Nature, and the Humane are Personally United in Christ. Or, that the Union between them is a personall Union.

The Word was made flesh. Hence Christ is called Immanuel,
 60 God with us Isai. 7. 14. Matt. 1. 23. And he is said to take part

²⁷ *saith: Christ*] MS saith. Christ ²⁸ *Reason, but*] MS Reason. but

²⁹ *Reason, i, e,*] MS Reason. i, e, ³¹ *Nature, and*] MS Nature. & ³⁵ *not, i, e,*] MS not. i, e, ³⁵ *16: took*] MS 16. took ⁴¹ *approach, and*] MS approach. &

⁴⁴ *And*] MS & ⁴⁷ *Godhead, nor*] MS Godhead. nor ⁵¹ *Properties of*] MS Properties. of ⁵⁴ *And*] MS & ⁵⁹ *Immanuel, God*] MS Immanuel God

of them, i, e, Flesh, and blood, i, e, Manhood: to take upon him the Form of a Servant, Phil. 2. 7. To be an Holy thing Lu. 2. 35, and that God was manifested in the Flesh 1 Tim. 3. 16. etc. All which terms importing an Union between the two Natures in Christ, between the taking, and the taken Nature: and there being none other Union constituted by the act uniting, but a Personall Union, it must needs be a personall Union that is intended by these Scriptures. In my Speaking to this truth, I shall not Stande to shew what a person is; but shall do these things following: [55]

First. What is this Personall Union of these two Natures? Solution: It is a joyning of the Godhead, and the Manhood so together into an Oneness in the Person of Christ, as that they remain essentially the Same in Nature, united inseparably forever.

Here to proceed regularly we may consider

1. Something of the Name of the thing described, and this is Union, or making One of two or of more. *Unio* of *UNUS*, or *ἔνωσις*: it properly notes that act whereby things are united and made one. And hence there are Many kinds of Unions, of which I may say they are $\begin{cases} \text{Physicall.} \\ \text{Not Physicall.} \end{cases}$

A Physicall is that whereby the Essentiall Parts of things are joyned together, that are endowed with animation as the Matter, and Form of Animal Nature. So the uniting of Soul and Body together makes the living Creatures Being: But this is not the Union that I am Concerned with here.

A Union, Not-Physicall, and this is either $\begin{cases} \text{Artificiall.} \\ \text{Not Artificiall.} \end{cases}$

Artificiall. And this is that Union that joyns things together according to the Rules of any Art, whether Liberall as in Grammar by Grammar Rules; or in Rhetorick according to

⁶¹ *Manhood: to*] MS *Manhood. to* ⁶³ 35, and] MS 35. & ⁶⁸ *Scriptures. In*] MS *Scriptures In* ⁷⁰ *following:*] MS *following* ⁷⁷ *described, and*] MS *described. &*

⁷⁸ *Union, or*] MS *Union. or* ⁷⁹ *ἔνωσις; it*] MS *ἔνωσις. it* ⁸⁰ *And*] MS &

⁸⁰ *Unions, of*] MS *Unions. of* $\begin{matrix} \text{Physicall.} \\ \text{Not Physicall.} \end{matrix}$] MS $\begin{cases} \text{Physicall} \\ \text{Not Physicall} \end{cases}$

⁸⁶ *here.*] MS *here* ⁸⁷ *Not-Physicall, and*] MS *Not-Physicall. &*

$\begin{matrix} \text{Artificiall.} \\ \text{Not Artificiall.} \end{matrix}$] MS $\begin{cases} \text{Artificiall} \\ \text{Not Artificiall} \end{cases}$

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the Rules of Rhetorick, or in Logick, according to the Rules of right Reasoning, etc., but this Union our Case is not affected with. Or else Mechanicall, and this Union is altogether by Contact as in raising a building, glewing a box, or Sewing a Glove, etc., but this affects not our case. Or else by Mixture, as in Salves, and Medicine, but Still this is far from our Case. Then

A Union Not Artificiall. Now this Union is Such a Uniting
 99 of things together as makes no essentiall alteration in the things thus United, but Constitutes a Speciall Relation between them. And this Sort of Union is either Common as in a Civill Covenant, and Marriage Compacts: or Supernaturall, as to the Institution of it, which is either Visible as our Sollemn, and Visible Covenanting with God, according to Rules of the Covenant of Grace, and this is our Visible joyning With God in Covenant: Or it is Invisible, which is either Universall to all the Members of the Body of Christ Mysticall, and so it is a Mysticall Union, and it is that whereby Every
 10 Child of God is Savingly joyned to Christ in his Regeneration, and so a Christ like Spirit, and Disposition is comon to all these. 1 Cor. 6. 17. He that is joyned to the Lord is one Spirit. Yet this is not the Union I am Speaking to. But as there is a Union Common to all Members Mysticall: So there is an Union of our nature Speciall to the Head, and this is this Personall Union, whereby the two Natures [56] in our Lord Christ are joyned together, and thus much touching the Name Union.

2. Something touching the thing, or Nature of this Personall
 20 Union of Christs Natures. And here I say

1. It is a joyning of them together. All Union being a making One of Severall, lyeth in joyning things together. Our Lord Styles marriage Union a joyning together. Matth. 19. 5. So

⁹¹ *Rhetorick, or*] MS Rhetorick. or

⁹² *Reasoning, etc.*] MS Reasoning. etc. ⁹³ *with. Or*] MS with Or

⁹⁴ *Mechanicall, and*] MS Mechanicall. & ⁹⁵ *Glove, etc.*] MS Glove. etc.

⁹⁶ *Or*] MS or ⁹⁷ *Medicine, but*] MS Medicine. but ⁹⁸ *Artificiall. Now*] MS

Artificiall Now ⁹⁹ *them. And*] MS them And ¹⁰⁰ *Supernaturall, as*] MS

Supernaturall. as ¹⁰¹ *it, which*] MS it. which ¹⁰² *Grace, and*] MS Grace. &

¹⁰³ *Covenant: Or*] MS Covenant. Or ¹⁰⁴ *Mysticall, and*] MS Mysticall. &

¹⁰⁵ *Regeneration, and*] MS Regeneration. & ¹⁰⁶ *Mysticall: So*] Mysticall. So

¹⁰⁷ *together, and*] MS together. & ¹⁰⁸ *And*] MS &

the Mystically Union is a joyning the Soule and Christ together. 1 Cor. 6. 17. and So this Personall Union, is a joyning the Godhead, and Manhood together.

2. Its Such a joyning them together as doth not make any essentiall alteration in the Natures joyned together, and herein it hath the property of all Sorts of Morall Unions, and so belongs in some Sort to that head of Unions. Hence tho' the Godhead *σαρκωθεῖσα* is made flesh, or fleshed *οὐκ ἐπιστρεφθεῖσα εἰς σάρκα*, it is not turned into flesh, and tho' the Manhood is united to the Word it is not made *λόγος* the Word. They are not changed in their Natures. The Godhead is Godhead Still, and hath all Godhead properties Still, and as to its essence onely Godhead properties. The Manhood remains Manhood Still, and hath all Manhood properties Still: and as to its essence onely Manhood properties inhering, and hence the Spirit of God as properly calls him, the Man Christ Jesus 1 Tim. 2. 5, as he doth, God blessed forever. Rom. 9. 5.

3. This joyning of these two Natures is made primarily in the Person of the Son. It is not made between the Natures primarily, and then with the Person, for so greate absurdities would follow: as that the Godhead did assume the Nature, and not the person: and that the Personality did result out of the Union of the Natures together, as the Effect or Consequent thereof, as mans personality flows from the union of Soule, and body together, whereas Christ was the Son of God, and so the Second person in the trinity before the world was. Further it would not then be a personall Union, but a Divine Union. But the Scripture all along makes it a personall Union, in ascribing the act of assuming the manhood to the person of the Son. He took upon him the form of a Servant. He took part, and he took upon him the Seed of Abraham. In our text the Word, i, e, the Person of the Son, was united to the Flesh. So the fulness of the Godhead dwelt in him, etc.; and in that its said, that God was manifested in the Flesh; it

²⁸ together, and] MS together. &

³² flesh, and] MS flesh. & ³⁷ Still, and] MS Still. &

³⁸ inhering, and] MS inhering & ⁴⁰ 5, as] MS 5. as ⁴² It] MS it

⁴³ Person, for] MS Person. for ⁴⁴ follow: as] MS follow. as ⁴⁷ thereof, as] MS thereof. as ⁴⁸ together, whereas] MS together. whereas ⁵⁰ Further] MS further

⁵⁴ He] MS he ⁵⁵ Son, was] MS Son. was ⁵⁶ him, etc.;] MS him. etc.

notes onely the Godhead of Christs person appeared in the
 Manhood of his person; nay and still if the Union was firstly
 60 in the Natures, and by that to the Person, it would be com-
 mon to all the Persons, as the Godhead is, and then firstly to
 the Fa-[57]ther, then to the person of the Son: and then to
 the Holy Ghost, whereas there is no Such thing to be found.
 The Father, and the Holy Ghost never had this Union to
 Manhood. So that its evident, that this Union of Godhead,
 and Manhood was made in the Person of the Son. Our Nature
 in the Assumption of it by the Sons person, was united to his
 person, and so to his Godhead in the person. Further it is not
 easily mentaind, that if the Union be made in the Natures
 70 first, and properly (as this Union is proper) that the Union
 is *τὸν θέντως* not by way of Composition, or by Mition. For
 I know no Union of Natures, that are not personall, but is
 by Composition, or Mixing together, unless it be purely arti-
 ficiall. But to go on, this is indeed properly Personall, and
 there the Manhood is first United to the person: and then
 to the Godhead in the Person. Hence is a Personall Union.

4. This joyning of the Natures together in the Person is
 Such as Constitutes a Unity between them thereby, which is
aliquid tertium resulting out of the Union, as an undeniable
 80 Consequent, or effect of the Same, and this is something that
 by this Union is made Common to both Natures. This must
 be granted; otherwise there was no need of this Union. But
 we see a necessity of this Union in order to the Work of Re-
 demption, which according to divine Ordination, could not
 be effected any other way, and this thing that results out of
 this Union is the Fitness of his Person for his Worke as a
 Redeemer. There was a necessity upon the person, that should
 redeem the Elect, that he should be fitted, for his worke, and
 hence must be like his brethren in all things, Sin and the
 90 *modus Subsistendi*, onely excepted Heb. 2. 17. Such an High
 Priest becomes [*lacuna*] that is holy etc. and Higher than
 the Heavens. C. 7. 25. So for this end serves Heb. 2. 12. Now
 this fitness is the thing which both are made one in: and is

⁵⁹ person; nay] MS person, nay ⁶⁸ Ghost, whereas] MS Ghost. whereas

⁷³ together, unless] MS together. unless ⁷⁴ Personall, and] MS Personall. &

⁸⁰ Same, and] MS Same. & ⁸⁸ worke, and] MS worke. & ⁹² 25. So] MS 25 So

Comon to both, with all those necessary Conclusions touching the Same. And here I shall mention some few things, as follow:

1. The Person of the Son is Really the person of both Natures. As the Person of a man, is the person as well of the body, as of the Soule: So the Person of the Son of God is as well the Person of his Humane Nature, yet not personating it, hath no proper person properly as the person of the Divine. The Manhood hath as true, and as Reall a Right, and Propriety in it, as the Godhead hath. It ever was the person of his Godhead: and his Manhood never had any other person but this. Hence he is as frequently Styled the Son of man, as the Son of God. So that the Person is Really the person of both Natures. As truly the person of his manhood by propriety as of his Godhead. Yet the manhood hath no hand in the Constituting the Person nor any proper person of its own: but hath a true propriety in and Sustentation by the person of the Son of God.

2. That the Properties of both Natures are equally the properties of the Person. The Humane nature doth as much confer its properties to the person, as the Divine, and confers its usefulness thereto [58] as the Divine doth its. Hence Christ is as truly Flesh, as Spirit: as properly Mortall as Immortall. No more rightly stiled God, than Man; Infinite than finite; Almighty, than Weake; Unchangeable, than changable; Omniscient, than nescient; Omnipresent, than confined, etc.

3. That the Fitness of the Person for his Office doth as really result from the One Nature as from the other.

4. That the Properties, and Actions of the Person are rightly applied to either of the Natures; tho' their inherence be but in one nature yet it may rightly be predicated of the other, because it is especially the persons propriety in which the

⁶⁵ And] MS & ⁶⁵ things, as] MS things. as ⁶⁶ follow:] MS follow

⁶⁸ As] MS as ⁶⁹ Soule: So] MS Soule. So ¹ Nature, yet] MS Nature yet

¹ it, hath] MS it hath ³ Right, and] MS Right. & ⁴ it, as] MS it. as

⁹ Godhead. Yet] MS Godhead Yet ¹⁵ Divine, and] MS Divine. &

¹⁷ Spirit: as] MS Spirit as ¹⁸ Man; Infinite] MS Man. Infinite ¹⁸ finite;

Almighty] MS finite, Almighty ¹⁹ Weake; Unchangeable] MS Weake,

Unchangeable ¹⁹ changable; Omniscient] MS changable, Omniscient

²⁰ nescient; Omnipresent] MS nescient, Omnipresent ²⁴ Natures; tho'] MS

Natures, tho' ²⁵ other, because] MS other. because

Natures are united. Hence tho' to dy or to lay down blood is peculiarly proper onely to the Humane Nature, yet it being performed by the person of the Divine Nature it is appropriated to the Godhead Acts 20. 28, the Church of God which he hath purchased with his own blood.

5. A Communication of Influences from each nature to each nature answerable unto the Speciall Worke that is to be carried on proper thereto, by the person. Here is the offices of Prophet, Priest, and King to be Carried on in the Humane Nature, as peculiarly Proper to it. Yet all above the power thereof. And therefore necessary thereunto, is a Communication of Influences from the Divine Nature to it, or Light, Grace, Dignity, and Power of a Spirituall, and Sanctifying Nature, else the works carried on by the Person of this Sort will be ineffectuall. There is also the Efficaciousness of all the Offices of Christ to be attended on: but I will instance peculiarly in his interceding with the Father, which is the Worke more especially of the Divine Nature. But now Relative influences of Propriety arising from the Humane are necessary thereunto, or else these Office acts, and Entercession of the Person will be exclusive of the Manhood from anything therein, or from any right in those workes that are peculiarly effected by the efficiency of the Godhead in the Person. But as to the Godhead absolutely considerd: altho' it wants not anything of the Manhood, yet here in the mediatory work of the Person it is alwayes to be considered as acting joyntly with the whole of the Mediator and so as in relation to the Manhood. Now this Union that the Natures Stand in as made in the person of Christ, is thus a means communicative of Such influences. And [59] on this account the Communications from the Divine unto the Humane is Wonderfull: and beyond all Conception. Hence it pleased the Father, that in him Should all fulness dwell. Col: 1. 19, yea, the fulness of the Godhead bodily C. 2. 9.

6. It Constitutes a mutuall Propriety that each Nature hath

³⁰ 28, the] MS 28. y^e

³⁷ And] MS & ⁴⁴ But] MS but ⁴⁸ therein, or] MS therein. or

⁵⁰ absolutely] MS absolutly ⁵⁰ considerd: altho'] MS considerd altho'

⁵⁹ Col. 1. 19] MS Col. 1. 18 ⁵⁹ 19, yea] MS 19. yea

one in the other. So that this individuall Manhood of Christ is the Manhood of Christs Godhead: and the Personated Godhead of Christ is, (as Such) especially the Godhead of Christs Manhood. These by this Union have a Speciall propriety in one another that neither the Godhead in any other Persons, nor the Manhood in any other individuall, can lay claim unto.

5. These two Natures in this union thus joyned together remain so inseparably, and forever. They are not onely unpounded, and also Unaltered: but also not to be Divided, to make two persons, not to be Separated forever. Now I am to Consider them as abiding thus United forever, and for this take that one Scripture Heb. 13. 8: Jesus Christ the Same, yesterday, and today, and forever. Rev. 1. 4. But that these two natures shall remain thus United together forever, I thus evince.

1. Because the things United are of an Eternall duration. As for the Godhead, and the Person of Christ they are Eternall Rom. 9. 5, Who is God blessed forever, and also the Manhood of Christ is so too: for tho' it had a beginning it never shall have an end. For Such is the property of all Rationall Nature: Hence some shall enjoy Everlasting life, and some go to eternall torment. Matt. 25. 46. Christs Manhood then cannot be excepted: but must needs be Eternall much more than any. Now Such Natures as are of an Everlasting duration, when they are united together ever remain united, as the Soule, and body, and we have not another instance, below the Angells: and their Natures Consisting of *forma* and *formatum*, abide forever. And so also are the Natures united in the person of the Lord Christ.

2. Because the Humane Nature in the Person of Christ is the Head of the Church. Eph. 1. 20. 21. 22. The Father raised him from the Dead (Hence it is the Manhood of Christ thus advanced) and set him [at] his own right hand in heavenly places (and there he is to abide till the restitution of all things

⁶⁸ 5] note that this repeats the division number of page 82, line 32.

⁷¹ *persons, not*] MS persons. not

⁷² *forever, and*] MS forever. & ⁷³ 8: *Jesus*] MS 8 Jesus ⁷⁷ *As*] MS as

⁷⁹ 5, *Who*] MS 5. Who ⁷⁹ *forever, and*] MS forever. & ⁸⁸ *united, as*] MS united. as ⁸⁷ *body, and*] MS body. & ⁸⁷ *instance, below*] MS instance. below

⁸⁸ *Angells: and*] MS Angells. &

Act. 3. 21) far above all principalities and Powers, and Might, and Dominion, and every name that is named not onely in this World but in that to come—and hath given him to bee head
 99 over all things to the Church which is his body. So Col. 1. 18. He is the head of the body, the Church. Now this headship being the Headship of the Son, it is enjoyed in the person of the Son. For it is too great a matter for [60] any mere man whatever to be head in: Head of the Body of Christ, i, e, the Church. It is too much for any Angell in Heaven. Christ now is manning this Headship, and will do it forever. 1 Thess. 4. *ult.* We Shall ever be with the Lord. Joh. 17. 24 and ever be his Body. He is the Head of the Church in an absolute sense, not with a limited duration: but to all eternity.
 10 Of his Kingdome there shall be no end Lu. 1. 33. Dan. 7. 14. Now when he shall carry on immediately this Kingdom, it is not in this world as Joh. 18. 36. Mat. 20. 21. 23. Hence then Christs Kingdom remains to be managed in Glory Matt. 25. 41. Come (saith he at the day of judgment to his subjects) inherit the Kingdom prepared for you. But now if the Union between the Godhead, and the Manhood in the Person of Christ be dissolved, then Christs Headship remains onely with the Godhead in the Person, and the Manhood that fitted the person for his Office work, and was with the Godhead invested with this Headship;
 20 is now deprived of it in the most glorious part of it, and the Church also will be without any head in its own nature. Now this Seems most absurd to imagine, and its altogether unlikely, that the Manhood that was placed in this Headship, and carried on the Satisfactory part of the Work, and the Suffering Service thereof, Should be deposed from the reigning Glory of this Headship. Nay further if the Union be dissolved to the deposing the Humane Nature from the Headship; the Headship, not onely of the Manhood, but of the Person, will likewise Cease. For the
 30 Humanity is necessary to the Headship: without it the Person hath onely a Godhead Sovereignty, and not so properly

⁴ *in: Head*] MS in. Head ⁵ *It*] MS Its

⁶ *Headship, and*] MS Headship. & ¹⁰ *14. Now*] MS 14 Now ¹⁸ *Matt. 25. 41.*]

Matt. 25:31. (?) ¹⁴ *Come*] MS come ¹⁸ *Person, and*] MS Person. &

²¹ *it, and*] MS it. & ²⁸ *imagine, and*] MS imagine. & ³⁰ *Headship: without*]

MS Headship. without

a relative Headship. But now to avoid such things, it is cleare that the Union in the person is eternall.

3. Because the Relation Constituted between Christ and his Church shall never cease. This will not be denied by any reason. Relats are eternall. Hence the Sort of Relation also remains. If a Son ever a Son. If a Servant of God by grace ever Such. If a Sinner, tho' this ought not to be, and therefore grace takes place to the Conquering and pardening Sin in the Elect, yet the Relation between the person, and his Sin remains; the denying of Peter, claims Peter for its author, and Peter cannot deny but that denyall was his Sin. But now if this Personall Union of the Natures in Christ, bee not eternall there will be an Evacuating, and an abolishing of Relation, constituted hereby between Christ, and his Church. For the Relation between Christ, the Head of it, and his Humane Nature, is destroyed. Further, the Naturall Relation between Christ and it, is destroyed. For there [61] is not onely a Mystically Relation between Christ, and his Church but also a Naturall, by this personall Union. The Spirit of God tells us Eph. 5. 30, that we are members of his Body, of his Flesh, and of his Bones. His Manhood is of our Manhood. He was as concerning the flesh of the Fathers. Rom. 9. 5, took upon him the Seed of Abraham. Heb. 2. 16: etc. Had not another Humane Nature made as Adams was, but it was of our Flesh; He is our ^{לוי} neer kinsman: so that there is a naturall relation between his Manhood, and Ours; and hence so long as his Humane Nature remains in personall Union to the Divine, there is this Naturall relation between Christ, and his Church. But if the Union should cease, then this relation also would cease. But Seing Relation to Christ shall not cease this Union shall not cease.

4. *Ab absurdis*. I argue the eternity of the Union, from the absurdities on the Contrary. That Doctrine is false, that cannot bee without the being of absurdities. For truth hath no absurdity in its hand. But here are many absurdities follow

³⁸ If] MS if ⁴¹ remains; the] MS remains, y^e

⁴⁷ destroyed. Further] MS destroyed Further ⁵⁰ The] MS y^e ⁵³ 5, took] MS 5. took ⁵⁴ Heb. 2. 16:] MS Heb. 2. 17: Taylor has elsewhere cited this correctly.

⁵⁵ Flesh; He] MS Flesh, He ⁵⁶ kinsman: so] MS kinsman. so

upon the Conclusion that the Personall Union of the Natures in Christ shall ever Cease. For resolve this without absurdities if you can; What must become of Christs Manhood, or Hu-
 70 mane Nature?

1. Would it not fall into greater Dishonour, than any other Humane Nature in the World? It would be degraded from the highest Excellency, and Glory, that ever any Creature did attain to, even of Such, that onely itselfe ever was or shall be admitted to, viz, a personall Union to the Godhead. Further it should be (without all reason) put into and left in, Such a Condition that never any but itselfe, was possible to be brought into. Viz, denied of personality, and so made of the most glorious person among the Sons of Men, or hosts of
 80 angells Ps. 45. 2. Heb. 1. 5. 6. 7, to be no person. For its personality being the personality of the Son, when its personall union ceases, it must also cease to be a person, being denied also personality, in the cessation of its Union, that Constitutes its Relation thereto. If it be thought, that in the Cessation of its Personall Union, there results out of its own nature a proper Humane person of its own, which was onely anticipated by the Divine Persons assumption of the Humane Nature, I answer, Not so. For. 1. Then the Humane Nature had essentially a Humane person in it, and the assumption
 90 did onely prevent, or rather Suspend its present usefulness. But this is plain Nestorianism, affirming Christ to consist of two persons, one Divine, and one Humane.³ 2. It cannot be that there are two persons in Christ, for then his operations must be granted to arise onely from the proper person of that Nature that operates, and so this would make the Worke of the Manhood onely Hu-[62]mane operation. For those acts carried on by a Humane person, whatever assistance may be allow'd, are onely humane Operations and where these ac-
 99 tions are attended, by persons united in the most intimate union in nature, either Created or increated, that can be, and also are the Intrest mutually of these persons so united, yet

⁷⁰ *Nature?*] MS Nature.

⁷² *World? It*] MS World. It ⁷⁴ *to, even*] MS to. even ⁷⁸ *Viz, denied*] MS Viz denied ⁸⁰ *7, to*] MS 7. to ⁸⁴ *thereto. If*] MS thereto If

⁸² *Humane. 2.]* MS Humane 2. ⁸⁸ *Christ, for*] MS Christ. for ⁹⁰ *operates, and*] MS operates. & ⁹⁷ *person, whatever*] MS person whatever

this union that thus unites these persons in that it neither is, nor can be a personall Union will not make these actions the Personall Actions of any other person, but of the person that acted them, Save onely by way of imputation, as for instance the acts performed by the Husband are the personall acts of the Husband, and not the Wifes: or by the Wife, are properly the acts of the Wifes person, and not the Husbands. So in the Holy Trinity there is not onely an Unity but also an Identity of nature, yet this Union doth not confound the Operations of the Persons, So that that Operation that is Carried on by the Person of the Father, should also be the Personall Act of the Son: or by the Son, in person, should be the personall act of the father also, etc. The Union, doth not lay any ground to appropriate what is done, by any person, as personally done, to any other person in union: but it is the Act onely of that person that carried it on, or did it, and so here if this Union of the two Natures in Christ is Such as unites persons together, i, e, personated Humanity, and personated Deity together, then those things carried on in the Humane Nature belong onely as personall Operation to the Humane Person, and so are but humane, and on this bottom, the Active and Passive Obedience of Christ, being onely the Duties attended in and done by the Humane Nature onely, can never be the works of the Divine Persons doing: and so neither Satisfactory, nor Meritorious. And so we se that to assert two persons in Christ, is to assert what renders him an insufficient Saviour and what is incongruous in reason, and absurd: Thus then there would be the greatest dishonour put upon the most Honourable Manhood that is, to grant a Cessation of this personall Union, of the two Natures.

2. In what State and Condition would this Individuall Humane Nature be, if its Union personall, be dissolved? It would not onely be excluded from the Number of Personated Nature. But its State would be very Difficult, as neither agreeing within the Content of the Old Covenant, nor New. It could

⁶ *them, Save*] MS them Save

⁶ *imputation, as*] MS imputation. as ¹⁵ *also, etc.*] MS also. etc.

¹⁵ *The*] MS y^e ¹⁸ *it, and*] MS it. & ²⁷ *And*] MS & ²⁹ *reason, and*] MS reason. & ³² *Union, of*] MS Union. of

not be founde belonging to either: Because they have respect onely to Personated Rationall Nature. But here is rationall
 40 Humanity unpersonated: But to come in particular. The Covenant of Works cannot well touch this State neither by way of Condemnation, nor of Glorification: Not as to Sentence it to Condemnation. For it is a most holy thing internally, and externally. Lu. 1. 35. Heb. 4. 15, and a Righteous law cannot condemn an Holy thing. In that he did dy it was as it was the Humane Nature of the person that was in the stead of [63] all the Elect of God. The Law [caught] Christ as he was their Surety and had put himselfe in their place; as he had undertooke to pay their debts, so the Law Sued
 50 him, and ceized upon him in the Humane Nature that he had assumed into his person. Isa. 53. 6. 10. Rom. 8. 3. 2 Cor. 5. ult. So that the Law ceized it not as out of Christs person, but in it, as our Surety, and in this Sense he was made under the Law. But if Separated from the Person of the Lord Christ, it is not within the touch of the Law to Condemnation because all holy it is. Nor can the Law give the Sentence of Reward unto Glory etc. on it; its fallen Nature, and no Satisfaction hath been made on this account, for Christ had no need to make Satisfaction, or to redeem himselfe, Having
 60 no Sin in his person nor in his natures. His assuming Holy Humanity, was Sufficient Security to it from any Charge of the Law, while it is in his person. But if it be separated from his person, tho while it was in his person the law could not reach it, yet when Separated, as the Law cannot touch it to Condemnation, so it cannot reward it with Glory, because its fallen Nature, not redeem'd. Thus we se it Separated suites not the Covenant of Works.

Nor can it Suite the Covenant of Grace. For the Covenant of Grace respects it onely, as the Head of the Covenant in
 70 Christ personally United, and in the Fitting of it for this personall Union it was so filled with all Holy Qualifications, and by virtue of this Union made Such an Head of Influences

⁴⁴ 15, and] MS 15. and ⁴⁵ thing. In] MS thing In

⁴⁸ place; as] MS place as ⁵⁰ him, and] MS him. &

⁵³ Surety, and] MS Surety. & ⁵⁵ it; its] MS it, its ⁵⁹ himselfe, Having] MS
 himselfe. Having ⁷⁰ United, and] MS United. &

unto all the Members that they receive their all of Gracious Qualifications from it Joh. 1. 14. Ephes. 4. 15. 16. Now this being so, the Conditions of the Covenant of Grace never were propounded to it: Faith, and Repentance. Hence the Covenant of Grace affects it not, but onely, as it is one of the individuall Natures united in the Head of the Covenant of Grace, and hence we Se its State upon the Supposition of the Ceasing of its Personall Union to Christ Suites not with either the Covenant of Grace, or the Covenant of Works. And therefore this Supposition infers greate absurdities, as unavoidable Consequents thereof and therefore there is no Such thing to be granted. Hence this Personall Union of the Natures in Christs person remains forever.

Objection: But was not this Union Destroyed in the Destruction of the Humane Nature by death? If the terms of the Union be Destroyed, the Union sure that United them must be also destroyed.

Solution: This Objection harms us not. For the instance is true onely in Physicall Unions and not in Morall. In Physicall Unions its granted, destroy any one of the things United, and the Union ceaseth: as destroy and kill the body, and the Union between the Soule and body ceaseth.

But it is not so in Morall Unions. For this Union Constitutes onely Relation, and what necessarily follows thereupon. And if one of the parts thus united be dissolved, *pro tempore*, the Union is not dissolved: for the Relation Continues. The body of a Saint abides united to Christ in the Grave, and by this argument Christ prooves the Resurrection out of Moses, Mar. 12. 26. 27, saying I am the God of Abraham, etc. so that [64] Abraham, Isaak, and Jakob being in a Mysticall Union with God (i, e, United in the Covenant of Grace) tho' their bodies were in the grave, their Union unto God was not dissolved. God still Stiles himselfe their God. Hence tho' their bodies were dead they were so but

⁷⁶ *it: Faith*] MS it. Faith

⁷⁹ *Grace, and*] MS Grace. & ⁸² *And*] MS & ⁸⁴ *granted. Hence*] MS granted
Hence ⁸⁷ *death? If*] MS death If ⁸⁹ *destroyed.*] MS destroyed, ⁹³ *ceaseth: as*] MS ceaseth. as ⁹⁵ *Constitutes*] MS Constituts ¹ *Grave, and*] MS Grave. &
² *Moses, Mar.*] MS Moses. Mar. ² *27, saying*] MS 27. saying ³ *Abraham, etc.*] MS Abraham. etc. ⁷ *Hence*] MS hence

for a time, they must live again. The Relation constituted by the Union remaind: and therefore the Union was not dissolved. So neither was the Union between Christs Godhead,
 10 and his Manhood which in Some Sense is as Morall destroyed, when the body in the Grave, and the Union physicall between Soule, and Body was dissolved. Other answers might be given but this is full. And so I have done with this first Query, What this Personall Union is.

Secondly. Why are the two Natures in Christ united in a Personall Union, or United in Christs Person?

Solution: 1. It appeares so to be in that no other Union possible, could demonstrate the Wisdom of God so abundantly,
 20 as destructive to the design of Satan, and manifesting his Craftiness to be mere folly. The first promise made to man was a promise of Christ and that he Should breake the Serpents head. Gen. 3. 15, and destroy the very head of all his design, and Subtilty. Doubtless when he sought to draw man into Sin, who was set, as Gods Steward over the Eden of this World, and so wonderfully made as all Glorious, he concluded within himselfe, that if he could draw man into Sin, he should Spoile God of his design, and ruine man eternally, and so overreach, and outwit God, and shew him to be weake
 30 and shallow. Hence when he had drawn him into Sin, he doubtless began to Crow, as hawke sure of his design. But now the promise was to breake this head design. Hence the Wisdom of God was to be made to shine forth in evidencing this Serpentine Wisdom mere disgracefull folly, and this could be done no way better than by this personall Union. For it is Such a piece of Wisdom that no Created wisdom could have thought of. For higher than a Covenant Union, or Matrimoniall Union Created Wisdom could not ascend, or Soar, and such a Union would be altogether unlikely, for they
 40 are made between friends: but now man, and God are made Enemies. And further Such a Union would not relieve, because it could not make the works done by humane Nature

⁹ *dissolved. So*] MS dissolved So

¹⁸ *Secondly. Why*] MS Secondly Why ¹⁹ *demonstrate*] MS demonstrte

²⁸ *15, and*] MS 15, & ³⁴ *folly, and*] MS folly. and ³⁸ *ascend, or Soar, and*] MS ascend. or Soar. & ³⁹ *unlikely, for*] MS unlikely. for ⁴¹ *And*] MS &

Sufficient to Satisfy the Law. But now all other Unions seem impossible. A Physicall Union of God and Man, is absolutely impossible. But now for God to assume in the Second person, Human nature into a personall Union to his Godhead, will do the thing. It advances Humane Nature into the greatest proximity to God that Created nature is Capable of, out of the greatest distance from God possible, and makes it so much more Glorious than ever by how much it was fallen from Glory. Hence Gods Wisdom hereby [65] Shines forth clearer this way, than in any other, and so it doth most clearly evince Satans head design to be madness, and Folly. He hath but cut his fingers hereby, made a [rod] for his own back, and found out a Stone that hath broken his own Head.

2. Because that this Union of the Manhood into the Person of the Son makes most to the illustration of the Grace of God to fallen Man. God is a God of Infinite Grace, and Mercy. Exo. 34. 8. 9. In Mans Creation Something of Gods Graciousness did shine out on man, in that Glorie and State that he was advanced unto. But it was but little comparatively, and as for mercy perhaps none, that did shine forth. But in that as greate a glory, if not in Some Sense a greater, of the Godhead was lying in them, as in any other Divine properties, God did for the Shining forth of their glorious beams permit the darkness of Sin to invade mankinde, (for the Apostasy of Angells, was no key to unlock this Cabinet) and all Gods transactings with fallen man in order to his recovery, are discoveries of the Glorie of Gods Grace, and Mercy. But the greatest discovery of this glory as the Essentiall Root lump of these Glorious beams, ariseth from this Personall Union of our Nature to the Divine Nature in the Lord Christ. For this union is that thro' which all the other Glory of the means of Grace, the Ordinances of Divine Grace erected to recover fallen man; yea, and all the Glory of the Grace, and Mercy of God in the Offices of our Redeemer, derive their Efficacy and power. Deny this Personall Union, and you destroy the Efficacy of Christ's Mediatory Works, and of the means of

⁴⁷ *It*] MS *it* ⁵² *other, and*] MS *other.* & ⁵⁴ *hereby, made*] MS *hereby, made*
⁵⁴ *back, and*] MS *back.* & ⁶⁶ *mankinde, (for*] MS *mankinde.* (for ⁶⁹ *But*] MS
but ⁷⁰ *Root lump*] MS *Root. lump* ⁷⁵ *yea, and*] MS *yea.* & ⁷⁸ *Christ's*] MS
Christ

Grace. Further, in this Union lieth the Highest advancement
 80 that ever God gave, giveth, or can give, or that Created nature
 can receive, for it is brought as nigh to Godhead nature:
 as is possible. Its brought to have its being and Essence in
 the midst of the Trinity. And that this Should be granted to
 Sinfull Humane nature. What Grace is here? oh! it is not
 onely Such as carries along with it eternall Glory, and Happi-
 ness to all the Elect, but advanceth this Individuall Manhood
 assumed by the Son of God into his person: [and] also our
 nature in it out of the most wretched State, into the most
 transcendent preferment that is possible. Now that Such grace
 90 and mercy in God might be made manifest, the Godhead,
 and Manhood are united together in the person of Christ.
 3. The Worke that Christ was to do did require this Per-
 sonall Union between Godhead in him, and Manhood. Hee
 must be fitted for the work that he was to Carry on. None
 can carry on what they are not capable of. Everyone must
 be fitt for what they are calld to, or fitted before they meddle
 with [66] it or enter upon it. Christ tho' God, was not fitted
 for everything. His Godhead can do onely what Godhead
 99 can do, and can do nothing that Godhead cannot do. God-
 head can do all things that Almighty Power, and Infinite
 Excellency can do. But there are some things that Infinit
 Power cannot do, as Such things as are dishonourable and
 Sinfull. God cannot ly. Tit. 1. 2. He cannot turn or *resipiscere*
 repent 1 Sam. 15. 29. He cannot deny himselfe. 2 Tim. 2. 13.
 So he cannot Suffer, nor dy, etc. Now tho' Christ had noth-
 ing to do that was Sinfull, yet hee had to undergoe that which
 was Sorrowfull. He was to undergo the desert of our Sins
 Isai. 53. 5. 6. God laid upon him the iniquities of us all. Hence
 10 he must Suffer, and be under the law, and dy: be our Sin
 offering v. 10. 2 Cor. 5. *ult.* Now he must be made a Curst
 for his people Gal. 3. 13. Hence he must have a Nature, that
 is Capable of the Curse and Sorrow: and that by being under
 the Law, might come up to a compleate fulfilling of the
 Law, and so be made our Righteousness 1 Cor. 1. 30. Jer. 23.

⁷⁹ Grace. Further] MS Grace Further ⁸¹ receive, for] MS receive. for

⁸² And] MS & ⁸³ Elect, but] MS Elect. but ⁸⁵ Everyone] MS everyone

⁸⁹ do, and] MS do. & ⁹⁰ dy, etc.] MS dy. etc. ⁹¹ all. Hence] MS all Hence

6, and this nature must not be a Substitute or any deligated by him. For all Such persons, are under the Law for themselves: and owe their utmost to the Law Lu. 17. 10. But if that it be Supposed that any might be free, and so might be Substituted yet all that Should be done by Such an one, would be onely the doing of a Humane Person: and all his Sufferings, but the Sufferings of a mortall man, or Humane person, and therefore could never be of Worth to Satisfy the Law, and infinite justice of God offended, and dishonoured by mans Sin. Hence that manhood that was to do this, must be the Manhood of an Infinitely Worthy Person. And therefore must be personally united to Such an one. For no other Union can make the matter Carried on in a finite nature of infinite Value but Such as makes them the performance of an Infinite person, and it is onely a personall Union, that doth this. For if the performer have a proper personality of his own that is finite, the head Spring of his performances, can ly no higher, than his person, for all actions derive their rise from the person that doth them. Hence this personall union of the Manhood to Christ makes the Person of Christ the performer of what was done in the Manhood, and so it wholly fits Christ for his Work, and entails the Dignity, and Efficacy of Christ's person to the Performances in the Humane Nature, and makes them Satisfactorious for Sin: and Meritorious for Life and Salvation. And hence the Godhead and Manhood are united in a Personall Union in Christ. And thus I have prooved the Personall Union of the two natures in Christ, and so I pass from the Doctrinall handling of this most Divine mystery, and Sacred truth of Grace. [67]

USE. I. For Information. Is it thus, that the Godhead, and the Manhood are both united together in Christ in a Personall Union? This truth then doth discover unto us severall other notable truths of God, as

First. That of all things in the World, Sin is the most mischievous.

¹⁶ 6, and] MS 6. & ¹⁸ But] MS but ²³ person, and] MS person. & ³⁰ person, and] MS person. & ³³ person, for] MS person. for ³⁶ Manhood, and] MS Manhood. & ³⁷ Work, and] MS Work. & ³⁸ Christ's] MS Christ ⁴³ Christ, and] MS Christ. & ⁴⁸ God, as] MS God. as

For it is so mischievous, that there is no reliefe to be found for the Sinner amongst all the remedies to be found in Created Nature. The Creatures do lend frequently an helping hand to repell a Sickness, or a Sorrow: and are so kinde, and pittifull to poor afflicted nature as to uncase their own Intrails, and to unSheath their own bowells, and to bring out the Secret, and hidden treasures of their own Virtues, to help distressed mankinde out of Some Sorrowfull touch that he lies groaning under, so long as he is conversent in the Kingdom, of Divine Patience. But yet cannot at all help him out or from
 60 under one degree of the least Sin. Nay the Angells of God in brightest Glory cannot do it. Its onely Godhead nature that hath dignity Sufficient to do it, and yet in the absolute Consideration of the Godhead nature, the matter doth not square with this neither. But according to the best acting of right reason, the Godhead must be made flesh: must assume mans nature into a personall Union unto it, which is the highest advancement, and most magnificent preferment, that Created nature can be made Capable of that thereby the
 70 Godhead might shew forth its power according to the righteousness of Gods holy Law to rescue poore Sinfull man. Nothing less could relieve him. Oh then what a mischievous thing is Sin? Christ could no other way relieve tho' it pleased him to demonstrate his Grace in so doing, yet the Case that man was brought into by Sin, admitted of reliefe no other way.

Secondly. Se hence the Wonderfull Grace of God to fallen man.

For God to treate man thus, and not Angells, Man thus, tho' in a State of Perfect Friendship, and Favour, would be
 80 the Highest Grace, and favour imaginable. But for him to do thus to mans nature, that had offended him, that had broken his royall law, trod the Righteousness of it in the dirt, and vomited [68] out his poison in the face of Gods own Authority, and spit out Contempt against Deity itselfe: that

⁵⁷ *Secret, and*] MS Secret. &

⁶¹ *Nay*] MS nay ⁶³ *it, and*] MS it. & ⁶⁷ *it, which*] MS it. w:^{ch}

⁶⁸ *Righteousness*] MS Rightness ⁸⁵ *Authority, and*] MS Authority. &

⁸⁰ *itselfe*] MS itselfe

had of a man, little inferiour to the Holy Angells in Nature, Divine Glory, and in Favour with God, made himselfe but a very little better than the Cursed Spirit and Divells in Sin, Divine Displeasure, and Wicked properties: and that was under an impossibility of any reliefe, if God of his Grace relieve not: Now for God to come, and do such Wonders? Now for God to come, and not onely to cease to exact Sin unto condemnation: but for him of Such a Cursed Nature to assume a part into personall Union to his own Godhead in his Son, in that reliefe could be had, none other way, and in this nature assumed, to come under the Law, under the Commands of it, under the Curses of it, and that unto death, to Save all that Come unto him by Faith, and Obedience. Oh! what Grace is here? Unheard of the like! Unparalleled Grace! the Grace that is the Grace of the Onely true God in truth. Shall our nature not onely finde Grace to Save it, but to advance it into Personall Union to that God, who is the onely true God, that is offended and dishonoured by it; whereby it is as much advanced above its first Glory in innocency, in brightness of Honour, and highness of excellency, as it was cast below that State in darkness of Sin, and dolefulness of Sorrow. Oh! what Grace is here?

Thirdly. Hence se with admiration, how our all wise, and onely Gracious God makes use of Satans mischievous Design to give his own Grace the Clearest Discovery, his own Creation the brightest Glory, and Humane Nature the most glorious advancement possible: and bring upon his own mischievous intrest the most ruining Stroake that it can fall under. Consider here that it is but rationall to conclude, that Satans assaults made upon our first Parent to desoile them by Sin, were carried on upon this design: that it would be to the Defacing the Glory of the Creation, to the Everlasting Ruine of Mankinde: and to the Everlasting Disgrace, and Dishonour of God. And when he had rusht our first Parents into Sin, doubtless it was his musick, that he was now in a likely way (as it appeard) to bring about this design. But the joy of

⁹¹ *not: Now*] MS *not. Now* ⁹⁰ *Grace! the*] MS *Grace. y^e*

⁴ *that*] MS *this* ¹⁷ *design: that*] MS *design. that* ²⁰ *And*] MS &

²² *design. But*] MS *design But*

the wicked is but for a moment. God turns the Scales quickly, brings out of this Stinking thing Sweetness: makes use of this wicked design of his to the utter confounding of him and destruction of his interest, in making of it Serve for the manifesting the greatest glory of Divine Grace and Wisdom, [69] that can be manifested unto or upon Created nature.

1. As for the Divesting the Whole Creation of its Glory.
 30 Man that was created in the Glorious Image of God; was the glory of the whole Creation, and the Glory of the Whole Creation did in an ordinary way depend on mans glory, because God had made him as I may say, his Steward to looke to his Creatures and to return that revenue of his glory in the Creatures from them in a Rationall way to himselfe. Ps. 8. 4. 5.—But now when Satans filthy hands had defiled man, he had Stained the glory of the whole: the Curse comes upon all Gen. 3, latter end. Rom. 8. 20. 21. But yet God makes this Design of Satans, destructive to Satans design and promoting
 40 of the whole Creation to a greater Glory. For by the Advancement of Manhood into this personall Union, they shall be delivered into the glorious liberty of the Sons of God Rom. 8. 21. 22, and there shall be new Heavens, and new earth wherein shall dwell righteousness 2 Pet. 3. 13, yea and their Nature in their Stewards is received into Union with Gods in the person of Christ which is a greater glory than ever they had or could have, before, and so Satans attempt to effect his Design is made to Serve to the ruin of his design, and to advance the Contrary to it.

50 2. As for Mankinde the Everlasting Ruin of this Satan, that murderer from the Beginning, did contrive, and by Sin Carried on this design in the first, and most likely Step thereunto. But Divine Grace not onely befooles this design, and breaks it into a thousand pieces, but takes occasion from, and by this design to discover the richest Grace, that is in all the Storehouse of Deity itselfe, i, e, the preferring of our

³¹ *Creation, and*] MS Creation. &

³² *glory, because*] MS glory. because ³³ *say, his*] MS say. his ³⁷ *Stained the*]

MS Stained, y^e ³⁷ *whole: the*] MS whole. y^e ³⁸ *3, latter*] MS 3. latter

⁴³ *22, and*] MS 22. & ⁴⁴ *2 Pet. 3. 13, yea*] MS 2 Pet. 3. yea ⁴⁷ *before, and*] MS before. & ⁵¹ *contrive, and*] MS contrive. & ⁵³ *Grace not*] MS Grace doth not

⁵⁸ *itselfe, i, e,*] MS itselfe i, e,

fallen nature, faultlessly into the Everlasting Union to the Godhead in the person of his Son, and in that Individuall Manhood, so united to make Satisfaction for the offences of all the Elect, and to purchase Grace, and Glory for them to Communicate Sin ruining Influences, and Soule Renewing Graces to them: whereby the Hellish Smoot of Sins blackness is done away: and the transplendent Glorious Image of the Son of God in Sparkling-glorious Colours is portraied again upon the Soule, and life unto eternall Glory. So that we se Satans design of everlasting Ruin to mankinde, is made use of, as an hammar to dash in pieces his design, and as an hande to open the Doore to the brightest honour Created nature can be capable of, to be everlastingly conferrd on mankind; to Make it in person, the Son of God, and Head of all the Angells in Heaven and Judge of all Men, and Divells! Oh! Stand still my soul and wonder here. [70]

3. Touching the Glory of God, which he designd to overwhelm with everlasting Disgrace, and under the blackest cloude of eternall Dishonour, and Infamy, reflecting upon his Wisdom, the greatest Weakness in the World, in making of, and Committing the Dominion over his Handiworks, to, Such a Sorrow thing, as lost all by Sin. Now this vile design thus against the Glory of God prosecuted, open'd a Doore to Divine Grace, and Wisdom to shew forth Such proceedings, as not onely to give an Eternall dash to this Design of Satan, but also to Secure the Glory of God in the most glorious, and Wonderfull way, surely, that could bee. For in the Advancing of our Sorry Nature into this personall Union to the Godhead of the Son, the Glory of all his Designs, touching mankind one way, or other in respect to his Elect, is given him by the Shining hands of his Unspotted Wisdom, and Unspeakable Grace. So that hereby we see Satan destroyed by his own design, and God to make Satan ruin his own intrest by his promoting of it: the ruine of it, and his promoting of it to be also an Occasion to advance Gods own intrest and Glory. And as God hath made use of Satans Design to the Distruction thereof, and to the greatest advantage of his own

⁵⁸ Son, and] MS Son. & ⁵⁹ bee. For] MS bee For

⁶⁰ it: the] MS it y^e ⁶² And] MS &

Design, and Glory: So God goes on still to do, and so Satans unrighteous hand in the Death of our Lord were the means by which our Lords Satisfaction for the Sins of his people in order to the bringing about everlasting Righteousness, must be the means that God used. And this is to the Glory of God, and the Confounding of Satan.

Fourthly: Se hence What a suitable Saviour, the Lord Jesus Christ is. He that was to Carry on the works of Redemption must be Suited to Carry on the Same, or else the worke will faile in his hands. He that shall do it, must be God, because he must Satisfy the justice of God in his law offended, and this justice being Infinite, cannot be Satisfied by anything of a finite Value or Worthiness, and all finite nature is but of a finite worthiness. Hence the Redeemer Must be God, that he may have an Infinite Worthiness in him, and Such you Se Christ is. But he must be man also, for as the Satisfaction must be of Infinite Value, So it must be paid by our nature, the law cannot exact it of any nature not under the Law. Further it must be made both by active and passive obedience unto the Law. For perfect obedience unto the Law is as well a debt due to it from our Nature, as the Sustaining the Curse was, for disobedience, and hence the Redeemer must be man, as well as God: and so we se was, and is Christ. But the Redeemer must be Godman in one Person, that so the person that Redeems [71] might have the Properties of both natures in him. For he cannot Satisfy the Law without the properties of both natures, be his own Personall Properties. For as to one nature he cannot Suffer: and as to the other he cannot Satisfy. If they be not therefore united in his person, he cannot have their Properties, his own personall Properties. And if the Humane nature had any proper person of its own, and not his, for its person, then the performances of the Humane nature would no more satisfy, than if they were performed by the Humane nature of any other person. Hence the two natures must be both united in the Person of the Redeemer, that so the impossibility of being under the Law, of

⁶⁴ *Glory: So*] MS *Glory. So*

⁷ *Worthiness, and*] MS *Worthiness. &* ⁸ *worthiness. Hence*] MS *worthiness*
 Hence ⁹ *him, and*] MS *him. &* ¹³ *Further*] MS *further* ¹⁶ *disobedience, and*] MS *disobedience. &* ¹⁷ *God: and*] MS *God. &* ²⁵ *And*] MS *&*

the Godhead might be Supplied by the proper nature of the Manhood, and that the impossibility of Satisfying, and meriting, that is in the Manhood might be Supplied by the infinite Worthiness of the Godhead. Now both these natures are personally united in Christ and hence Christ is a most, and onely Suitable Redeemer.

Fiftly. See hence what a Suitable Object Christ Jesus, is for the Faith of his People to Stand upon. The Faith of Gods people must not fix upon a Feeble Foundation, for then all will faile, as the house built upon the Sand Matt. 7. 25. He that is the Object upon which Saving faith is to fix must be Suited to Secure it from the Curse of the Law: and Sufficient to procure it Eternall Glory, and happiness. Yea both as to performance, as to power, as to Faithfulness. Now all these things are to be found in Christ, in whom is Godhead and Manhood Personally united. None ever called in Question the Power of God, or the Faithfulness of God. And this is Christs. He is God, and none ever question'd, that if Godhead Dignity, and Faithfulness be founde with any manhood, but that Manhood is Sufficient to Satisfy for mans offences and procure all things for man, that man Stands in need of, if God accept of this person for the Mediator between him and them. Now all this is in Christ. God and Man in his person have a personall Union, and God hath accepted of him, as the days man between both 1 Tim. 2. 5, and proclaimed him himselfe as well pleased with him: and calld upon us to hear him Matt. 3. 17, and 17. 5. Hence he is a Suitable object for our Faith to fix upon. Further in that our nature in him is brought into a Personall Union to the Godhead, it is more alluring to us to fix on him: we are neerly related. He calls us brethren. For we are of his flesh, and this renders him more Suitable unto us. [72]

Sixtly. Hence we se how it comes about that there is such a compleat Exemplariness in Christ for all to Follow. Christ saith unto all, as unto his disciples Matt. 4. 19. 21, follow me and as Joh. 13. 15: I have given you an example, that ye

³² *Manhood, and*] MS Manhood. & ³⁹ *Foundation, for*] MS Foundation. for
⁴⁸ *God, and*] MS God. & ⁵⁴ *Union, and*] MS Union. & ⁵⁵ *5, and*] MS 5. &
⁵⁷ *17, and*] MS 17. and ⁶⁰ *him: we*] MS him. we ⁶¹ *flesh, and*] MS flesh. &
⁶⁵ *21, follow*] MS 21. follow ⁶⁶ *13. 15: I*] MS 13 15. I

should do as I have done, and hence saith Peter he hath left us an example that we should follow his Steps 1 Pet. 2. 2[1]. Now an example ought to be perfect, and compleate. For
 70 wherein anything is not so it is not examplary. Hence saith Paul. 1 Cor. 11. 1: Follow me as I follow Christ, and therefore Christ is a perfect Example for all to live up unto. But whence should Christ be thus accomplisht for this exemplariness? But from his Godhead in personall Union with his Manhood? His life is the life of his person: his person led Such a life. The Godhead of his person acted the life of the Manhood of his person, fully, and Compleatly, internally, and externally, according to the minde of the Godhead. For it was and is impossible that his person should erre, in the least tittle.
 80 As the Rationall Soule in the body of man, acts the Sensitive body to live a rationall life, by means of its personall Union to it: So doth the Godhead of Christ act the Manhood of Christ by reason of its personall Union thereunto into a Divine and Godlike life in all things, and that compleatly, and that tho' the Union of the Soul and body be Physicall, and this rather as a Morall Union, yet it serves to explain this in some Sense. For the Influences and intimacie of the Godhead in the manhood is transcendently more than that of the Soule is in the Body. And hence Christs examplariness in
 90 holiness, and living up to the minde of God is absolute, and perfect every way and in all things. Its impossible to have an higher Patern.

USE. 2. By way of Conviction, and Reproofe. Is it thus That the Humane, and the Divine Natures are united together in the Person of Christ? that both have one Person? then this convicteth some of Greate [evill] as all Such as erre in { Doctrine.
 Practice.

First. Some there are and ever have been whose Doctrine is
 99 not Consistent with, but destructive to, the Doctrine of Christs Personall Union in these two Natures, and these Some

⁶⁷ *done, and*] MS done. and

⁷⁰ *exemplary. Hence*] MS exemplary Hence ⁷¹ 1: *Follow*] MS 1. Follow

⁷¹ *Christ, and*] MS Christ. & ⁷⁴ *Manhood? His*] MS Manhood. His

⁸² *it: So*] MS it. So ⁶⁷ { *Doctrine.*
Practice. } MS { *Doctrine*
Practice ⁹⁸ *First. Some*] MS First Some

are ancient as the Arians, who denied Christ Godhead, the Apollinarians etc. who denied the reality of Christs Manhood [73] in denying that he had a rationall Soule, and the Nestorians that asserted Christ to have a Humane Person, as well as a Divine,⁴ etc.: Now these that so assert, assert things inconsistent with this personall Union, and so oppose, and reject all the Grace of God containd therein, and that can be come at none other way, and hence overthrow all the Effect of this Holy Union, and render Christ an insufficient, and so an uncomfortable Saviour: nay, a Cheate. For if he be not Sufficient for his Work he is no Saviour: but will deceive all that rely upon him or trust to him. Yea, and they rob Humane Nature of the highest Honour, and Glory that God ever Conferd upon it. Even Personall Union to the Godhead in his Son, and ought not Such as these to be rebuked that thus destroy the Workes,—nay the most Gracious, and Wisest Works of God?

But there are others that are of later date than these, nay that are but of yesterday, that harm this truth, as the Quakers⁵ etc. that Slight and Despise the Lord Christ, Stiling him a Carnal Christ, and what can the man that Sufferd at Jerusalem do for you? Look for a Christ within, and thus denying the onely Lord that bought them as Jude hath it. They put contempt upon that Individuall Manhood that is made Head of Angells, and the object of the Greatest Loves, Honour, and Design, and the Subject of the Greatest Glory, Preference, Authority, and Concern, that ever any Creature was advanced to, or betrusted withall by God. Oh! these blasphemous mouths, and Wicked tongues act more to the Dishonour of God, and Christ, and the intrest of Grace, than ever the Pagan world did, who cast it in the teeth of Christians, for worshiping a Crucified God. Is that very man that was born of the Virgin Mary, that wrought miracles at Jerusalem, that preached the Gospell of Salvation: and that Sent it to the Gentiles, and was Crucified at Jerusalem, united

⁴ *Soule, and*] MS Soule. & ⁶ *Divine, etc.*] MS Divine. etc.

⁷ *Union, and*] MS Union. & ¹⁶ *Son, and*] MS Son. & ¹⁸ *God?*] MS God.

²² *Christ, and*] MS Christ. & ²³ *within, and*] MS within. & ²⁴ *They*] MS they

²⁸ *Loves, Honour*] MS Loves Honour

to Godhead in the Person of the Son of God, to be Slighted and vilified by thy blasphemous tongues? God will confound all Such vilanous proceeding ere long.

40 Secondly. This Doctrine comes with rebuke to all Such as erre in Practice. This Union hath fitted Christ for, and hath brought him out with, the greatest examplariness of holy Living which is, as wholly living up to the minde of God. And dost thou profess Christ? then thou oughtest to walk as he walked 1 Joh. 2. 6, and is it thus that thou comest not up to [74] imitate this example? wilt thou leave this so perfect and divine a Copy? dost thou run to other courses? and follow other things and such that this Example leads thee from? This is the best Example that can be: it is a Coppy written
50 by the pen of perfect Manhood, in the Unerring hand of Godhead, in Christ and wilt thou not endeavour to Write by this Coppy? Consider what thou dost. Dost live a Sinfull Life? In Sensuality? in Pride? In Covetousness? In Unrighteousness? In Oppression? in Drunkenness? In Uncleaness? In Envy? In Lying? In Swearing? In Disorder? In Prophaness? In Blasphemie? In Scholding? In Discontent? etc.: oh! Consider it, did the Influences of the Godhead upon the Manhood of Christ run forth into Such a Life? Did Christ shew any instance of Such a Life? Is it not then a Discredit to this high
60 Union in the Person of Christ, to live Such a life? It holds out that either thou hast nothing to do with Christ: no Saving intrest in him, nor Relation to him: and then thy State is woefull, and Damnable, or that Such a life is not unbecoming this Personall Union. That this personall Union convayes no Influences inconsistent with a Sinfull Life: or that a Sinfull Life, is not unanswerable to a life of God, and this is Utterly false: a discredit to, and disgracing of both the Personall Union of Christ's natures: and the Mysticall Union unto Christ's Person, and hence our Doctrine Reprooves all that
70 live not answerably to this Personall Union of Godhead, and Manhood in Christ.

USE. 3. By way of Exhortation. Is the Godhead and the

⁴³ *God. And*] MS *God And*

⁴⁵ *6, and*] MS *6. &* ⁴⁶ *be: it*] MS *be. it* ⁶³ *Dammable, or*] MS *Damnable. or*

⁶⁸ *God, and*] MS *God. &* ⁶⁷ *false: a*] MS *false. a* ⁶⁸ *Christ's*] MS *Christ*

⁶⁹ *Christ's*] MS *Christ* ⁶⁹ *Person, and*] MS *Person. &*

Manhood United personally together in Christ Jesus?

This Use then let us make of this truth.

First, in Generall, all of us joyntly, and as one man

1. To Meditate, admire, and affectionatly to Adore God on the account of this Union. It is wonderfull; it is the greatest Mystery in all the Creation of God. It is the Wonderfullst advancement given to our Nature that created nature is, or Can be capable of: it lifts it up almost into Deity itselfe. It makes it partaker of [75] Divine Efficiency, partaker in Divine Honour, and a Partner also of Divine Adoration. All men are [bound] to worship the Son, as they Worship the father Joh. 2. 23. Heb. 1. 6. Let all the Angells of God worship him. It is above the contemplation, and reach of Men, or Angells to describe this Union, as it is. That Small account above given of it is like unto our Shallow, and darke understandings, and tho' we conceive of it in Some respect thus, yet we cannot come to it thereby, for tho' in some respect it seems to be like a Morall Union, yet there seems to be as reall an Inbeing of the two Natures united one in another, as there is of the Soul in the Body. Col. 2. 9. Oh! then how should it be Studied, be Admired, and God adored on this account.

2. To Admire, Prize, and Set by, the Lord Jesus Christ, that makes this Confession of himselfe, Ps. 139. 14. 15. Fearfully, and Wonderfully was I made—when I was made in Secret, and curiously wrought in the lowest parts of the Earth, and the Spirit of God Styles him Wonderfull also. Isai. 9. 6. We ought then to admire him, and Prize him. We are apt to admire Singular things, and there's not another person like him neither in Heaven, nor in earth. The brightest portraiture of Divine Wisdom, and the most transplendent luster of Divine Grace, that heaven itselfe can discover. So precious, that he is above all price. Hence ever prized too little: never

⁷⁴ *truth.*] MS *truth* ⁷⁷ *wonderfull; it*] MS *wonderfull it*

⁸¹ *partaker*] MS *partake* ⁸² *All*] MS *Al* ⁸⁴ *Joh. 2. 23.*] unidentified

⁸⁷ *understandings, and*] MS *understandings.* & ⁸⁹ *thereby, for*] MS *thereby. for*

⁸⁴ *account.*] MS *account* ⁹⁷ *Secret, and*] MS *Secret.* &

⁹⁶ *Earth, and*] MS *Earth.* & ⁹⁹ *6. We*] MS *6 we* ¹ *him. We*] MS *him We*

² *things, and*] MS *things.* & ³ *earth*] MS *eath* ⁴ *Wisdom, and*] MS *Wisdom.* &

⁶ *little: never*] MS *little. never*

prized enough. And therefore we are bound to prize him. Our intrest lies in him.

3. To make Sure of him: a Saving intrest in him. He is made
 10 thus, that thou shouldst make him thine. Godhead Nature is
 in him, and his nature is in thee. His Nature is not without
 thine that thy nature might not be without him. He Honours
 thy Nature: do not thou dishonour his. Thy Nature is in his
 Person: His Nature is in thy person, that thy Person, and
 his person might make an Union of persons by his personal
 Union. O then Strive to be one with him. United to him in
 a Saving Union: if thou attainst to this, then the End of this
 personall Union, will be attain'd to by thee. Oh then thou
 wilt have Communion with the father, and with his Son
 20 Jesus Christ, 1 Joh. 1. 3: and that in Grace, in Spirit, in Life,
 and in Eternall glory. Joh: 1. 16. 1 Cor. 6. 17. 1 Joh. 2. 6.
 Rev. 3. 21. [76]

Secondly. This truth cometh in a more particular way to
 call Upon all that have attain'd to a Saving intrest in Christ.
 Strive to hold forth the Glory of the Person of Christ in your
 Christian life, and Conversation. The Person of Christ is most
 Glorious. He is the King of Glory Psa: 24. *ult.* Now all the
 glory of his Person is derived to his Manhood by the way of this
 personall Union. And by the Mystickall Union to every Child of
 30 God. Hence then as the personall Union, gives the Manhood
 propriety in the Glory, and Efficiency of his person: So the
 Mystickall Union unto the person entitles every Member to the
 Same Glory, and the Influences thereof, and the duty of Every
 member to improve all the talents thus derived unto it, calls
 upon all to se to this: and the attendance upon this call will make
 the Shine of this Glory breake forth in an holy Life to the glory
 of the Unions, both Mystickall, and personall. Oh! then men-
 40 tain the Glory of Christ by a Christ like life. It is your highest
 Honour, and it is your giving the Highest honour to Christ. It
 will be your greatest Comfort: and the most comfortable
 Communion with it. It will be the best improvement of your

⁸ *Our*] MS our ¹⁰ *thine, Godhead*] MS thine Godhead

¹¹ *him, and*] MS him. & ¹⁷ *Union: if*] MS Union. if ³¹ *person: So*] MS person. So

³³ *thereof, and*] MS thereof. & ⁸⁷ *Unions, both*] MS Unions. both

⁸⁹ *Honour, and*] MS Honour. &

Union to Christ: and of Christ's Union to God. For the Personall Union is to Communicate the Godhead Excellency unto the Manhood to accomplish it to act gloriously. The Mystical Union is to Communicate the Personall Excellency into the heart, and Life of every Member that the functions thereof may be mannaged with a Godlike glory upon them, and so then to act thus will be to the Glory of God, the Glory of the Personall Union, the Glory of Christs Person; the Glory of the Mystical Union, to the Glory of Grace, to the glory of Profession, to the Glory of each Member of the Body, and to the glorious Consolation of the Soul and its eternall Salvation. Whereas greate will be the Dishonour of all in case of failure so to live. Oh! then let us all intrested in this person so imploy ourselves in improoving our Mystical Union to him, as shall be to the display of the Glory of this Personall Union of the two Natures thro' the Mystical Union of our Persons to this Wonderfull Person, in every branch of our lives.

50

⁴² *Christ's*] MS Christ ⁴⁷ *them, and*] MS them. & ⁵² *Body, and*] MS Body. &

Meditation 45. Col. 2. 3. In whom are hid All the
Treasures of Wisdom.

My head, my Lord, that ivory Cabinet
'S a nest of Brains dust: dry, ne're yet could Ware
The Velvet locks of Vertue for its deck
Or golden Fleece of Wisdoms virdent hair
The Scull without, not fring'd with Wisdom fleece 5
The pan within a goose pen full of geese.

There Reasons wick yarn-like ore twisted Snarles
Chandled with Sensuall tallow out doth blaze.
A Smoaky flame upon its hurdon harles
That Wil-a-Wisps it into boggy wayes. 10
Melt off this fat, my Reason make thy Candle
And light it with thy Wisdom's flames that spangle.

Thy Person's Wisdoms Sparkling Treasury:
Consisting of two natures, One of which
Runs parallel with blest infinity 15
All treasures here of Wisdom ever pitch.
Wise Counsills all, of everlasting date.
And Wisdom them to'effect, here sits in state.

Th'other's a Locker of a Humane frame
With richer than Corinthian Amber tills, 20
And Shelves of Emeralds. Here to deck the Same
All Wisdom thats Created comes and fills.
Created Wisdom all and all its Wealths
Of Grace are treasur'de in these Tills and Shelves.

Like to a Sparkling Carbuncle, up Caskt 25
Within a Globe of Chrystall glass most cleare.
Fills 't all with Shine which thro' its Sides are flasht,

⁶ geese.] MS geese ¹⁰ wayes.] MS wayes ¹⁴ natures, One] MS natures. One
¹⁸ state.] MS state ²² thats] S that's ²⁵ Carbuncle, up] S. Carbuncle up
²⁷ thro'] S through

And makes all glorious Shine: so much more here
 These treasures of thy Wisdom shine out bright
 In thee. My Candle With thy Flame, Lord, Light.

30

Or as the Sun within its Azure bowre
 That guilds its Chrystall Walls with golden rayes,
 And from its bowl like body, light out poures,
 Exiling darkness, making glorious dayes
 All Wisdom so, and Wisdoms Treasures all,
 Are Shining out in thee, their Arcinall.

35

Unlock thy Locker, make my faith Key here,
 To back the [*lacuna*]. Lord ope the Wicket gate
 And from thine Emrald Shelves, and Pinchase there
 A beame of every Sort of Wisdom take
 And set it in the Socket of my Soule
 To make all day within, and night controle.

40

And from these tills, and drawers take a grain
 Of evry Sort of Sanctifying grace
 Wherewith impregnate thou the former beame.
 Set in my Soule a lamp to light that place
 That so these beames let in may generate
 Grace in my Soule, and so an Holy State.

45

If wisdom in the Socket of my heart
 And Grace within its Cradle rockt do shine
 My head shall ware a frindg of Wisdoms art,
 Thy grace Shall guild this pilgrim life of mine.
 Thy Wisdom's Treasure thus Conferd on mee
 Will have my glory all Conferd on thee.

50

³⁰ *Light*.] MS Light ³² *rayes*.] MS rayes ³³ *And*] S It

³⁶ *Shining*] S shining ³⁸ *lacuna*] S Wards ⁴⁵ *became*.] MS beame

⁴⁸ *Soule, and*] MS Soule. & ⁵² *Shall*] S shall

SERMON IV¹

Col. 2. 3. In whom are hid all the treasures of wisdom, and knowledge.

Our Apostle, tho' he was the Greate Apostle of the Gentiles yet was not made use of to the bringing to the Faith of Christ the Gentiles of Coloss, and Laodicea: but tho' he was not improved by Christ for their Conversion, yet Christ makes use of his pen to write a Speciall Letter to them of a Divine Authority for their Edification, which is this Epistle subscribed to the Collossians. In which after he had admirably treated in the first Chapter about the greate influence that the News of their Conversion had upon them; and of the Excellency of the Lord, and of the Mystery of the Gospell: He comes in this our Chapter to arm them against Seducers from the Faith: Which seem to be done two manner of Wayes. One under the Colour of Philosophy falsly So called, whereby the attempt run on in deceitfull Subtilties to Subvert from Gospell Simplicities v. 8. The other was drawn from Jewish Ceremonies, to introduce them with Gospell Observances. Whether one Sort of men used these two pleas: as False teachers: Or whether the Heathen Enemies used the One, and Judaizing teachers the other, I will not debate. But seing there were these two Sorts of Enemies to the Gospell labouring against Faith in Christ, methinks it rationall to conclude that the Spirit of God had an eye to lay in Caveats against both in this Chapter, whatever Some may think otherwise, and yet in no respect to blow upon true Philosophy.

Now in order hereunto he begins thus: I would not have you ignorant, I would have you know what great Conflict I have for you, etc. and for as many as have not seen my face

¹⁰ *Gospell: He*] MS Gospell. He ²⁸ *otherwise, and*] MS otherwise. &

²⁵ *thus: I*] MS thus I

in the Flesh, that their hearts might be comforted, being knit together in love, and to all the riches of the full assurance of Understanding to the acknowledgment of the mystery of God, even the Father; and of Christ. Now here mentioning a Plerophory of Understanding, being an occasion of the Consideration whence this knowledge is derived, he comes to pitch it upon the Foundation of the Whole as in the Words of the text, viz. In whom are hid all the treasures of Wisdom, and knowledge, and so they are brought to a mighty argument against all assaults to Subvert their faith either from false Philosophy, or Jewish Ceremonies. [78] Seing the Father hath wholly displayed himselfe in him, he would be wise above God that is not content with Christ alone, saith Mr. Calvin. But as for the Words of the text: we have in them

1. The Matter Spoken of to be Considered, viz, All the treasures of Wisdom, and knowledge, Or rather hidden treasures. In this Subject we have the generall nature of the thing spoken of Set before us, Viz, Treasures. Why Treasures? Because, saith Zanchy,² they are Precious, and do enrich those that have them. But these are hidden Treasures rather than treasures hid. For Christ came not to hide them, but hath them and manifests them. Yet Calvin saith they are so called because they did not appeare conspicuous with a great Splendor: but rather lay concealed under the humbleness of the Cross.³ But Seing *ἀπόκριφος* the word hid is an Adjective, and not a Participle, and the rendering of it as a participle doth in Shew Change the Sense of the Spirit of God, as if they were kept hidden and Concealed, contrary to the truth itselfe: C. 1. 26, and rendering of it as an Adjective it holds out the right propertie of these treasures, viz. Hidden Treasure, i.e, most Choice, Excellent, and Enriching and Precious, doubtless it is the very minde of the Spirit, to render it adjectively,
- Hidden Treasures, yet of a Spirituall Nature. But Still unto the Same we have an Universall term added, All thus, All Hidden treasures, but its Explained thus of Wisdom, and knowledge. Some by Wisdom *σοφίας* understand, that Wisdom

³⁸ Ceremonies.] MS Ceremonies ⁴⁰ alone, saith] MS alone. saith

⁴⁵ Treasures.] MS Treasures, ⁴⁵ Treasures? Because] MS Treasures, because

⁴⁹ Yet] MS yet ⁵² Cross.] MS Cross ⁵⁶ 26, and] MS 26. &

that is Dogmaticall, and is Contained in the Doctrine of the Gospell and by Knowledge *ουνέσσεως*, Practicall. But I Shall not Stand on this Distinction: but take them together as respecting the Principall of right doing. But my Search is whether these Genetive Cases are Genetives *aut* $\left\{ \begin{array}{l} \textit{Rei.} \\ \textit{Causae.} \end{array} \right.$

If they be Genetives of the Matter of these treasures, then Wisdom and knowledge are the Onely matters that this treasure consists of. It is Wisdom, and knowledge that are treasured up. So Dan. 11. 43, Treasures of Gold and Silver, notes Gold and Silver treasured up: Now tho' this is a truth, that this Treasure is a treasure of Wisdom in this Sense. Yet methinks this is but part and not the full reason why they are called treasures of Wisdom. Therefore,

If they are Genetives of the Cause, it notes that that Wisdom, and Knowledge hath laid them up, and are the Cause of. So the Phrase is sometimes used: As the peculiar Treasure of Kings Eccl: 2. 8, i, e, treasures that Kings treasured up, and in this Sense it takes in all those [79] Spirituall Graces, and endowments that Divine Wisdom hath inla[id] in Christ, and enriched the Humane nature withall. But now this Sense alone is too narrow also, as not taking in that Incrated Wisdom in Christ. Wherefore I Conclude, that by these Genetives, are intended both the Cause, and the Matter of all the hidden Treasures of Christ, that these treasures are the Wisdom and Knowledge of an Incrated Nature, as the Essentiall Propertie of the Godhead: and all Created Wisdom, and Sanctifying Grace, that this Incrated Wisdom hath laid up in Christ these treasures are the matter Spoken of.

2. The matter asserted by the Spirit of God in our text touching these treasures, viz, they are laid up in Him in these Words. In whom are all the Hidden treasures of Wisdom, and Knowledge. *ἐν ᾧ. In quo.* Some make *μυστηρίον* the Antecedent to this Relative, and then the Sense is this, that in the Gospell Mystery are laid up all these Treasures. But others

⁶⁸ $\left\{ \begin{array}{l} \textit{Rei.} \\ \textit{Causae.} \end{array} \right.$ MS $\left\{ \begin{array}{l} \textit{Rei} \\ \textit{Causae} \end{array} \right.$ ⁷¹ *It*] MS *it* ⁷² *43, Treasures*] MS 43 Treasures

⁷³ *Therefore,*] MS *therefore* ⁷⁸ *up, and*] MS *up.* & ⁸² *Christ, and*] MS *Christ.* &

⁹⁰ *Relative, and*] MS *Relative.* and

upon better Consideration finde a neerer Antecedent, that is
 99 the very kinnell of the Gospell, viz, Christ who is the last
 word in the foregoing verse, as our Translators. And there-
 fore they render it as you See, In whom, and so it imports
 thus much, that in Christ are all these hidden treasures. I have
 already given the reason why ἀπόκριφος hidden, is here rendered
 with θησαυροὶ treasures, a Substantive, and not with the Verb
 substantive εἶσιν, as it ought to be rendered, were it a participle
 as ἀποκεκρυμμένον as Col. 1. 26, because an Adjective is to be
 joynd to its Substantive, as describing its property, and not
 to the verb as deciphering the entreatment of its Substantive.
 10 Where the necessity of the Case doth not Constrain, as here
 it doth not:

The text then thus Considered, delivers into our hands with
 this truth, viz,

That all the Hidden Treasures of Wisdom, and Knowl-
 edge are in Christ or treasured up in Christ.

The Words of the Doctrine being the Words of the text, we
 are in no necessity to call in other Scriptures to Confirm the
 Same. Yet we have in readiness many for this end. Hence
 Christ is made to us Wisdom, and Preached the Wisdom of
 20 God. 1 Cor. 1. 24. 30, yea and hidden Wisdom 1 Cor. 2. 7,
 and Christ is brought in Speaking to us under the person of
 Wisdom Pro. 8.

First. What are these Treasures of Wisdom in Christ? [80]
 Solution: In answer to this, I shall consider the

term {Wisdom.
 {Treasure.

First. Touching the term Wisdom, and here I say, that it
 importeth all Wisdom, both Incrated, and Created: all is
 in Christ as a treasure in its Treasury.

First. All Incrated Wisdom is in him. This Incrated Wisdom
 30 is an Essentiall Property of Godhead: and is that that presents
 Godhead to us in its Omniscieny. Hence Psal. 147. 5: his
 Understanding is Infinite. לְתַבְּרֹתָיִין מִסְפָּר τῆς συνέσεως αὐτοῦ

¹ And] MS & ⁷ 26, because] MS 26. because

³⁰ 30, yea] MS 30. yea ²⁰ 7, and] MS 7. & ²⁸ First. What] MS First What

²⁵ {Wisdom.
 {Treasure.}] MS {Wisdom
 {Treasure ²⁶ Wisdom, and] MS Wisdom. & ³¹ 5: his] MS
 5. his ³² Infinite.] MS Infinite

οὐκ ἔστιν ἀριθμός. There is no Summing of his understanding. There is no Arithmatizing of it. Those Sums that do exceed the Art of Arithmatick, are innumerable, and so infinite. Now Such is Gods Wisdom. Hence its infinite, and Christ is God. Hence his Godhead had this property in it, and hence Omniscieny is ascribed to him Joh. 21. 17, and emblemized by eyes like a flame of Fire Rev. 1. 14. He carries an everlasting Candle in the Sockets of his Eyeholes, whose flaming Beams discover all darke things, reaching their light out unto the furthest extent of Endless eternity. Now this Increated Wisdom offers itselfe to our view as {Decretive.
Executive.

1. Decretive. That Wisdom, that hath ordered, and determined all things in the Everlasting Counsills, Eternall Purposes, or Unchangeable Decrees of God. These are most Wise Counsills, and Decrees. He works all things according to his own Counsill Eph. 1. 11, and this is most wise Counsill Rom. 11. 33, and all these Counsills are founded upon Christ, and all his purposes are laid in Christ Jesus. Eph. 3. 11, according to his Eternall Purpose which he made in Christ. Christ lies as the Foundation of all. His Election is made in Christ. His predestination unto the Adoption of Children, and the Counsill of his own Will are all in Christ Eph. 1. 4. 5. 6. 11. Yea these Decrees were so laid in him, as that in the Execution thereof, all things are gathered together, in one head in him, both of things in Heaven and of things in earth. v. 10. And hence all the Wisdom of these Decrees, is in Christ. Hence he saith Counsill is mine, and Prudence is mine,—and the Lord possessed me in the beginning of his Way, before his Works of old, before there was any time, before the World was I was anointed, before the begining Pro. 8. 14. 22. 23. [81] Now do but consider what an incomprehensible Wisdom this is. It hath drawed out as a map, an Exemplar of all things

³⁶ infinite, and] MS infinite. & ³⁷ it, and] MS it. &

³⁸ 17, and] MS 17. & ⁴¹ things, reaching] MS things reaching

⁴³ {Decretive.} MS {Decretive ⁴⁵ 11, and] MS 11. & ⁴⁰ 33, and] MS 33. & {Executive.}

⁴⁹ Christ, and] MS Christ. & ⁵⁰ 11, according] MS 11. according ⁵² His] MS his

⁵⁸ Children, and] MS Children. & ⁵⁶ him, both] MS him. both ⁵⁹ mine,—] MS mine.—

whatsoever, from the Highest Heavens to the lowest dust of the Earth: yea, and from the brightest Angell in Celestiall Glory, to the Smallest nit in animall Nature, laying all things in their Ranks, Orders, Proportions, Measures, Forms, Properties, Uses, Places and Seasons, Actions, Influences, Passions,
 70 Motions, Complexions, Harmonies, and Durations. etc. that ever shall be to the end of the World: yea to the uttmost Stretch of boundless eternity. Now what? oh what unconceivable Wisdom is this that hath Ordered, and Disposed of these things? And this is that Wisdom that is in Christ of a Decretive Nature.

2. Executive Wisdom. And this is not inferior to the other. For the Execution of the Decree falls upon Christ. As Christ saith, Joh. 5. 22: the Father himselfe judgeth no man: but hath committed all judgment to the Son. So I may say that
 80 the Father himselfe executes nothing: but hath committed all the Executing of his Decrees unto the Son, and this wisdom executing of the Decrees appears in

1. The Works of Creation. All Creating Wisdom must be in him that Created all things. For in Wisdom hath he laid them all. Pro. 3. 19. Jer. 51. 15. Ps. 104. 24. Oh the wisdom of the Works of the Creation! Who can number it? What wisdom must that needs be, that knew how to bring all things out of Nothing? to make the Heavens and garnish them with all their Glory, accomplish them with those glorious bodies of
 90 Light, the Sun, Moon, and Stars, and confer upon them their particular Magnitudes, Natures, Form, Places, Motions, Influences, etc., with all exactness to an hair, in Weight, Measure, Motion, etc. according to the Platform in the minde of God in the Decree? And so also I say in respect unto all the Inhabitants thereof, as the Holy, and Glorious Angells of Light? What wisdom is here that hath done all this? But to come on, Cast an eye upon the Elementary Bodies from the Stars to the Centre of the earth, the Various Sorts of Birds, fowls the
 99 various Sorts, and Kinds of Beasts, Serpents, Dragons, Scorpions, Worms, Insects, Fishes, etc. So the variety of Herbs

⁶⁶ *Earth: yea*] MS *Earth. yea* ⁶⁷ *Nature, laying*] MS *Nature. laying*

⁷¹ *World: yea*] MS *World yea* ⁷² *eternity.*] MS *eternity* ⁷³ *22: the*] MS *22. y^e*

⁸¹ *Son, and*] MS *Son. &* ⁸¹ *And*] MS *&* ⁸⁵ *thereof, as*] MS *thereof. as*

⁹⁸ *Birds, fowls*] MS *Birds fowls*

[82] Flowers, Bushes, Shrubs, plants, Seeds, Fruits, trees: and all these made exactly according to the Draught of the Decree, in Nature, Matter, Form, Shape, Size, Properties, Qualities, Vertues, Spirits, Tempers, Springings, growing, Durations, Decayings, to keep their Natures, Seasons, etc., and so successively on to go by the hand of Providence to the end of the World. I say, the Wisdom that hath done all this, and chiefly that hath made Man, and put Wisdom into the inward parts, is Wonderfull. Here is Wisdom indeed: But this Wisdom must needs be in him that Created all things. For otherwise its impossible that he should do all these things, and exactly according to the Decree. But now Christ hath done all this. All things were made by him, and without him was nothing made that was made Joh. 1. 3. Col: 1. 16. 17. All things both of things in Heaven: and of things in Earth, Visible, and Invisible etc.: So that all Creating Wisdom is in him.

2. The Works of Providence. All Providence Managing Wisdom is in Christ. Providence take all things into its hande, where Creation leaves them. Creation having brought all things into being, doth forthwith deliver them up into the hande of Providence to mannage and Conduct them thro' the various Successions of the world unto the uttmmost period of time: and as for Such of them that are of an Everlasting Constitution, to mannage them eternally: and that exactly, in all their Actions, Passions, Motions, Mutations, Uses, Influences, Complections, and Countenances, etc., according to the Moddle fixed in the Everlasting purpose of God. For you finde all things are carried on according to the Counsil of God's Will Eph. 1. 11, and What Wisdom is this that thus Orders all things? Surely the Wisest Angell in Heaven, yea, all Created Rationall Nature both in Men and Angells Speakes as the Psalmist touching Smaller Matters than these, Ps. 139. 6. Such knowledge is too wonderfull for mee. But I will leave the generall and come to the Particular Providence of God Over man. Indeed Gods generall Providence is wonderfull: to se

² *trees: and*] MS *trees.* & ¹² *things, and*] MS *things.* &

³⁰ *God's*] MS *God* ³¹ *11, and*] MS *11.* & ³⁷ *wonderfull: to*] MS wonderfull. to

man now circled about by the Armes of Divine Wisdom in the bosom of Providence, and these are various as

1. Such as respect the Introduction of Sin. For Seing the Decree had divided Mankinde by Election, and Re-[84]jection, mankinde must be circumstanced So as, that the execution of these Decrees may make the Righteousness and Grace of God herein illustrious, and Glorious: and in Wisdom's ordering the Dispensation of Providence so as to effect the Same thus, Will be a demonstration of the Glory of Wisdom too. Hence Providence having all things in her hand, influences all Subordinate Agents to their Operations according to their own proper Natures, and to a regular exercising the actings of their own Natures. And according to the law of Nature it is most certain, that every particular agent is the proper Author of its own Act, Whether the Act is Regular or Irregular. Now the Fallen Angells having poison'd their own nature by the fall, could not thereby be exempted from providence influencing their Natures to act according to the Law of their Natures as Created. Hence these Influences setting their Natures awork according to the Law of their natures, their actions they put forth are venom'd by the poison of their Natures. Now these mischievous acts they put forth are properly their own, and not at all to be appropriated to Providence. As the Influences that providence layes upon them, are proper acts of Providence, and no way faulty. But now the Fallen Angell acting in his poison beguiles Our First Parents, draws them into Sin Gen. 3. And thus the Wisdom of Divine Providence brings about the everlasting Purpose of God touching the Introduction of Sin in Such a way as Sin can no way bee reflected upon God, as its Authour, or the least ray of Divine Providence affected with the least Stain thereof. And yet further it gives a permit to Satan, in this matter to bring forth his uttmost Diabolicall Subtilty into its highests, and magnificent exploits to Subvert, and overturn the Glorious Work of God in the Creation: and to run it all to ruin. Now then herein being onely an accomplishment of the all Wise Decree of God, and a putting Mankinde into a

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⁷⁴ *Providence, and*] MS Providence. &

⁷⁶ *Rejection, mankinde*] MS Rejection. mankinde ⁸⁷ *Act, Whether*] MS Act. Whether

possibility of having the Everlasting Decree of God take place upon it as to Election, and Rejection, and yet so as mauger all the poisonous malice of hell, Secures God from being any Cause of Sin, is unspeakable Wisdom. [85]

2. Such Acts of Divine Providence as are Carried on upon the Introduction of Sin. And in these Shine forth Infinite Wisdom. And here I shall cast a glance upon them as they are

Carried on in the {World.
End of it.

20 First. Such dispensations of Providence Following upon Sin's entrance into this lower World, and here I shall be {Generall.
Speciall.

1. Providence in Generall towards Fallen man: and this is quite Contrary to Satans Design. Its rationall to thinke that hee Concluded he had blockt up the Passage of Divine Favour from Mankinde, Subverted the Design of Glory to God, Stopped the Current of all Holiness and Happiness for Man: and had open'd the Floodgates of the Curse for everlasting vengeance to come tumbling down there thro' upon the head of all men to all Eternity. But Divine Wisdom gives all the
30 foile, and evidently makes a foole of this Subtill Serpent. For this did but put back the Window Shuts of Divine Providence, to let forth the Glorious beams of the Sun of Wisdom, to Shine upon us, in a more glorious way of Grace whereby the Glory of Divine justice is made to eradiate itselfe thro' the bright Glass of a New Covenant: and New Covenant Administrations. And therefore

1. God doth forthwith plight a New-Covenant with all mankinde in Adam, Gen. 3. 15. The Seed of the Woman shall breake the Serpents Head. Herein God did Confound the
40 Masterpiece of Hellish Policy. And translate his Dispensations towards man, from the First Covenant Administrations to the New, and this was transcendently better. For the first Cove-

18 {World. } MS {World
End of it. } MS {End of it 20 World, and} MS World. &

21 {Generall. } MS {Generall
Speciall. } MS {Speciall 25 Mankinde, Subverted} MS Mankinde.

Subverted 30 And} MS & 42 New, and} MS New. & 42 better. For} MS
better For

nant was by the least failing imaginable broken unto Condemnation, unless Satisfaction, which was as to mans attainments impossible, be fully made. But the New-Covenant doth not lie upon Such terms, but it allows Certain Security from the Curse of the law, thro' the Redeemer, to all that come up unto it. Hence now the Wisdom of God Shines forth in a Redeemer forthwith on the Entrance of Sin, and So Satans Eggs are Squasht, and a New Way of access to God, and of Favour is evidenced.

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2. God Exerts New-Covenant Ordinances, and all Divine Worship to be Celebrated therein unto God in Such a way as were adepth as a means of Grace to atone for sin; to ingenerate Grace in the Elect, and to bring them to God [86] and as means of Divine Communion, with God in Divine Light into the Understanding; and in Divine Grace Inlivening the Will Spiritually, and of a Divine Life introducing a God-like life, and Conversation.

3. An Improoving the Curses of the Old Covenant broken to enforce the New, and Spreading out gracious promises in this New Covenant, to attract poore Souls to flee from the Old to the New for Reliefe. Hence the Law is our Schoole-master to bring us to Christ Gal. 3. 23. 24. And so sometimes executing Signall plagues upon the World for Sin. As the Flood upon the Old World: the Fire upon Sodom, and Gomorrah; and Drowning Pharoah and his Host in the Red Sea, Causing the Earth to open her mouth, and to Swallow up Corah, Dathan, and Abiram etc.: and so also Shewing Signalls of his Favours to his own people. As the Blessing of Abraham, His presence with Moses and his Advancing of David: and his Deliverance of the three Children from the fiery Furnace, of Daniel out of the Lions Den, and Mordicai, and the Jews from Hamans Decree, and turning the Wheele upon the Wicked for all these Dispensations of Providence: Wisdom executing Gods Decrees shines as clear as the Sun in the Firmament:

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2. Providence in a Speciall Sense, respecting the Elect of God

⁴⁸ *terms, but*] MS *terms. but* ⁴⁹ *Sin, and*] MS *Sin. &*

⁵⁰ *Squasht, and*] MS *Squasht. &* ⁵⁵ *Elect, and*] MS *Elect. &* ⁷⁵ *Providence:*
Wisdom] MS *Providence Wisdom*

onely under the New Covenant Administration. And in re-
 80 spect unto these is the very Words of Executive Wisdom in
 Christ cleare. Art thou an Elect vessell? Oh! Gods providences
 are Signall touching thee. Looke on Moses, and you shall finde
 he and all other Males of the Israelites are under a Decree of
 Death to be executed upon them as soon as they peep out
 into the World at their birth. Well, Providence hides him in
 a boate of Bulrushes: Pharoahs Daughter findes him, and will
 fauster him as her own Son, puts him to Nurse to his own
 Mother, takes him, and trains him up with all the Wisdom
 of Egypt, then Providence banishes him into the land of
 90 Midian and there Calls him and makes him Greate. But I
 chiefly aim at those Providences as execute the Decree of
 bringing the Elect to a State of Salvation in the Dispensa-
 tions of the means of Grace. For at the Same time in the
 Same Seate or House by the Same individuall Word or Sen-
 tence in a Sermon one is not observant at all, another hears
 it, and may be never heeds it more, another is inlightend, an-
 other Convicted, [87] another is intraged, another is humbled,
 another is reformed, another is regenerated, another is Edified
 99 and brought up higher in Grace by it: and everyone hath So
 much from it as exactly answers the Decree of God touching
 everyone there. Now what wisdom is this that mannages this
 Word, and fills it full of Light, and Grace, and sends it forth
 equally as Spoken, unto all that heare it, and unto one persons
 eare it enters and leaves no light, nor grace; into another it
 leaves a little Light, but no grace; into another it enters, and
 its light Discovers, and greatly provokes to madness; and
 entring into another it leaves a Convincing, or humbling touch;
 to another, it's a Sanctifying influence in its Light unto the
 10 Soule, either regenerating, or Edifying of it to Eternall Life?
 2 Cor. 2. 16. To one its Saviour of Life unto Life, and to
 another the Saviour of Death unto Death, and to everyone
 its proportion according to the Decree. This must needs say,
 that he that doth this is infinitely Wise indeed. He knows the
 Elect, and Reprobate: he knows their Seasons, he knows their

⁸⁹ it: and] MS it. & ⁵ grace; into] MS grace, into

⁶ grace; into] MS grace, into ⁷ madness; and] MS madness, &

⁸ touch; to] MS touch, to ¹¹ To] MS to ¹⁸ Decree. This] MS Decree, Thus (?)

Remedies, and Ruines: he knows the Degrees of Influences for their Seasons: and answerably he distributes by the Same Word: or by various Sentences at the Same, or at various times: But herein most wisely executing the Decree. Act. 13. 48.

Secondly. Such Dispensatory Acts of Divine Providences as are Executing of the Divine Decree at the End of the World. Now these are acts of Wonderfull Wisdom. As the Raising of the Dead Bodies all of them, wherein every Dust mixt with other dust must be Separated and brought to its own proper bodie, and every proper body must be made of its own proper Dusts, and not of anothers and every Soule must be brought again, and put in, and reunited unto its own proper body, and not anothers: Every Person, both of Men and Divells must be brought before Gods tribunall or judgment Seate, and Every Action, thought, Word, or Deed of every person, whether good, or bad, must be brought into judgment Eccl: 12. 14. Matt. 12. 36. 37. 2 Cor. 5. 10, and a judgment pass upon all accordingly, and executed. What Wisdom is it that is Sufficient for this? Surely none below an Infinite Wisdom can do it. But this Wisdom is required to the Execution of the Decree. And thus for Increated Executive Wisdom.

But now that this Executive Wisdom is in Christ is [88] clear. He is the Person to whom the Government of things is committed. He must reign till he hath put all things under his feet 1 Cor. 15. 25. 26. 27: All things are put under his feet. So Heb. 1. 3; He Sustaineth all things by the Word of his power. So he saith, I lead in the way of Righteousness: in the midst of the Paths of judgment, that I may cause them that love me to inherit Substance Pro. 8. 20. 21, and v. 15. 16. By me kings reign, and princes decree justice. By me princes rule, and nobles: yea all the judges of the earth. He also saith, What things he seeth the Father do, the Same the Son doth also: as the Father quickens whom he will, so hath he given the Son to quicken whom he will. Joh. 5. 19—

²⁵ *bodie, and*] MS *bodie*. & ³⁰ *Seate, and*] MS *Seate*. & ³² *10, and*] MS *10*. & ³⁶ *Decree. And*] MS *Decree And* ⁴¹ *27: All*] MS *27. All* ⁴² *Heb. 1. 3; He*] MS *Heb. 1. 4. He* ⁴⁵ *Pro. 8. 20. 21, and*] MS *Pro. 8 20. 21. &* ⁴⁶ *By*] MS *by*
⁴⁹ *also: as*] MS *also. as*

25. So he is brought in by Ezekiel as Sitting in a throne above the firmament, and the Living Creatures, and all the Wheels of Divine providence mooving under the firmament at the voice from the Firmament: Ezek. 1. 25. 26. 27, and Christ hence saith to's Servants, that he will be with them alwayes to the end of the world Matt. 28. *ult.* and doth appropriate to himselfe the Works of the last day, as the Raising the Dead Joh. 5. 28. 29. C. 6. 39. 40. 44, the Gathering all Nations before him, and Separating them asunder Matt. 25. 30,—The
 60 judging of them according to their works. Joh. 5. 22. 27. 28. And the apostle also ascribes it to him. 2 Cor. 5. 10, and so the executing the Sentence Matt. 25. 34. 41. etc. So that by these and Such like Scriptures as these are it appeares, that the Executing of Gods Decrees by the hand of Providence, is committed to Christ. And hence all this Wisdom for the Executing the Decree by the hand of Providence is in Christ, and thus much touching this Incrated Wisdom, and the Exercise of it in Christ.

Secondly. There is a Created Wisdom also. And here, I say,
 70 all Created Wisdom is in Christ: This Created Wisdom is that light that is Seated in the Intellectuall Faculty filling the Eye of the Soul with a Cleare Sight into all things that are the proper Objects thereof. This in Christ is Compleate and Perfect, and as a Cleare Candle in a golden Lanthorn sends out its Light Commensurate unto the Pains of the Lanthorn, yielding unto the Same an Egress. So did this Wisdom Shine forth in him when here according as its Organs were inabled to transmit the Same: and hence he is said to grow in Wisdom Lu. 2. 52, and this was in him a pure Light without any
 80 Cloud, and it was for nature Ordinary, as the Essentiall Property of his Nature as man: Or Extraordinary, by the Extraordinary irradiating light of the Holy Ghost impregnating his Humane understanding with Prophetickall Light into the Secrets of God as a Prophet. [89] But now beside this Wisdom Naturall, there was laid up

⁶⁴ 27, and] MS 27. & ⁶⁸ 44, the] MS 44. y°

⁶⁹ 30,—] MS 30.— ⁶¹ And] MS & ⁶¹ 10, and] MS 10. & ⁶⁸ Christ, and] MS Christ. & ⁷⁸ Same: and] MS Same. & ⁷⁹ 52, and] MS 52. & ⁸¹ man: Or] MS man. Or ⁸⁴ Prophet. But] MS Prophet But ⁸⁵ Naturall, there] MS Naturall. there ⁸⁵ up] MS followed by "in him," which is struck through.

1. All Prophetical Wisdom in him as a Prophet. He was foretold to arise as a Prophet by Moses Deut. 18. 15. 18, and hence had all Prophetical Light in him. Se Matt. 24 his Prophecies and hence Styled a Prophet. Lu. 24. 19. Act. 3. 21.

2. The Wisdom of all Divine Accomplishments lay Stored up in him. The Law would have failed of Wisdom had it never been accomplisht, and fulfilld. But it never was, nor was possible Since the Fall to be fulfilld by any but him, and hee fulfilld it every way: by doing, and by dying according to it, and so the Wisdom of the Law is treasured up in him. And so the Accomplishment of all Prophecies lies in him. They would have been falshood, and Foolish things had they never been accomplisht. But he was the accomplishment of them all, viz, touching the Messiah, and hence he was the Kirnell and Wisdom of them all that Lay in them, as the Greate Wisdom of God treasured up in them. 1 Cor. 1. 21, and so all this Wisdom is in him.

3. The Wisdom of all the main Body of Types and Ceremonies, and Typicall Worship is Treasured up in him. If we cast an Eye upon this Ceremoniall Constitution, one would think the Same a poore, weake, beggarly, Inefficacious and foolish thing. Some parts of this Service one would rather deem a Charm, than a Divine Ordinance of God. But if we Seriously Observe them delineating out Christ and Containing Christ in them in dark draughts, and resemblances, we may see Christ the Wisdom of them all; and Such a Sweet harmony will appeare between them, and Christ, that will Evince a wonderfull Wisdom running thro' them all, and resting in him, as the Sum, Marrow, Spirit, Life, Design, and Efficacy and therefore the Wisdom of them all. So that as for Revelation He is the Marrow of Prophecy; as for Righteousness, he is the End and Wisdom of the Morall Law Rom. 10. 4; and as to Design, and Truth, he is the Substance, Body, and the Whole Wisdom of the Ceremoniall institution Col. 2. 10. 17.

⁸⁷ 18, and] MS 18. & ⁸⁸ him. Se] MS him Se ⁹² But] MS but

⁹³ him, and] MS him. & ⁹⁴ way: by] MS way. by ⁹⁰ Messiah, and] MS Messiah. & ² 1 Cor. 1. 21, and] MS 2 Cor. 1. 21. & ¹² all; and] MS all. &

¹³ Christ] MS followed by "that [lacuna] the Wisdom of them all lies in Christ," all of which is struck through. ¹⁷ Prophecy; as] MS Prophecy, as

¹⁸ Rom. 10. 4; and] MS Rom. 10. 3 &

And so we have the Wisdom of Humanity, of the Prophetesies, of the Ceremonies, and of the Morall Law, all laid up in Christ. And thus I have done with this first Consideration of Wisdom, as it is the Matter, that is laid up in Christ.

Secondly. For the Word Treasure. Wisdom in our text may [90] be understood, not to be the Matter onely of this Treasure but to be the Cause treasuring of the Matter up in Christ and so these things may be called Treasures of Wisdom because Wisdom hath treasured them up in Christ for his Speciall Use, and Improovement. And as touching this sense I will
 30 not debate, which Sense of the two, or whether both (which is very fair to conclude) be the Speciall design of the Spirit of God in the text, they being both true in themselves I shall here Consider some of these Treasures that Wisdom hath laid up in Christ, as follow.

1. There is in Christ a Treasure of Divine Designs. Hence the Pleasure of the Lord shall prosper in his hands Isa. 53. 10. As Paul saith 2 Cor. 1. 20, all the Promises of God (so may I say, all the Designs of God) are in him, yea and amen, and
 40 hence Shall prosper in his hand, and so he saith, I come to do thy Will oh God. Ps. 40. 8, and I must finish the Work that my Father hath given me to do. These Designs are most glorious, and illustrious.

2. A Treasure of Divine Wisdom, I do not exclude this from being a treasure in Christ by making it the cause treasuring up this treasure in Christ. Hence God hath made him Wisdom unto us 1 Cor. 1. 30.

3. A Treasure of Divine Truth. Hence Joh. 14. 6. I am, saith he, the Truth. Grace and Truth came by Jesus Christ Joh.
 50 1. 17. All truth is in him. The truth of the Prophetesies, the truth of the Promises, the truth of the Ordinances, the truth of the Types, the truth of the Threatonings and the truth of a greate Part of Scripture History is treasured up in him. So that all truth and no falshood is in him.

4. A Treasury of Divine Grace. He is Full of Grace and

²⁴ *Wisdom, as*] MS Wisdom. as

²⁷ *treasuring*] MS treasureing ³⁵ *Christ, as*] MS Christ. as ³⁸ 2 Cor. 1. 20,] MS 2 Cor. 1. 21 ³⁹ *him, yea*] MS him yea ⁴⁰ *hand, and*] MS hand. &

⁴¹ *Ps. 40. 8, and*] MS Ps. 40. 7. & ⁴³ *illustrious.*] MS illustrious

⁵⁴ *him.*] MS him

truth Joh. 1. 14. Gods Grace, and Favour is upon him, and by Him; Grace and truth came by him. v. 17. Grace of the Spirit, i, e, all Gracious, and Sanctifying Qualifications are in him. Full of Grace. Hence he saith the Spirit of the Lord is upon me because he hath anointed mee Isai. 61. 1. Grace is
 60 poured out into thy lips, he hath anointed thee with the Oyle of Gladness above thy Fellows, Ps. 45. 2. 7. 8, Saith the Spirit. 5. A Treasure of Divine Fellowship, and Communion. All our Communion with God is in Christ: Our Fellowship is with [91] the Father, and with his Son Jesus Christ 1 Joh. 1. 3. All Communion with God is by Christ, and all that gain an intrest in him, have a gracious Fellowship with him, and that in all his Excellency. They have fellowship with him, in his Death, and Suffering 1 Pet. 4. 13, and this is the worst thing: but is as the breaking of the Clods, that a greater Crop
 70 may be found in the time of Harvest. They have fellowship in his promises, and here is a rich treasure indeed Eph. 3. 6. Fellowship in his Grace. Joh. 1. 16, of whose Fulness we all receive even Grace for Grace. Fellowship with him in his Holiness Heb. 12. 10. Fellowship in his Righteousness. He is made Righteousness unto us 1 Cor. 1. 30. Fellowship with him in the Divine Nature 2 Pet. 1. 4. Yea and Fellowship with him in his glory, and Happiness. Rom. 8. 17. Such shall be glorified with him. Thus he prayes, Oh Father, I will that those whom thou hast given me be with me where I am, that
 80 they may behold my Glory that thou hast given mee, and hence the Faith of a Believer runs thus, He shall Change our vile bodies, that they may be fashiond like to his glorious Bodie. Phil. 3. *ult.* For we shall be like him 1 Joh. 3. 2. And thus we See what a treasure of Divine Fellowship is in Christ. I shall adde no further, but now to gather up all say, that we thus See a mighty, and Glorious Treasure that Wisdom hath laid up in Christ. And thus I have answered this query: What are these treasures of Wisdom?

⁵⁸ *i, e, all*] MS *i e all* ⁶⁰ *Isai. 61.*] MS *Isai 61.*

⁶² *Ps. 45. 2. 7. 8, Saith*] MS *Ps. 45. 3. 7. 8. Saith* ⁶⁶ *Christ, and*] MS *Christ. &*

⁶⁸ *13, and*] MS *13.* & ⁷⁸ *16, of*] MS *16. of* ⁷⁸ *glory, and*] MS *glory. &*

⁷⁹ *Thus*] MS *thus* ⁸¹ *that*] MS followed by "I had given thee," which is struck through. ⁸¹ *mee, and*] MS *mee. &* ⁸⁴ *1 Joh. 3. 2.*] MS *1 Joh. 3. 1.*

⁸⁶ *gather*] MS *gether* ⁸⁸ *query: What*] MS *query What* ⁸⁹ *Wisdom?*] MS *Wisdom.*

90 Secondly. In what Sense are we to Conceive these Treasures to be in Christ?

Solution: We are to understand them as Seated, and treasured up in his Person. For his Natures being both the Natures of his person, his person is indeed the possessour of whatever is proper to either nature. For this Created Treasure of Wisdom being a Created Excellency, cannot be a Property Seated in the Godhead that is absolutely increated and therefore it is onely Seated in the Created Manhood: but yet it is the
99 Persons Excellency. So the Increated Treasure of Wisdom, being an Essentiall Excellency of Godhead Nature, cannot be a property Seated in the Manhood Nature: and therefore it is onely proper to the Godhead, and yet is the Excellency of the Person of Christ. And therefore I say, that we are to understand that all the Treasures of Wisdom are laid up in the Person of Christ, Consisting of both Natures in personall Union. [92]

Thirdly. Why is it thus, That all the Treasures of Wisdom are in Christ Jesus?

10 Solution: The Reasons evidencing this truth are Such as these:

1. Because it is expedient that there be some one person in whom all those things, that are lost by Adam, may be found, and had again. The truth of this Position standeth unshaken upon the Pillars of that truth, that God by his Grace will Save some, and that whom he Saves he will renew. Hence there must be Someone in whom are to be found whatever is necessary to this Renewall, otherwise it cannot be. But nothing less than all the treasures of Wisdom can effect this Renova-
20 tion. For altho' its easily granted that all in the Deity may not be accounted necessary to be improved in it: Yet what is necessary to it, is that which necessarily carries all in God inseparably along With it, as this treasure of Increated Wisdom. For this reparation lies in a new Creation, to be effected. Eph. 4. 22. 23. 24. 2 Cor. 5. 17. And there is none that can do this but Christ. The Treasures of Wisdom to effect this

⁹⁸ *Manhood: but*] MS Manhood. but ⁹ *Jesus?*] MS Jesus.

¹¹ *these:*] MS these ¹⁰ *some, and*] MS some. & ¹⁸ *Renewall, otherwise*] MS Renewall otherwise ²⁴ *Creation, to*] MS Creation. to

are laid up in none but Christ. They are not in mans hand, for who is that Mere Man that hath them? and how came he by them? Nay no mere man, nor Angell ever was capable of them, So far as they consist in an Incrated Treasure of Wisdom. They are not in the Holy Ghost. For they Suite not his Office, nor can he be a personall Possessour of a Created Treasure of Wisdom. Nor are they in the Father upon the Same reason, and moreover: Who is there that could lay them up in him? And hence all the Treasures of Wisdom are in Christ.

2. Because Christs Office calls for them. He could not carry on the Office of a Redeemer without them. Now he must be accomplit for his Office, otherwise it would be a want of Wisdom to put him upon, and a weakness in him to enter into, Such an Office that he is not accomplit for, and the end of the Office would faile. And hence it must needs be, that they are in Christ: For there is neither want of Wisdom in the Father laying it on him nor Weakness in Christ undertaking of it. Nor shall it faile to attain its End.

3. That all might be drawn to Christ. Christ saith, If I be lifted up, I will draw all men unto mee John. 12. 32. [93] Hence there must be in him an Attractive Efficacy to draw to him. Now this Attractive, doth not influence (*Modo Magnetis*) as the Load Stone draws iron to it, nor as the North Pole, the Needle touched with a Magnet, by an Occult Property. For man is a rationall Creature, and not an insensible lump of Elements; Nor *Modo Divinae Influenciae*, as the Secret Drawings of Divine Grace up the Heart by an invisible Agency, as the Prophet Elisha by Elijahs Mantle 1 Kin. 19. 19. 20. Or Christs Call to his Disciples Matt. 9. 9, and C. 4. 19. 20. 21. 22. For altho' Christ doth draw thus, yet this is not that attraction onely that goes from Christ to draw. But hee Draws as he is the Object of all Rationall Desires Hag. 2. 7: he is calld the Desire of all Nations, and so must

²⁷ hand, for] MS hand. for

³⁰ them, So] MS them. So ³³ Wisdom. Nor] MS Wisdom Nor

³⁴ reason, and] MS reason. & ⁴⁰ a weakness] MS "a" is a later interlineation.

⁵⁰ it, nor] MS it. nor ⁵¹ Magnet, by] MS Magnet. by ⁵³ Elements; Nor] MS Elements, Nor ⁵⁶ 9, and] MS 9. & ⁶⁰ Hag. 2. 7: he] MS Hag. 2. he

⁶⁰ Nations, and] MS Nations. &

have all desirable things in him sending forth their beautifull beams upon the right mannaged affections of men to influence them to love him. So Cant. 5. 12—And now these beams arise from that which in its nature is most excellent: and Such are these Treasures of Wisdom. For Wisdom is the Principall thing; all things desirable are not comparable thereto Pro. 8. 11, and better than Rubies. And hence it is that All the treasures of Wisdom are in Christ.

USE. 1. For Information. Seing there are all the Treasures of
 70 Wisdom laid up in Christ, We may then for the informing of our mindes aright in certain things, draw hence Such inferences as these are that follow.

1. That all the Wealth, and Wisdom of this World is not comparable to the Treasures of Wisdom in Christ. The Wealth of this World is such, as this Worlds Wisdom is exercised about. Hence it is but low, and little, and but of a little Concern and lasts but a little While, Cald thick Clay. Hab. 2. 6, and that flies away, as an Eagle. Pro. 23. 5. And they cannot be otherwise being onely the produce of Worldly Wisdom, Which
 80 is but a mock Wisdom, compared to Spirituall Wisdom. It is Such a Wisdom, that Christ meddled not with, nor traded in. Tho' he could have exercised Such a Wisdom to Such a glory and hight, as should have out Shined all the Shine of Such Wisdom in all the World. Hence then this Wealth, and Wisdom is little comepared with Christs. He is altogether the best; and [94] hence he must have the Best accomplishments in him to make him so; and the best things belonging to him: because he is so, and indeed upon both accounts he is best. Hence that Wisdom and Wealth that he intermeddled not with,
 90 nor traded in, must needs be an inferior Sort. For right wisdom cannot neglect the best for the worst. But to leave this Demonstration, let us look into these treasures of Wisdom in Christ. Open the Door of this Storehouse, and you shall See here Such treasures as are to be seen nowhere else. Here the Pearles of his Humane Wisdom, are transcendently more

⁶⁴ *excellent: and*] MS excellent. &

⁶⁶ *thing; all*] MS thing all ⁶⁷ *11, and*] MS 11. & ⁶⁷ *And*] MS &

⁶⁹ *Information. Seing*] MS Information Seing ⁷⁷ *6, and*] MS 6. &

⁷⁹ *Wisdom, Which*] MS Wisdom. W:^{ch} ⁸⁸ *so, and*] MS so. & ⁹² *Demonstration, let*] MS Demonstration. let

bright, than what can be paralleld by the Wisdom of Men, and Angells. Solomons Wisdom bore no more proportion unto it for Clearness than the flame of a Rush candle doth unto the Flaming Sun in the Heavens. But Come we to the Wisdom of the Divine Nature and What Shall we say; Now all wisdom to this is Foolishness. And the like we say, touching the Riches or Treasures of this Wisdom in Christ. They are all Spirituall and Everlasting riches, With which all the Pearles, and Carbuncles of Wordly treasures are but dirty boulders, or paltry Pebles Stones. No wisdom and Wealth then comparable to the Treasures of Wisdom in Christ.

99

2. That the Manhood, and the Godhead are personally united in Christ. For to have all the treasures of Wisdom in Christ doth necessitate Such a Conclusion. For there is a rich treasure of Wisdom that Humane Nature is the Storehouse of, and this Cannot be founde, in the Godhead but *Causaliter* as in its Cause, and Christ must have this, or else he hath not all. And there is an Unconceivable Treasure of Wisdom in the Godhead as its Essentiall Propertie, and Christ must have this, or else all the treasures of Wisdom are not in him. Now he can have neither, unless he have the Natures in his united in which they are and are Essentiall properties thereof. Hence these two Natures are personally united in Christ in whom their Essentiall Properties, viz, All the Treasures of Wisdom are treasured up. Hence 1 Tim. 3. 16. God manifested in the Flesh.

10

20

3. That our Redeemer is a most Honourable Person. The work of Redemption is Greate, and Honourable, and requireth Honourable Qualifications to accomplish it. And hence he that must do it, must needs be most Honourable. And here-upon he is described Ps. 45. 2. to be *הַפִּיזָהּ* *ὥραλος κάλλει pulcherrimus, vel longe pulcherrimus effectus es*: fairer than the Sons of men. And no wonder, Seing all the Treasures of Wisdom, not some onely, nor onely many but all are treasured in him. Now Wisdom, and Treasures make persons [95] Honourable. If men have greate treasures, they finde Honour

30

¹ say; Now] MS say, Now ⁴ riches, With] MS riches. With

⁷ Christ.] MS Christ ¹⁸ Cause, and] MS Cause. &

¹⁵ Propertie, and] MS Propertie. & ²⁴ Honourable, and] MS Honourable. &

²⁷ Ps. 45. 2.] MS Ps. 45. 3. ²⁸ es: fairer] MS es. fairer

comes flying upon Golden Wings, and pearcheth upon their Hen Roost. But much more doth Wisdom make Honourable. How honourable was Solomon made by his Wisdom? How did his Fame fly upon the wings of Honour all over the World? How did all Kings about Honour him for his Wisdom? How did the Queen of Sheba come from the Utmost Ends of the Earth to heare it? and when she was come, how
 40 did she Honour Him, and admire him? as 1 Kin. 10. How did even the Heathens themselves Honour Wisdom? How did Plato travell over Sea into Egypt,⁴ and other places to pick up some few fragments of it? and by them is enrowled in the Haraulds of Honour for his Wisdom untill this day? And so the like is to be said of Aristotle, whose very name, attracted by his Wisdom, imports the best Glory or Renown, and so you may See Seven among the Grecians that had pickt up a few more Crumbs of Wisdom than their fellows are Styled to their Honour the Seven Wise men of Greece.⁵
 50 But above all these take Socrates⁶ for Wisdom, Who among the Greeks was as a Solomon among the Israelites touching Whom its said the Oracle of Appollo Styled him the Wisest of Men. Now if Some little bits, and fragments of Humane learning pickt up here a little, and there by Study, Discourse, and Experience, and improoved in some low measure, have been deservedly so esteemed, as to make the persons, that found them more illustrious than others, tho' Nobles, or Kings: How Honourable a person must Christ needs be on this account also, in whom are laid up all the Treasures of Wis-
 60 dom? Wisdom, and the Treasures, that as far outshine all others, as a Carbuncle doth a Caterpillar or a Star doth a dozed Stick. Christs Wisdom is Universall: and Divine. It is Spirituall, and Holy. It is Celestiall, and infinite. It is true, and perfect. Its bright and altogether Cleare, without all Spot, Smoke, Cloude, or Darkness, as it is said of the Sun Ps. 19. 6, there is nothing hid from its heate. So I say touching Christs Wisdom that there is nothing hid from the Light thereof. All

⁴⁵ And] MS &

⁴⁶ Renown, and] MS Renown. & ⁵⁸ Kings: How] MS Kings? How

⁶³ It] MS it ⁶³ It] MS it ⁶⁴ Its] MS its ⁶⁴ altogether . . . without] MS altogether Cleare without ⁶⁴ Spot . . . Cloude] MS Spot Smoke Cloude

⁶⁵ Darkness, as] MS Darkness. as ⁶⁵ 6, there] MS 6. there

things are naked and bare before it: it sees all things. Hence he is most Honourable.

4. That the Way to attain to a treasure of true Wisdom is to go to Christ for it. He hath all the treasures of Wisdom in him. Such as go to him shall gain these trea-[96]sures. He that walketh with wise men shall be made wise. Pro. 13. 20, and those that love him shall inherite Substance, and he will fill their treasures Pro. 8. 21. If we betake ourselves to him, wee shall partake of this treasure. If we in truth betake ourselves to him, he will take of his Wisdom, and make us wise. Those that seeke to be wise must not go to the Schoole of Fools. Those that desire a treasure of Wisdom, must apply themselves to Wisdoms Treasury, and trade in Wisdoms markets. In vain do any pretend to Wisdom, that refuse to be Christs Disciples. This is the Way where Wisdom is found, and all that Would have it must have it of Christ. Those that pretend for it, and take other Courses, do like boatenmen that moove contrary to the Objects before their eyes. He that is resolved to be wise must go to the Storehouse of Wisdom: and Seeke for it there, and this is Christ, who calls you, and saith, Matt. 11. 28. 29. Come to mee, and learn of mee.

USE. 2. For Reproofe. Are all the Treasures of Wisdom in Christ? then this truth saith that Such as neglect Christ play the Foole. Alas! Alas! how do the Children of men proove Fooles in the matters of their Wisdom? Some accounting it a matter of

Wisdom to avoid the labours that must be undergone in attending their Callings here, and so live an idle Sloathfull Life. Such are the Wise mans Ass for which there is nothing more proper than the horse's Whip, or the Rod for the fooles back Pro. 26. 3. Some, place their chief Wisdom, Epicurean like, in Sensuall pleasures: in Eating, in Drinking, in Chambering, and Wantonness, in Chaunting to the Sound of the Viol: and Stretching themselves out as on beds of ivory, etc.; these

⁶⁸ *it: it*] MS *it. it*

⁶⁹ *he*] MS "he" and "it" are written together; "he" is probably superimposed.

⁷³ *20, and*] MS *20.* & ⁸⁰ *Treasury, and*] MS *Treasury.* & ⁸² *found, and*] MS *found.* & ⁸⁵ *eyes. He*] MS *eyes He* ⁸⁷ *there, and*] MS *there.* &

⁹⁰ *pleasures: . . . in*] MS *pleasures. in Eating in* ¹ *Wantonness, in*] MS *Wantonness in* ² *etc.; these*] MS *etc., these*

make Wisdom, but bruitishness, breaking the jaws of reason with the Snaffle of the Senses, and make wisdom as ferine as the Forest Offspring. Some deem Wisdom to ly in Pride and Haughtiness of Spirit, and so by this quill Satan blows up their hearts as bladder with his poisonous breath to their eternall ruine. And Some in one thing, and some in another whereby they [97] evidence themselves to be fooles. If you say, Will
 10 you arreign the Whole World for fooles? To this I say: 1 Joh. 5. 19, the Whole World lies in Wickedness, and Wickedness is Folly with a Witness: Oh! thinke of it. How doth Christ, the Treasury of Wisdom under the Denomination of Wisdom, thus accost the Whole world. Pro. 8. 5. O ye Simple Ones, understand Wisdom and ye fooles be of an understanding heart: C. 1. 22. How long, ye Simple Ones, will ye love Simplicity? and fools, hate Knowledge? Now take further these things along with you.

1. It is domineering folly in you not to betake yourselves to
 20 the right wayes to become wise. Here is the way, and the Onely way to become Wise. All the treasures of Wisdom are in Christ. Hence no Wisdom out of him: Wisdom onely is to be had where all her Treasures are. That which is Styled Wisdom, that is not fetched out, but Separated from this treasure, is but Wisdom falsly so called as 1 Tim. 6. 20. Hence its Folly in its throne that keeps you from Christ. There is a naturall desire of Wisdom, as an Essentiall Property of the Rationall Nature. Hence all men unless they be bruitified by Sensuality, or infatuated by Carnality, or obstructed by penury, are
 30 flocking after Such as are in repute for excellency of Wisdom above others. How did Godly, and Ungodly flock after Christ on this account? Sometimes he fed 4000 men besides Women and Children, Sometimes five thousand in the Wilderness that came to heare him, as Matt. 14. 21. C. 15. 38. But now tho' Christ stands before thee filld with all the treasures of most inriching Wisdom to confer on thee; yet thou neglectst him: and comest not to him. Oh! what Sovereign folly then is this in thee?

⁴ *Senses, and*] MS Senses. &

⁵ *Offspring. Some*] MS Offspring Some ⁶ *ruine. And*] MS ruine And

¹⁰ *say:]* MS say. ¹¹ *19, the*] MS 19. y^e ¹² *Wickedness, and*] MS Wickedness. &

¹² *account? Sometimes*] MS account. Sometimes ¹⁴ *him, as*] MS him. as

2. It is greate Dishonour unto Christ not to betake yourselves to him for this Wisdom: it is a Slighting of him. When he was in the World, treating poor Sinners and they argued against him, he tells them thus, Joh. 8. 49: I Honour my Father, and ye dishonour mee. If it be said that we do not as they did: they calld him Divell. v. 48. 49 and so reviled him. But, Soule, What dost thou? thou slightest him, and neglectst. Wilt not come to him, nor be made wise by him? What is this but implicitly to say, he is a [98] Cheate: its a piece of greater Wisdom to attende other things, then to be so concern'd in him? There are more riches, more Honours, more pleasures, and better, and better Sweets, in other things than in him? and therefore better Wisdom to attend other things than him? And what is this but in effect to say to him thou art mad, and hast a Divell? For to hold him out to be a Cheate, is to say, the Divell's in him: or he is mad. Oh then Se what dishonour thou turnest upon him: and upon his Wisdom and treasures of Wisdom in neglecting to come to Him. You publish your own Folly, and disgracefull Carriage against Christ, in your preferring a Sin, a Lust, and your own neglect of Christ, before Christs Treasures of Wisdom.

USE. 3. By way of Exhortation. Seing all the Treasures of Wisdom are in Christ. We should all of us be stird up hereby to act wisely in our behaviours towards Christ, and hence this truth puts us upon Such Duties, as these.

1. To set an high Esteem of him. Such as believe with a right Faith in him, set an high price of him. 1 Pet. 2. 7. He is precious to Such. All men, unless fooles, esteem highly of Wise men, and the more Wisdom there is in men the higher is their esteem of wise men. No men of Wisdom will account it Weakness in any to have high esteem of Wise men. Wisdom is the Glory of the World, and shall it not be esteem'd of above other things? But Christ Jesus is the Glory of Wisdom, and shall he then be less prized than other things? In him are all the treasures of Wisdom. Oh! what a Rich Treasure then

⁴² 49: I] MS 49 I ⁴⁴ did: they] MS did. they ⁴⁵ him, and] MS him. &

⁴⁶ him? What] MS him. What ⁴⁹ him? There] MS him. There

⁵¹ him? and] MS him. & ⁵² him? And] MS him. & ⁵³ Divell? For] MS Divell.

For ⁵⁶ Him. You] MS Him You ⁶² Christ, and] MS Christ. &

⁶⁷ men, and] MS men. & ⁷⁰ World, and] MS World. &

is in him. Wisdom is better than Rubies, and all things that may be desired are not to be compared to her Pro. 8. 11. If thou sawst a person deckt, and adorn'd With jewells, and Pearles, and studded with Carbuncles and Emralds, and every precious stone his Covering, thou wouldst be ready to say as Ezek. 28. 14, of the Prince of Tyre, that he was in the mountain of God, and walked up, and down in the midst of the Stones of Fire. Ay, but looke here, Soule, upon Christ; all the Treasures of Wisdom and knowledge are in him. He is a Cabinet of precious pearles indeed. He is bedeckt with all the Gold, and Pearles, Emralds, and Carbuncles, and treasures of Wisdom. Oh! then Esteem him [99] above all things. Let him be the Pearle above all price in thine Eye. Thy Heart cannot hold honour enough in it for him: Hold none of it back from him that it can hold. Gru[dge] the poverty of thy heart, that it can make no better entertainment for him: and Entertain him in as precious an endearing Welcome, as ever thy low State will allow of.

2. To betake ourselves to Christ for these Treasures of Wisdom. If anyone lack Wisdom let him aske it of God saith James Ch. 1. 5. Oh! Go to Christ for Wisdom. We all lack this, we cannot have too much of this treasure: a little of it is too little because we never can have too much of it. Here is no excess in our affecting these treasures. Coveting here is not a Vice but a Virtue. 1 Cor. 12. *ult.* Covet earnestly the best things. And in greate desire after these Treasures of Wisdom betake yourselves to Christ to partake of them. Where should the Hongry man goe for good but to the Cooks shop? Where should the Thirsty go for water but to the Fountain? No man will let his bucket down into an empty Well if he be aware of it. No man will Seek Riches in a beggers Cottage. He that would be Wealthy must trade in matters profitable. So if thou wouldst have Spirituall Treasures, trade with Christ. Wouldst have Heavenly Wisdom? Go to Christ for it. All the treasures of Wisdom are in him. Seek to him for them. Go and ask, say, Lord I am poore, thou hast all treasures in

⁷⁴ *Rubies, and*] MS Rubies. &

⁷⁹ *14, of*] MS 14. of ⁸¹ *Christ; all*] MS Christ, all

⁸⁵ *him above*] MS him. above ⁸⁶ *treasure: a*] MS treasure. a

thee. I am unwise, thou hast all the treasures of Wisdom in thee. Give me I beseech thee, of these treasures of wisdom that are in thee. They will make me both Wise, and Wealthy in Spirituall Concerns. Thou Counsellst me to buy of thee gold that I may be rich: and White raiment that I may be clothed: and to anoint mine Eyes with Eye salve that I may be Wise Rev. 3. 18. Now, Lord, I come to trade in thy Fairs without money, Send me not away without Wisdom. Thou bidst come without Money: and thou Wilt sell without price. Isai. 55. 1. I come to gain without money, supply me Without price. Thou sayst receive my instruction, and not silver: and Knowledg rather than Choice Gold. Pro. 8. 10. I am Come to receive. Oh! then give that I may receive. I am an Empty Vessill: Oh! fill me. Empty of Knowledge: Fill mee with Wisdom: Empty [of] Wealth. Fill me with all thy treasures of Wisdom. Ever coun-[100]sill me. Put wisdom into my inward parts made wise, and I shall be So: and this Wisdom is the best wealth.

3. To Labour an Universall attendance upon the Doctrine, Rules, and Laws of Christ. Labour to bring both the inward and outward man into a Conformity unto Christs Doctrine, and Rules. They being given out by him, are the Product of Wisdom: they proceed from the Treasures of his Wisdom, and you may be sure that in him is treasured up nothing, that is not Wisdoms treasure. Seing all the treasures of Wisdom are in him, there is no room left to be filled with anything inconsistent with Wisdom: Hence there is nothing that he takes out of his treasure, and layes down to us but is of his Treasures of his Wisdom, and hence it is of the Matters of his Wisdom, and of his Treasures, and therefore better than gold, yea than much fine gold: and the revenue thereof than Choice Silver Pro. 8. 19. Hence the Doctrine and Rules of Christ, are impossible but to be Wisdom, and treasures of Wisdom. For he in whom is all Wisdom cannot act unwisely. Further these Rules, and Doctrines must need on this account

¹³ *They*] MS they

²³ *Oh!*] MS oh! ²⁴ *Knowledge: Fill*] MS Knowledge Fill ²⁶ *Put*] MS put

²⁷ *wise, and*] MS wise. & ²⁸ *wealth.*] MS wealth ²⁹ *Doctrine, Rules*] MS Doctrine Rules ³³ *Wisdom, and*] MS Wisdom. & ⁴⁰ *Treasures, and*] MS Treasures. &

⁴² *19. Hence*] MS 19 Hence

also be most Safe, and profitable. For otherwise they could not be most wise: For wherein they failed of Profit, or Safety, they Would faile of Wisdom, For its the Property of Wisdom to be profitable, Job. 22. 2, and to be a Defence, yea and gives
 50 life to them that have it Eccl. 7. 11. 12, and Christ in whom are all the treasures of Wisdom will never be outwitted by any adversary, nor will he teach such rules that answer not the State of the Soul and Concerns of his people. Hence then all things come to urge us to an Universall Conformity to his Doctrine and Laws: this will be our Wisdom: and the Contrary our folly and Sin.

⁴⁸ 2, and] MS 2. &

⁵⁰ 12, and] MS 12. & ⁵² adversary, nor] MS adversary. nor

Meditation 46. Col. 3. 9. The Fulness of the God-head dwelleth in him bodily.

I drown, my Lord. What though the Streame I'm in
Rosewater bee Or Ocean to its brinckes
Of Aqua Vitae where the Ship doth swim?
The Surges drown the Soul, oreflowd, that Sinks.
A Sea of Liquid gold with rocks of pearle 5
May drown'd as well as Neptune Fishy Well.

Thy Fulness, Lord, my Filberd cannot hold.
How should an acorn bowle the Sea lade dry?
A Red rose leafe the Suns bright bulb up fold?
Or halfe an Ants egge Canopy the Sky? 10
The world play in a Sneale horn Hide, and Seek
May, ere my thimble can thy fulness meete.

All fulness is in thee my Lord, and Christ.
The fulness of all Excellence is thine.
All's palac'de in thy person, and bespic'de. 15
All Kinds, and Quantities of't in thee shine.
The Fulness of the Godhead in respect
Unto the Manhood's in thy person kept.

Hence all the Properties that Godhead hath,
And all their Godhead Operations brave, 20
Which are the Fulness Godhead forth display'th,
Thy person for their Temple ever have.
All alwaye as transcendent Stones bright, set,
Encabin'd are in thee their Cabbinet.

Oh! what a Lord and Lordship's here, my Lord? 25
How doth thy Fulness fill thy Hall with Shine?
Some Rayes thereof my Cottage now afford
And let these golden rayes its inside line.

² Or] S or my ⁶ Neptune] S Neptune's ²⁸ alwaye] S always ²⁵ here, my] S here

Thy Fulness all, or none at all, Will goe
Together, and in part will never flow.

30

All, Lord, or None at all! this makes mee dread.

All is so Good, and None at all So bad.

All, puts faith to't: but none at all Strikes dead.

I'le hope for all, lest none at all makes sad.

Hold up this hope, Lord, then this hope shall sing

35

Thy praises Sweetly, Spite of feares Sad Sting.

³² *So*] *S* so ³³ *Strikes*] *S* strikes ³⁶ *Sweetly, Spite*] *S* sweetly, spite

SERMON V¹

Col. 2. 9. For in him dwelleth the fulness of the Godhead bodily.

It is a godly Design that ought to take place in all Gospel Ministers to forestall all pleas that may be brought by subtile Seducers, Subversive to faith in Christ, by laying in beforehand overbalancing arguments to guard the Faith of believers against Such Slights of the Enemy of all Righteousness. Thus doth the Spirit of God here in our text by the pen of Paul. The greates encounter, that the adversaries of the truth of Christ at Coloss, seem to make against the Faith, presents itselfe as armed with Weapons took out of those Stronge Magazeens of Stupendious and Supposed invincible force of Humane Philosophy in the Schooles of Sage heathens: and of Divine Rites in the Mosaicall Pedagogie of the Church of God. Hence v. 8, Beware lest any man deceive you thro' Philosophy, and vain Deceit, after the traditions of men and rudiments of the world, and not after Christ. By Philosophy, Such things fetcht out of heathenish Philosophy books, Some of which tenets are false of themselves: as that the world is eternall; the Souls of men, mortall; a Purgatory fire after this life, which are some of Plato his apothegms. That all things are mannaged by Fate as out of the Stoicks Schoole. Some are false in divinity, tho' in Some Sense Physically true, as that there can be nothing made of nothing, whereas the World was made of nothing. So the maxim denying a return from privation to an habit is injurious to resurrection of the Body. So also the Curious Arts, Act. 19. 18. 19, which consist in Magicall inchants, Soothsayings, Conjurations etc. which are vile things. These are vaine deceits, and then the traditions

⁹ *Weapons*] MS *Weapon* ¹⁸ 8, *Beware*] MS 8 *Beware* ¹⁸ *mortall*; a] MS *mortall*
a ²¹ *true*, as] MS *true*. as ²⁵ *Arts, Act.*] MS *Arts. Act.* ²⁵ 19, *which*] MS
19. w:^{ch} ²⁷ *These*] MS *these*

of men are Such things that are *Externa ritus et vanae superstitiones, ingenio humanae Confictae*, and as for the Rudiments
 30 of the World, it is Concluded by grave authours, that Mosaicall rites are intended. Now against all the pleas hence made against Christ, the Apostle layes down this in our text as a Bulwark against them all, For in him, i, e, Christ, all the Fullness of the Godhead dwells bodily, and therefore in the verse, we are to Consider

1. The manner of its Introduction, and Coherence with the con-[102]text: and this is given us in the Conjunction [*ὅτι*] For, or Because, Which is an inforcement upon the Caveat
 40 given in the former verse against all Such Sophesty therein touched on. As much as to say, you ought not to be Stirred by Such seeming candid pleas as Philosophy, and Mosaicall institutions, as if on the one hand the Love of Wisdom, and on the other hand Divine Oracles from God would not admit of Christ. For, or because in him the Fulness of the Godhead dwells bodily. And hence, looke how much the Fulness of the Godhead overtops Humane Wisdom, or Mosaicall Institutions: so much is the reason that calls you to Christ, too powerfull for any arguments drawn out of the former topicks to keep you from Christ.

2. The Matter positively fixt wherein the Cogency of the
 50 argument lies, which is the rest of the verse: where we have 1. The Subject laid down as the matter spoke of, as from its nature generall, viz, *πλήρωμα* Fulness, which is the Perfect appurtenences any way belonging to its Subject whose propriety it is, filling of it up with its full perfection and then by an Universall term, thus: All, as All the fulness, so that there can be no Claime made to any more, and then, by a note of Relation, distinguishing this fulness, What and Whose it is, thus, All the Fulness of the Godhead, i, e, all Gods own
 60 Fulness: this is the thing Spoken of.

2. That which is positively, and Steadily asserted without all

²⁹ *Confictae, and*] MS *Confictae*. &

³³ *him, i, e,*] MS *him, i e,* ³⁴ *bodily, and*] MS *bodily*. & ³⁷ *text: and*] MS *text*. &

³⁸ *For . . . Which*] MS *For. or Because*. W:^h ⁵³ *Fulness, which*] MS *Fulness*. w:^h

⁵⁸ *thus: All*] MS *thus All* ⁵⁷ *more, and*] MS *more*. & ⁵⁸ *fulness, What*] MS

fulness What ⁵⁹ *Godhead, i, e,*] MS *Godhead. i e,* ⁶⁰ *Fulness: this*] MS

Fulness. this ⁶⁰ *of.*] MS *of*

hesitation, or limitation of this All Fulness of the Godhead, viz, It dwells in him bodily. Where we have the Spirit of God laying down to us

1. The Subject of its Inhesion, or of its inhabitment: viz, Him: it dwells in him: i, e, in Christ, who is in v. 8 the unavoidable Antecedent to this Pronoun αὐτῷ him. Now Christ in Greek, and Messiah, in Hebrew, as well as Jesus, is the Proper name of the person of the Son of God, appearing invested in the Humane Nature, as Joh. 4. 25. 26. Hence it notes the person out to us, that Consists of both Godhead, and manhood nature. Now in this person is resident this fulness of the Godhead.

70

2. The Manner how this all fulness of Godhead is in this Person. Now the manner of its inbeing is

1. It dwells in him. As an inhabitant in its habitation. Hereby preventing many Hereticall notions touching Christ, as that of the Ebionites,² Cerinthus,³ Arians,⁴ etc. that denie [103] Christs Godhead, and make him a mere man. So also the Nestorians⁵ who change the personall Union into a Union of Persons, which seing the fulness of the Godhead dwells in the Person it admits not of any distinct union with the Manhood but in the person of the Son, and as its otherwise Considered in union to the Manhood, its not personated Godhead: nor can the manhood be personated manhood out of this Union to the person of the Son. So also the Eutyceans,⁶ who make the Personall Union to be by a mixture of Godhead Nature and Manhood nature together: but the nature of the house and of the inhabitant is not mixt, nor Compounded together etc. But to go on. In that it is said, that [this] dwells in him κατοικεῖ, it notes a Settled permanent duration of this fulness. When things are in a transient way they are not said usually, to dwell, where they bee, without some Speciall note upon the manner of their dwelling. They found no City to dwell in Ps. 107. 4. עִיר מוֹשָׁב πόλεως κατοικητηρίου a City of a Settled Habitation Ps. 132. 13. 14. He hath desired Zion,

80

90

⁷⁰ Nature, as] MS Nature. as ⁷⁰ Hence] MS hence

⁷³ Godhead.] MS Godhead ⁷⁷ Christ, as] MS Christ. as ⁸¹ Persons, which] MS Persons. w:^{ch} ⁸⁸ together: but] MS together. but ⁸⁸ bee, without] MS bee. without

his מוֹשָׁב κατοικίαν Habitation. This is my rest forever. Here will I יָשֹׁב, dwell, κατοικήσω, the word used in our text, and
 99 oft the Hebrew יָשָׁב notes Such a fixed abode, a Sitting down so as not to pluck up Stakes and be gone. One thing have I desired, saith David, that will I seek after, that I may κατοικέιν, dwell in the house of the Lord all the dayes of my Life יְהִיָּשָׁב rest, Sabbatize, allwayes there. So Ps. 84. 4. Blessed are those that dwell in thy house יוֹשְׁבֵי, have a Settlement, in thy house, for they will עוֹד ever be praying of thee. So that [who] dwell here doth note its fixedness in Christ, and is not as Some Hereticks imagined that it departed from him.
 2. It dwells in him Bodily, σωματικῶς. This is an adverb coming of Body, and the body being but one essentiall part of the
 10 Humane Nature, it by a Synecdeche is used for the Whole Humane nature of Christ. Yet hereby altho', in that it is an adverb, it must modify, and containe the manner in it, in which the Fulness of the Godhead dwells in the Person of Christ, yet not so as an inhabitant in a proper sense dwells in an Habitation. For this is imposible. For then the Humanity must be Capable of Infinity in its Ubiquity, and extensiveness which Cannot bee. Such a manner of dwelling is agreeable neither to the Godhead nature: nor to the manhood nature. Neither
 20 is it said that it dwells in the body: but in Christ, i, e, the person of Christ, in which [104] the manhood of Christ hath all its [Ex]sistence, and being. And in the person, the Godhead, and the Manhood are united together. But this σωματικῶς bodily, imports the Humane Nature in the person of the Son assumed, is the ultimate term of this All-Fulness of the Godhead that dwells in Christ, and as the person in which this all fulness dwells, is expressed by the Pronoun αὐτῷ Him: So the Humane Nature is expressed by an Adverb, to avoide a multiplicity of Nowns in the Same Cases, which renders
 30 the Sense oft times difficult, and it would be [li]able to abuse in this place, if it Should be rendered, thus, the Fulness of the Godhead dwells in him in the body. For it would be liable to be used exegetically, as an explication of the mean-

⁶⁰ *abode, a*] MS *abode a* ⁷ *Christ, and*] MS *Christ. &*

¹⁰ *Body, and*] MS *Body. &* ¹² *Yet*] MS *yet* ¹⁹ *Neither*] MS *neither*

²² *And*] MS & ²⁶ *Christ, and*] MS *Christ. &* ²⁷ *Him: So*] MS *Him. So*

ing of that Word, In Him, as if this was it that was the intent of the Spirit of God therein, whereas it is not. For it is the Person of Christ in which the Fulness of the Godhead dwells primarily, and properly: and yet not there so as to exclude its Dwelling in the Manhood: but in that it doth dwell in the Person, it dwells also in the Manhood of the person Subsisting therein, by the Subsistence of Christ. And hence *σωματικῶς* 40 may be rendered with respect unto the body, or Manhood, and so it is usuall in Greek to express by an adverb the Dative Case of the Substantive, as *ἀφόβως* rendered by the Substantive ablatively, Without feare Lu. 1. 74, which is inexactness of translation to be renderd thus, Not fearfully, or Fearelessly. And in this sense, it would indeed give us thus much viz, that the Fulness of the Godhead dwells in Christ and that in respect unto the Humane Nature, and indeed in the manhood of Christs person. For it dwells, and is Housed in all of Christs person, and hence the Greek Scholia is brought in by Zanchy 7 50 as running thus: that the fulness of the Godhead dwells in him bodily, i, e, essentially and according to the Subsistence, it is united to the Flesh and in some Sense Ensomatized, So that the Whord that is in its own Nature incorporeall, is in a sense become Corporated: yet not included, but as the Primogeneall Light of the Sun is in the body of the Sun dwelling *σωματικῶς* bodily, and in a Sense made Corporeall of incorporeall, yet that light that dwells in the Sun itselfe, is not therein Shut up: but poures out itselfe, everywhere, the Sun itselfe abiding in the body of Heaven. Now we are not to 60 think that the Godhead nature is the matter that is constituted a body in any Sense hereby. But that this Ensomatism of the Godhead, doth intend, its being united in the Hypostaticall Union, so to the Humane Nature, that it hath Such a Sole propriety therein and thereunto, as that that body is the Body of the Godheads, in union and [105] most rightfull form of Speech. So that the Godhead in the person of the Son of God

³⁴ *Him, as*] MS Him. as ³⁵ *therein, whereas*] MS therein. whereas

⁴⁰ *therein, by*] MS therein. by ⁴⁰ *Christ. And*] MS Christ And

⁴¹ *Manhood, and*] MS Manhood. & ⁴⁴ *74, which*] MS 74. which

⁴⁸ *And*] MS & ⁴⁸ *Nature, and*] MS Nature. & ⁵⁰ *person, and*] MS person. &

⁵¹ *thus: that*] MS thus. y^t ⁵⁵ *Corporated: yet*] MS Corporated. yet

⁵⁵ *included, but*] MS included. but

hath the Sole Claim of it as its own, and none other can so claim it, or actuate it, and that all its actions, operations, and
 70 its full, and Sole use are indeed and in truth, the Actions, Operations, and imployment of this Personated godhead most properly. Now in the Words we may then conclude, hence, that the Union between the Godhead and the Manhood in Christ, is the most Singular, Honourable, Excellent, and Intimate union which is: not the like to be found in Created Nature, neither in Saints Nor Angells, nor in any other of the Divine Persons in the trinity: and that in the Text these things following are Cleare.

1. That the Godhead of Christ is *Vera*, True Godhead, and
 80 no Phantasticall, or Imaginary Deity. For if all Godhead Fulness be in him, then if there be any true Godhead nature, it is in him, and this overturns the Arians, and others, that deny the Godhead of Christ to be true Godhead.

2. That the Godhead of the Son and the Godhead of the Father are *Una, et eudem*, the Same, and identically One. For if all the Fulness of Godhead dwells in Christ, then there is none left out to difference the Fathers Godhead from the Godhead of the Son, and therefore they are the Same. This
 90 turns up by the Roots the Errours of Arians and other Hereticks, that do not allow Christs Godhead to be the Same with the Fathers.

3. That the Godhead of Christ and the Godhead of the Father are Equall one to the other. There is an Equality, Identity, and Verity in the Godhead of Christ, and the Fathers Godhead, in that all the Fulness of the Godhead is in Christ. And this ruins Arius also and all Such Hereticks as debase Christs Godhead, as the Socinians.⁸

4. That there is in the Person of Christ True Godhead and
 99 true Manhood nature United together. The Fulness of Godhead dwells in him Bodily. So as the bodied nature and the Godhead nature are most Wonderfully Enhoused together,

⁶⁹ *it, or*] MS *it, or* & ⁶⁹ *it, and*] MS *it, &*

⁷⁰ *Actions, Operations*] MS *Actions Operations* ⁷⁵ *is: not*] MS *is. not*

⁷⁷ *trinity: and*] MS *trinity.* & ⁷⁹ *Vera, True Godhead, and*] MS *Vera. True Godhead.* & ⁸² *him, and*] MS *him.* & ⁸³ *Godhead.*] MS *Godhead*

⁸⁸ *Son, and*] MS *Son.* & ⁹¹ *Fathers.*] MS *Fathers* ⁹⁷ *Godhead, as*] MS *Godhead.*
 as ⁹⁷ *Socinians.*] MS *Socinians*

and innated in the Person, as the Inhabitants of the Same.

Now the Doctrinall Conclusion my design aims to speake to from the Words is this.

Doctrine. That all the Fulness of the Godhead dwells in Christ bodily. We have heard of Christ, as God, we have heard of him as Man, we have also heard of him as *θεάνθρωπος*, or Godman: and so he is the Subject of most Admirable things. And now I come to Consider him as filld with those things:

and so there is a twofold Fulness in him. All { Godhead
Other fulness
[106] or an Increated, and a Created Fulness.

First. An Increated Fulness. Or the Fulness of Godhead. This is that, which my text, and Doctrine from it have respect unto, and that I now am upon: and therefore in handling of this truth laid before us, I shall attende this Method. I shall

First. Explain.

Secondly. Confirm it, and then Apply it.

First. For Explication, which shall be done in answering Some few inquiries: as follow.

Query: 1. What is this All Fulness of the Godhead?

Solution. This is a question above an answer. It doth as far exceed Created Understanding to produce any full answer thereto, as the All fulness of Godhead doth exceed the Capacity of the Created understanding, to Contain it. But yet such a glimer, as our Understanding can give forth of the Same you may take as an answer thus. This all fulness of Godhead may be Considered as containing His { Nature.
Properties.

1. The Nature of Godhead, and this is all Godhead Nature, the Whole Divine Essence. And this is Such a Fulness as filleth all in all. This is the Originall, and First Cause of all things, it is a boundless, and bottomless Ocean of all Infinite and Eternall excellency. Out of whose Womb came tumbling both Heaven, and earth; with all their Glorious Fulness of Glittering Angells, and glorious Creatures. Here is neither

³ Person, as] MS Person. as ⁷ God, we] MS God. we

⁹ things. And] MS things And ¹⁵ unto, and] MS unto. &

¹⁵ upon: and] MS upon. & ¹⁷ Explain.] MS Explain ¹⁸ it, and] MS it. &

¹⁹ First. For] MS First For ¹⁹ Explication, which] MS Explication. w:^{ch}

²⁸ Properties.] MS Properties ²⁹ Godhead, and] MS Godhead. &

Bound, Bank nor Bottom, to this Fulness, and yet this is all in Christ. For all the Fulness of the Godhead dwells in him bodily, is personally united to him, and to the Humane Nature of his person.

40 2. All the Properties, or Attributions of the Godhead. These Properties indeed are the very Godhead nature itselfe, for there is nothing in the Godhead nature, that is not Godhead nature. But as the Godhead nature manifests itselfe by its operations upon, or its affectations of, externall Objects, so there are Certain Attributions returned in our Consideration upon God, whereby the Whole Godhead is Styled, Infinite, Eternal, Simpl[ic]itous, Immutable, Wise, Omnipotent, Omnipresent, Holy, Just, Good, Gracious, Faithfull, True, etc. Now all these Properties as Intrinsick, or Internall, and so essentiall
50 are the Godhead Nature itselfe in their Abstracts. For these Adjectives are not proper to God: but in their Eradiations upon perticular objects Extern-[107]all to the Essence, and [these] are all in Christ. The fulness of the Godhead all, is Seated, housed, and dwells in Christ bodily. i, e, in the Person of Christ Godman, and therefore in [the] Humane Nature of our Lord.

Query. 2. How Can this All-Fulness of the Godhead dwell in Christ, with respect unto the Manhood? If it dwe[ll] in the Humane Nature: Surely we must gratify the
60 Corr[upt] Ubiquitarians, that hence pleade the Ubiquity, and Omnipresency of the Manhood, or else the Omnipresent, and Infinite Nature cannot dwell κατοικεῖ ἐν αὐτῷ σωματικῶς house in him, bodily.

Solution: This Al-Fulness of the Godhead must be understood so to dwell in the Manhood of the Person, in Such a Sense as is Consistent with the Properties of the Godhead that are essentiall to it, and with the Essentiall Properties of the Manhood. For otherwise either the Godhead, or Manhood will

³⁶ *Fulness, and*] MS Fulness. & ⁴¹ *itselfe, for*] MS itselfe. for ⁴⁶ *Infinite, Eternal*] MS Infinite Eternal ⁴⁷ *Omnipresent, Holy*] MS Omnipresent. Holy
⁴⁸ *Good, Gracious*] MS Good Gracious ⁵² *Essence, and*] MS Essence. &
⁵⁵ *Godman, and*] MS Godman. & ⁵⁹ *Nature: Surely*] MS Nature. Surely
⁶¹ *Manhood, or*] MS Manhood. or

be destroyed. But now we have no need to take it in the

Sense of the { Socinians.
Ubiquitarians.

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Of the Socinians, who denying Christs Godhead, make this place beare with them Such a Sense as will not hurt their Wicked Errour, as that by In him, they render, thus, In Christs Doctrine, and the dwelling in him bodily of the all fulness of the Godhead, they interpret to intend, onely the Full Revelation of the Will of God, not in a dark, Shadowy way as under the Law: but bodily, i, e, truely, really, and perfectly. But as this sense is Corrupt so it is Nonsensicall, and inconsistent with the Sense of the Apostle in the Context, Who in the former verse put Christ in opposition to men As Philosophers, the Authors of Philosophy and Traditions, and to Moses probably as giving the Law, and legall Rites from God. And in our text he layes down the reason of his preferring Christ above them all, because in him dwells the Fulness of the Godhead bodily: but how odde would it be to render it thus, because in it there dwells all the fulness of the Godhead bodily. And if this ἐν αὐτῷ in him should be rendered thus, In it, viz, in the Doctrine of Christ, why should it not be so renderd in the next verses, where it is thus, ye are compleate in him who is the head of all principalities, In whom also ye are Circumcised. What a Strange Sense would it be to render these terms, thus, in it, and in Which? If Comon sense rejects the rendering these latter as Spoke of the Doctrine of Christ, and not of Christs person: will it admit of Such a Sense in the text? And further how can the fulness of the Godhead be said to dwell κατοικεῖ in Christ's doctrine bodily? the form of Speech will not beare it. It cannot be said to house, or inhabit Doctrine, much less to ascribe σῶμα body unto it, tho' sometime bodie is opposed to Shadd[ow.] [108] But still passing this by, how is our text a reason to urge against all

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70 { *Socinians.*
 { *Ubiquitarians.* } MS { Socinians
 { Ubiquitarians

⁷⁴ *Doctrine, and*] MS *Doctrine. &* ⁷⁷ *i, e,*] MS *i e,* ⁸² *And*] MS *&*

⁸⁸ And] MS & ⁸⁴ person: will] MS person. will ⁹⁵ And] MS &

⁹⁸ *Christ's*] MS *Christ* ⁹⁷ *it. It*] MS *it It* ⁹⁸ *it, tho'*] MS *it. tho'*

¹ *urge*] MS *urg*

Humane Tradition, Corrupt Philosophy, and the Rudiments of the World, which are not according to Christ, if this *ἐν αὐτῷ* is not to be referd to Christ, but to Christs Doctrine? I see not any. Why Should this All Fulness of the Godhead be said to dwell in Christs Doctrine, if it never were Seated in his person? How is it possible that his doctrine should possess the Godhead, if the All fulness of the Godhead did never dwell in his person? Hence, Volkellius, Smalcius,⁹ etc.,
 10 do Corrupt the Scripture, by Such glosses.

Of the Ubiquitarians.¹⁰ There are another Sort of men that plead for the Extention of the Manhood as far as Godhead Nature goes from this place, and therefore seing the Infinitie of the Godhead is a truth, the Manhood in which it dwells must be present with it, and hence in every place. So argue the Lutherans. And for this end they argue for
 1. A Reall Communication of the Properties of the Godhead unto the Manhood. For all the Fulness of the Godhead and therefore the Divine Essence, and all its intrinsick Attributes
 20 dwell in the Humanity Bodily: and therefore are really communicated thereunto.

Solution. 1. It is granted in a right Sense that they are so. They are Communicated unto the humanity truely and really in the Person of Christ, so as that these Properties are the Properties of the Manhood in and by the Person. For as all the Nature, properties, and Operations of the Manhood, are the Persons: So all the Nature, Properties and Operations of the Person are the Nature, Properties and Operations of the Manhood in the Person Concretively: and hence there is a
 30 mutuall Concurrence of the Natures in all the Operations of the Person: and a mutuall Claim the natures make unto the Same. God Redeemd his Church with his blood Act. 20. 28. Christ saith, Loe I am with you allwayes Matt. 28 *ult.* God blessed forever Rom. 9. 5. Omniscient Joh. 21. 17. etc. But yet these Properties are inherent in their own proper natures. The Properties of the Godhead are not inherent in the man-

⁹ *not any. Why*] MS *not. any Why* ⁹ *Hence, Volkellius*] MS
Hence. Volkellius ¹⁰ *Scripture, by*] MS *Scripture. by* ¹³ *place, and*] MS *place.*
 & ¹⁵ *it, and*] MS *it.* & ¹⁷ *Communication*] MS *Communications*
²⁰ *Concretively: and*] MS *Concretively.* &

hood: for then the Manhood in its Nature Would be the Subject recipient of Simplicity, Immutability, Infinity, Eternity, Omnipotency, Omniscieny, Omnipresence, etc. Which its impossible to be and if the Godhead would be the Inherent Subject of the Humane properties, which it cannot be.

2. Some grant, that the Subsistence, Divinity, and all the Perfection of the Worde is communicated to the Humane Nature in Some one Manner most real: So as that the Humane Nature Subsists in the person, primarily by the personality of the Word: but secondarily by the Godhead [109] and its perfections: which in reality differ not from the Subsistence itselfe. That acute Mr. Jeanes¹¹ cites Gregory De Valentia¹² and out of him Becanus.¹³ But he replies upon them out of Baron¹⁴ thus:

1. If the Humane Nature of Christ Subsists any manner of Way then it is a person, or *Suppositum*. For Subsistence, and *Suppositum* are reciprocated. Every *Suppositum*, hath a Subsistence, and every Subsistence hath a *Suppositum*. Now if it did in any way Subsist, then in Some Sense Christ did assume a person. But this is absurd. If any reply, that then the Humane Nature of Christ hath no Personality, it is answered thus, It wants not personality in this Sense, viz, as if it was not united to a person, for it is united to the Person of the Word. But Personality properly can neither bee in it nor attributed to it.

2. To exist in another, and to Subsist are opposit manners of Existence. For to Subsist is *Esse per se, et extra aliud omne Suppositum*. But the Manhood of Christ exists in the Person of the Word, and therefore Cannot be said to Subsist. Suarez therefore qualifies this usuall Saying of the Humanity of Christs Subsisting in the Person of the Word, thus, that its terminated on, and Sustained by the Subsistence of the Word. For Stating the matter thus, he saith, *Dices, Humanitas Christi non Susistit proprie, quia non est in se, sed in alio*. He replies, *Non Subsistere, tanquam [id], quod Subsistit: Sed proprie Verbum in illâ Subsistit, et illa dicitur in verbo Subsistere,*

⁴¹ properties, which] MS properties w^{ch}

⁵⁰ thus:] MS thus ⁵² person, or] MS person. or ⁵⁹ person, for] MS person. for

⁶⁶ Word, and] MS Word. & ⁷⁰ He] MS he

quia illius Subsistentia terminatur, et quasi Sustentatur. in Tert. part: Thom. Tom. 1. Disputat. 8. Sect. 3. p. 231.¹⁵

2. A Particular plea they make from our text for the Omnipresence of the Humane Nature, and hence they argue thus, viz,

80 That nature is every Where, without which the All fulness of the Godhead is nowhere. But the Alfulness of the Godhead is nowhere without the Manhood of Christ. Ergo Christ's manhood is Everywhere. For the Fulness of the Godhead dwells bodily in him.

Solution: 1. There is a Fallacy in the term, Without the Manhood of Christ. For the Word, Without, may be taken to note { Separately.
Exclusively.

Separately, as being Separated from the Manhood, and in this Sence we deny that the Godhead of Christ is anywhere Separated from his Manhood. It is enough that they are Somewhere in joynt Union.

90 Exclusively, as denying that it is in the Manhood, and so it is a granted thing, that the Godhead of Christ is Somewhere, where the manhood is not. For the Manhood nature is Un-capable of a Coextention with the Godhead: it not being infinite, nor Simple.

2. The Proove of the Minor from the text lies upon wrong interpretation. For the Fulness of the Godhead dwells not in the Manhood [110] properly as in an House *ut res Contenta in Contenenti*, for then the Manhood must not be onely Co-extended with Godhead, but Ultra-extended, and stretcht out farther than the Godhead. For that house is an house of Little ease unto its inhabitant that sits as tite to him as the Cloaths of his back, and yet the Cloaths in their extent exceed the limits of the Body. But the Speech is Metaphoricall: and im-

⁷⁶ *Nature, and*] MS Nature. &

⁷⁹ *nowhere. But*] MS nowhere But ⁸⁰ *Christ's*] MS Christ ⁸⁵ { *Separately.*
Exclusively. }

MS { Separately ⁸⁶ *Manhood, and*] MS Manhood. & ⁸⁸ *Union.*] MS Union
Exclusively

⁹⁰ *Exclusively, as*] MS Exclusively. as ⁹⁰ *Manhood, and*] MS Manhood. &

⁹⁸ *Godhead: it*] MS Godhead. it ⁹⁸ *Contenti, for*] MS Contenti. for

⁸ *back, and*] MS back. &

ports the most intimate, and excellent Hypostaticall Union of the Godhead and Manhood of Christ together.

2. These men still go on and argue from the Inseparability of the Natures in the person, their Coextension too, thus. Those things that are inseparably United together betwixt themselves, Where one of them is, there necessarily the other must be. But Christs humanity, and the Person of the Word are inseparably united betwixt themselves. Ergo: there where one is there the other is also. Now the person of the Word is every [*where*], and hence the Humanity must be with it, and so be everywhere also.

Solution: 1. The Major is false. Nature supplies with instances abundantly to shew, that where things are inseparably united together, the union doth not require any Coextension or equipatency in the things united. The Rationall Soule is united to the head inseparably, and yet the head doth not exist wheresoeve[r] the Soule doth, for then it must be in the feet. The Sun is inseparably joyned to its Orb. But yet it is not of equall extent to its Orb. If it be pleaded that the Indivisibility and Simplicity of the Godhead will not admit of any union of the Manhood to it but unto the Whole of it and hence it must be equally Extended with it: This helps not. For the Soul of a man is indivisible, yet its Union to the head requires not the Coextension of the head with it into all the places of the Body where it is. This present day hath its Coexistence with Eternity that is Simple, and Indivisible, yet this dayes duration is not adequate to eternity.

2. The Consequence of the prooffe is false, viz, that the Allfulness of the Godhead dwells in the Manhood Everywhere. For altho' it is everywhere, yet it dwells not in the Manhood everywhere. The Hypostaticall Union may be considered {Terminatively.
Informatively.

1. Terminatively, as it is termed upon its Object. And so the

⁶ together.] MS together ¹⁰ them is, there] MS them, is there

¹² Ergo: there] MS Ergo. there ¹⁴ every[where], and] MS every. &

²¹ doth, for] MS doth. for ²⁸ it: This] MS it. This ³⁰ { Terminatively.
Informatively }

MS { Terminatively
Informatively ³⁷ Terminatively, as] MS Terminatively. as

Person of Christ is its term, it terminates on him, and in his person on the All fulness of the Godhead.

- 40 2. Informatively, and so it informs its Subject, and therein it inhereth in some Sense: and So it is seated in the Humane Nature onely, which is not everywhere but onely in heaven.

But seing the pens of Some Worthy authors have dropt some such expressions as somewhat Saviour of Ubiquitarianism: it [] may not be impertinent to observe some replies thereunto.

1. The Learned Altingius¹⁶ in answer to this matter, *Loc. Com. part. 2. p. 261*, saith the Person of the Word hath the Humane Nature everywhere united to it, personally. To
50 which it is replied,

1. Out of Albertinus *Corall*¹⁷ That the Hypostaticall Union affects the Person of the Word extrinsically onely, as its term, and the Manhood onely intrinsically, as its Subject, and this he proveth thus. If the Hypostaticall Union be intrinsecall to the Word, it must be either Created, or Increased. It cannot be Created. For this would infer a Change in the Godhead; nor can it be uncreated, because actuall Union hath such an incomple[at] Being, as is dependent upon, and essentially related unto something else, and therefore utterly inconsistent
60 with that infinite perfection which is in an Uncreated Being. Hence this Union is not intrinsecall unto the all fulness of the Godhead.

2. Hence the Union of the two Natures can nowhere exist out of its Subject. But the Humane Nature is the Subject in which it is placed: and so cannot exist where the Manhood is not. Now the Manhood is not everywhere, and therefore the Union is not everywhere, and consequently the Manhood is not everywhere united, but onely there where it hath its existence.

- 70 2. The Greate Hooker in his *Eccles: Pol:* p. 302, saith: Somewhat of the Person of Christ is not everywhere in that Sort, viz, his Manhood. The onely Conjunction whereof with Deity, is

⁴⁰ *Informatively, and*] MS Informatively. & ⁴¹ *Sense: and*] MS Sense. &

⁴² *heaven.*] MS heaven ⁴⁴ *Ubiquitarianism: it*] MS Ubiquitarianism. it

⁴⁷ *matter, Loc.*] MS matter. Loc. ⁴⁸ *261, saith*] MS 261. saith ⁵² *term, and*]

MS term. & ⁵³ *Subject, and*] MS Subject. & ⁵⁹ *else, and*] MS else. &

⁶⁰ *everywhere, and*] MS everywhere. & ⁶⁷ *everywhere, and*] MS everywhere. &

⁶⁹ *existence.*] MS existence ⁷⁰ *302, saith*] MS 302. saith

extended as far as Deity. The actuall Position restrained and tied to a certain place. Yet presence by way of Conjunction is in some sort presence, and p. 303: Even the body of Christ itselfe, altho' the definite limitation thereof be most Sensible yet doth admit in some sort a kinde of infinite, and unlimited presence, likewise. For his body being a part of that Nature which whole Nature is present[ly] joyned unto Deity wheresoever Deity is, it followeth that his bodily Substance hath everywhere a presence of true Conjunction with Deity.¹⁸ To which the reply is this.

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1. The Conjunction of the Manhood to the Godhead respects the Godhead as the term to which: and not as the Subject in which it is; Hence it is not extended as Far as Deity is extended, in which it is not, but onely so far as the Manhood is in which it is.

2. The Hypostaticall Union is *Modus Substantialis*, and not a Substantiall Entity: and the *res modificata*, or thing that it modifies is its Subject it is in, viz, Christs Humanity. And its absolutely impossible that the *Modus* or Manner of a thing should exist out of, or apart from, the thing that it modificats as *Ubication a re ubicata*, *Sessia a Sedente*. What Coherence then is there in these two Propositions, the actuall position of Christs Manhood (the *res modificata*) is tied to a Certain place and that its Conjunction with the Deity (the *modus* thereof) is extended as far [112] as the Deity is extended?

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But saith this learned man, In as much as the infinite Word is not divisible into parts, it could not in part, but must needs be wholly incarnate: and consequently, where ever the word is, it hath with it Manhood. Else should the Word be somewhere in part, or somewhere God onely, and not Man, which is imposible. For the Person of Christ is Whole: Perfect God, and perfect Man Wheresoever, etc.¹⁹ For answer whereto Consider that

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1. This plea is every way as forceable for the actuall Position of the Manhood everywhere, as for its Conjunction with the Deity Everywhere. And by it the Lutherans argue for the Ubiquity of the Manhood.

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¹⁸ *Conjunction*] MS Conjunction

¹⁹ *presence . . . Even*] MS presence. & p. 303. Even

⁸⁵ *is; Hence*] MS is, Hence ⁸⁶ *not, but*] MS not. but ⁸⁹ *Substantiall*] MS Substantiall ⁹⁰ *And*] MS &

2. The Consequence of this proposition is false, viz, if the word hath not with it the Manhood, Wheresoever it is, then it should be Somewhere not man. For from the Simplicity, Indivisibility, and Infiniteness of the Godhead it is a Sufficient ground to say, that the Person of the Word is everywhere man, in that it is anywhere personally united to the Humane Nature.

3. The Schoolemen give a particular answer to this plea thus. This Proposition (say they), Christ is everywhere, is to be
 20 distinguishing. The particle Everywhere, may be referd to the Predicate Man, or unto the Subject, Christ. If it be referd to the predicate, and the sense of it be, that the Manhood is everywhere, or that it is everywhere Coupled to the person of the Word, then it is false, as it is false to say that Christ was man from Everlasting: or as it is false to say that the Soul informeth the head where ever it exists. But now if we refer it to the Subject Christ, and the meaning of the proposition be, that Christ, who is everywhere is man, then it is true, and Sound. For Christ is everywhere in regard of his person.
 30 But this will yield no advantage to the opinion of Mr. Hooker, that the Union or Conjunction of the Manhood with the Deity, is extended as far as the Deity. Thus out of Mr. Jeanes,²⁰ and so I have done as to the Sense of this All fulness of the Godheads dwelling in Christ that the Socinians, and Ubiquitarians urge upon it.

And now I come to shew the intent of it, and that is this. This All fulness of the Godhead dwells in Christ personally, and by vertue of the Personall Union of the Godhead, and the Manhood together in the Same person, it dwells in the
 40 Manhood Nature truly, really, everlastingly, tho' not as founded in it as qualities in their Subject: but as all the properties of the Humane body may be said to be in the Soul, and of the Soul to dwell in the body truly while the Soule [113] and the Body dwell together. For the Body is as much the Persons Body and hath as reall a relation to, and propriety in the Person, as the Soul is the Persons Soul, and hath

¹⁹ *they*), *Christ*] MS *they*) *Christ*

²⁰ *false, as*] MS *false. as* ²¹ *Christ*] MS followed by "who is every Where, is," which is struck through. ²² *Jeanes, and*] MS *Jeanes. &* ²³ *this. This*] MS *this*
 This ²⁴ *personally, and*] MS *personally. &* ²⁵ *Subject: but*] MS *Subject. but*

relation to and propriety in the person really, and hence by reason of their equall Relation to and right in the Same person, their own proper fulnesses are joyntly the fulness of each, and give their proper influences, and Concurrence into all the Operations of the person whereby the operations are Humane Operations. So in some sense we may say it is in this greate Mystery of the Hypostaticall Union. It is Such as the Natures united in the Person have as real a relation to, and propriety in the Person of the Word, the one as the other. And Communicate the right of all their properties unto the Person in which they are, and all the Fulness of the Person may properly be said to dwell in whatsoever Nature doth abide in the person, tho' the Fulness is not in the Nature, in which it is said to dwell, fundamentally, nor Comprehensively, but by reason of the union it hath to the Person in which the Fulness dwells Comprehensively. And this may suffice as an answer to this Second Query, and so far as to the Explication.

Secondly, For Confirmation, and better we cannot attain to, than the text, that it stands upon, being the Words of truth itselfe. Yet some few demonstrations will have their Serviceableness in this Matter to let a further evidence in upon our understanding, touching the same, and for that end I muster up these that follow.

First. The All Fulness of the Godhead dwells in him bodily, that is described to us by God himselfe to be God, to have in him the Properties and titles of God, to Carry on the Operations of God and to have the Honour due to God given him. I judge none can deny this. For that person visible in mans Nature to whom the unerring Spirit of God ascribes these things unto properly, must needs have the All-fulness of Godhead in him. But now the Spirit of God doth ascribe all these things unto the Lord Christ, as visibly in our nature, distinguisht from all other men by his proper Names, and this appears by instancing in particulars. It ascribes unto him 1. The Names of God. Now if these names import Godhead

⁴⁷ *really, and*] MS *really*. & ⁵⁵ *Word, the*] MS *Word y^e* ⁵⁷ *are, and*] MS *are*. &
⁶⁰ *Comprehensively, but*] MS *Comprehensively*. but ⁶³ *Query, and*] MS *Query*. &
⁶⁴ *Explication.*] MS *Explication* ⁶⁵ *Confirmation, and*] MS *Confirmation*. &
⁶⁶ *upon, being*] MS *upon*. being ⁶⁷ *Yet*] MS *yet* ⁸⁰ *Names, and*] MS *Names*. &

nature, where they are ascribed properly, then this Nature, in all its fulness is in Christ, For we have the Spirit of God calling of him. God blessed Rom. 9. 5. God Joh. 1. 1. 2. Isai. 9. 6, the Son of God Lu. 1. 35, Joh. 9. 35. Ps. 2. 7. Act. 13. 33, and multitudes of places more might be produced. He is called by all the Names of God in the Hebrew by his Essentiall Na[me] [114] Jehovah. Jer. 3. 6. He is Called by
 90 the Name that imports the powerfullness of his Being. ^לאֵל Isai. 9. 6, the Mighty God and by the Name that imports his Supportive Being ^{אֱלֹהִים} Ps. 110. 1: The Lord said to my Lord and this (by Lord) is intended Christ Matt. 22. 42. 43. 44.
 2. The Spirit of God ascribes to him those Properties, that are peculiar to God alone, as Eternity Isai: 9. 6. Everlasting Yesterday, and today, and forever the Same Heb. 13. 8. Omniscieny. He knows all things Joh. 21. 17, all Secrets, all things in men Joh. 2. *ult.* the Secrets of the heart Rev. 2.
 99 23. Lu. 6. 8. Mar. 2. 8. Joh. 13. 19. Omnipotency, as having all power Matth. 28. 18. Hence Called the Lord God Almighty Rev. 19. 6. Omnipresence. I will be with you alwayes to the End of the World Matt. 28. *ult.* Christ could not promise what he could not doe. Christ could not be with his alwayes unless also he can be with them in all places. Hence Seing he hath promised to be with them allwayes he must needs be Omnipresent, else he could not perform his promise. Now seing these and such like properties as these which are the Essentiall properties of God, are ascribed properly to
 10 Christ, Christ must indeed have in him the Fulness of the Godhead bodily.
 3. The Spirit of God ascribes to him the titles which are true onely of God, as the True God. 1 Joh. 5. 20, the greate God. Tit. 2. 13, the mighty God Isai. 9. 6. the Almighty. Rev. 1. 8. C. 19. 6. Holy, Holy, Holy Lord God Almighty Rev. 4. 8, the Lord of Glory 1 Cor. 2: 8. King of Kings, and Lord of Lords Rev. 17. 14. C. 19. 16. The Originall, and

⁹⁰ 6, the] MS 6. y^o ⁹⁰ 35, Job.] MS 35 Joh. ⁹⁷ 33, and] MS 33. &
⁹¹ 6, the] MS 6. y^o ⁹² 1: The] MS 1. The ⁹³ 44.] MS 44 ⁹⁴ Heb. 13. 8.] MS
 Heb. 12. 8. ⁹⁷ 17. . . all] MS 17. all Secrets all ⁹⁹ Omnipotency, as] MS
 Omnipotency. as ⁵ places. Hence] MS places Hence ¹³ God, as] MS God. as
¹³ 20, the] MS 20. y^o ¹⁴ 13, the] MS 13 y^o ¹⁵ Holy, Holy] MS Holy Holy
¹⁶ 8, the] MS 8. y^o

Fountain of Life Joh. 5. 26. Now he unto whom the unerring Spirit of God ascribes those titles that are peculiarly proper to God, must needs have the fulness of Godhead in him bodily. But this Spirit ascribes Such titles to Christ, and therefore Such is Christ.

4. The Spirit of God ascribes those workes unto Christ that are peculiarly proper to God Onely, as the Counsills of God Isa. 9. 6. His name shall be called Counsellour Pro. 8. 14. He saith Counsell is mine. Hence saith he also, When he gave the Sea his decree, I was by him. etc.: The Creation of the World Joh. 1. 2. 3. Col. 1. 15. 16. etc. The Government of the World, and the Works of Providence. The Government (הַמְשָׁרָה the Principality) shall be upon his Shoulders. Hence Col: 1. 17. By him all things Consist, *συνέστηκε*. He keeps them Standing up together. He gives Life, and quickens whom he will. Joh. 5. 21. 26, and Shall raise the dead. Joh. 5. 27. 28. 29. He shall come at the last day with a Shout of the Archangell and all the Angells of God attending on him, and shall raise the Dead and gather them before him to judgment, judge them, and execute the judgment. Matt. 25. 31.—1 Thess. 4. 14. 16. 17. Now these works are above man to do, and therefore are peculiar to God.

5. The Spirit of God ascribes that Honour, and Glory which is peculiar unto God, unto him. As Divine Worship. Ps. 45: He is thy Lord and Worship thou him. He is made Head over Angells Eph. 1. 21. 22. Hence the Angells of God Sing forth his glory at his birth. Lu. 2. 13. 14, [115] and are Comanded to worship him Heb. 1. 6: let all the Angells of God Worship him. Ps. 97. 7 הַשִּׁמְחִים לוֹ כָּל-אֱלֹהִים worship him all ye Gods, Which is interpreted in the text by the Spirit of God, (warranting the Septuagints rendering of it *προσκυνήσετε αὐτῷ πάντες ἄγγελοι αὐτοῦ*,) let all the Angells of God Worship him. And hence in that glorious Vision Rev. 5, you have the

¹⁸ Joh. 5. 26.] unidentified. ²¹ Christ, and] MS Christ. &

²⁴ Onely, as] MS Onely. as ²⁹ World, and] MS World. & ²⁹ Providence. The] MS Providence y^e ³² Life, and] MS Life. & ³³ Joh. 5. 21. 26, and] MS Joh.

5. 23. 26. & ³⁶ judgment, judge] MS judgment judge ³⁸ do, and] MS do. &

⁴¹ 45: He] MS 45. He ⁴³ 22. Hence] MS 22 Hence ⁴⁴ Lu. 2. 13. 14, and] MS Lu. 2. 14. 15. & ⁴⁵ 6: let] MS 6. let ⁴⁷ Gods, Which] MS Gods. Which

⁴⁷ God, (warranting] MS God. (warranting ⁵⁰ And] MS & ⁵⁰ 5, you] MS 5. you

four living Creatures, and the 24 Elders falling down before the Lamb and worshiping and Singing praise and calling upon all things in Heaven, and in Earth, and in the Sea, to give blessing, and Honour, Glory, and Power unto him that Sitts on the throne and to the Lamb forever and ever. So that here we See the Same Honour and praise due to God made by the Spirit of God due to Christ, and therefore it is most Sure, that the same fulness of Godhead, as is in the Father is also in Christ bodily, and thus Having made out the assumption, the Conclusion necessarily follows, that all the Fulness
60 of the Godhead dwells bodily in Christ.

Secondly. It appeares that the Fullness of the Godhead dwells in the Lord Christ Bodily because the Godhead nature, and the Manhood nature are both concerned so joyntly in all the Operations to be Carried on in the Manhood Nature that the Efficacy of both Natures may be the proper Efficiency productive of the Act, and Operation. So that the Same Individuall Act may be the Act of God-Man. Now that Efficiency that produces a Theandricall or God-man Action, must rise
70 from a Theandricall or Godman Person, and therefore the Godhead Fulness must be in the Manhood Nature, that so the Actions of the Manhood Nature might have in its own Efficacy Godhead Efficacy, to effect them and make them Theandricall: and hence as the Humane Operations to be carried on by the Humane Nature require the Inbeing of the Rationall Soul in the Humane Body to conferr its Efficacy unto the Efficacy of the Body to Constitute thereby Efficiency arising from the Efficacy of both, productive of Humane Operations: So doth Theandricall Operations require
80 the Inbeing of Godhead Nature in the Manhood Nature of the Person, that they by the Efficacy of both united together may be the product of Theandricall Efficiency and so properly Theandricall Operations. Now that Christs Operations are theandricall is manifest many wayes. For his Work was more than what could be carried on by any Creature. For if it was onely his Prophetical Office, no Creature in Heaven,

⁵⁷ *Christ, and*] MS Christ. & ⁵⁸ *bodily, and*] MS bodily. &

⁵⁹ *assumption, the*] MS assumption y^e ⁷⁰ *Person, and*] MS Person. &

⁷⁰ *Operations: So*] MS Operations. So

or in earth could do it. None in Heaven, or in earth, or Under the Earth was able to open the book, or look into it Rev. 5. 3. οὐδεὶς ἐδύνατο—ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό. No one was able to open or to See it. Much less to reveale what it contain'd. How then should any be Sufficient to Satisfy Divine justice for Sin? or to purchase Life, and Glory for Sinners. etc.? Further you have it, thus: Rom. 8. 3. 4. For what the Law could not do in that it was weake thro' the flesh, (i, e, in that Man was too weake to Satisfy the Law) God sent forth his Son in the likeness of Sinfull flesh. etc.: Hence God was in Christ, reconciling the World to himselfe 2 Cor. 5. 19. Hence his operations were Theandricall, and so it appears that the Fulness of the Godhead dwells [*in*] [116] him bodily. And thus I have done with the Doctrinall part of this truth: and so am come to the improovement of it.

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99

USE 1. For Information. We may be informed by this truth that tells us that All the Fulness of the Godhead Dwells bodily in Christ, that

First. The Highest Design of Divine Wisdom, and the richest, and the most Glorious Design of Divine Grace, and Favour to any Creature, discovered in the breast and Secret Counsell of God, is pitched upon Mankinde, and Humane Nature. For higher exaltation Created Nature seems utterly incapable of than to be made partaker of all the Fulness of the Godheads, bodily. Let us but make our reason the Glass of Discovery, and we may finde therein shining forth upon the Faces of all Sorts of Creatures a glorious design, upon one above, what is upon another. Instance wee thus. In Elementary Nature we shall read a more Glorious Discovery upon the Complection of One, than on anothers. The Fire Shews a design more glorious going on upon it, than on any; the Earth less glory than in the other being darker, dirtier, and depresst under our Feet. Yet in it we shall finde a more glorious design discoverd on some parts than on others. For if you look on Metalifick Bodies you will See a better glory, than upon other parts of it: brass outdoing iron, Silver overglory-

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20

⁹⁰ thus: Rom.] MS thus Rom.

⁹⁵ i, e,] MS i e, ⁵ Christ, that] MS Christ. that ¹⁸ any; the] MS any. y^o

²³ iron, Silver] MS iron. Silver

ing Brass, and Gold out Shining, and overbalancing Silver, yet some Stones wonderfully out Sparking the Shine and vallue of Gold, and vying with the glory of the Sparkes and Splendor of fire Ezek. 28. 14, hence calld Stones of fire. So looke we upon the Body of Heaven, and it seems glorious, but yet a more glorious design breakes forth in the Face of
 30 the Stars and the Sun, which shine out as lumps of Glory. But what is all this glory that hangs upon them in comparison to the Glory of the Living Creatures? and the Glory of Animal Nature in Generall Compared with the Glory of Angells? They are calld the Morning Stars Job. 38. 7. Angells of Light 2 Cor. 11. 14. They ever attend upon the throne of Glory, as the Bright Courtiers of the King of Glory. But yet what is the Glorious design of Divine Grace, and Wisdom touching them in Comparison to the Glory of that design of Divine Grace, and Wisdom, that breakes forth upon Manhood Nature,
 40 in exalting of it into the Person of the Son of God? For hereby it is set far above all Principalities, and Power, Might, and Dominion, and every Name that is Named, etc. Hence far above all Angells of God. Indeed you see its a glorious temple for the All fulness of the Godhead to dwell in. A Manhood house, For the Godhead fulness to inhabite. And hence it is thus advanced as neer to Godhead Nature, as a Nature Created is possible to be advanced unto. And hence, the Highest Design of Divine Wisdom, and the Richest, and Most glorious Design of Grace and Faver possible falls on Mans
 50 Nature. [117]

Secondly. Se hence what Advancement is brought to our Nature by the Occasion of Satans Mischievous Design to ruin it utterly, thro' the Wonderfull Wisdom of God Graciously managing the Matter. The Advancement is as much (at least) in Glory, and Divine Favour, as Satans Design was extended to on the Contrary, its Eternall Ruine, and Destruction. He made an account to throw it all wholly out of Gods Favour, and into the middst of Gods Wrath, and Displeasure. But contrary to this design Grace hath advanced it on this oc-

²⁷ 14, hence] MS 14. hence ²⁷ fire. So] MS fire So

³⁵ Glory, as] MS Glory. as ⁴¹ hence, the] MS hence. y^e

⁶⁰ Nature.] MS Nature ⁶⁸ Displeasure. But] MS Displeasure But

casion so high that all the Fulness of the Godhead dwells in 60
it bodily. Higher it is impossible for Created Nature to be
exalted. It is not Deified, it is not possible for Ungodhead
Nature to be Godded. Created Nature and Uncreated nature
are Contraries and as it were Contradictories, So that they
cannot be the Same. If Created, its impossible to be Uncreated
Nature. Godhead Nature is Uncreated Nature, and therefore
Cannot be Created Nature. Manhood Nature is Created Na-
ture, and Cannot be Godhead Nature which is uncreated
Nature. Hence it cannot be Godded or Deified. But yet such
is the advancement of it occasioned by Satans drawing of 70
it, into Sin, that it is brought as nigh to increated Nature
as is possible for Created Nature to be brought, in that it is
united in personall Union to the Son of God, and so in the
Person of the Son of God it hath all the Fulness of the God-
head dwelling bodily in it.

Thirdly. See what reason there is that we should love,
cleave to, and honour God and Christ, above all other rationall
Nature. All Rationall nature hath the Nature of all reason to
glorify, Love and Adhere to God forever; in whom all the
Springs of reason rise, and nothing of unreasonableness can 80
be on his Side. But here is the highest reason lies as the golden
weight in mans Scale to weigh up his Soule and all the Love
and Endearedness therein, all his Life and the Endeavours
thereof to the glorifying of God above What lieth in the
Scale of Angell-Nature to weigh up it to the Glory of God.
For Mans Nature is higher advanced by and unto Godhead
Nature than theirs. And the Higher the Advancement is the
greater is the Obligation upon the Advanced to adhere to
God in Christ. And here are two things offer themselves to
us on this bottom, 90

1. Here is a neerer relation and Exaltation of our Nature
thereby unto Godhead Nature than Angells ever attain to.
Hence We are by this bond more obliged than they to this
Work, [118] for our Nature in our Lords person is So hon-

⁶⁵ If] MS if

⁶⁷ Nature, and] MS Nature. & ⁷³ God, and] MS God. & ⁷⁸ Nature. All] MS
Nature All ⁸⁰ rise, and] MS rise. & ⁹² to. Hence] MS to Hence

⁹⁴ Work, for] MS Work for

oured and exalted that it is as nigh to Godhead nature as is possible. It is not possible for Changeable to be Unchangeable Nature. Godhead Nature is Unchangeable Mal. 3. 6. Changeable Godhead is not Godhead. Our nature is Changeable.

99 Changeable must be unchangeable before Created nature can be Godhead Nature, but our Nature is so exalted in the Union it hath unto the Unchangeable Nature in the Person of Christ, that neerer to Unchangeable Nature Changeable nature could never be advanced. It is so neer unto it in this personall Union, that had it not been asserted by God himselfe, all reason would have sentenced for blasphemy this Sentence that in him dwells the Fulness, nay all the Fulness of the Godhead bodily. Hence no Angell in Heaven is thus advanced. Hence a greater obligation lies upon us to advance

10 our Hearts and lives to the Glory of God in Christ than on them.

2. The All Fulness of the Godhead that dwells in our Nature bodily in the Person of Christ doth more inable to this Work. For altho' it is Seated in that individuall Manhood united to it in the person of the Son of God, yet it Communicates the Influences thereof to all in Mysticall Union to this Person as Head Eph. 4. 14. 15, and hence a greater force of reason lies on us to Love and adore God and Christ, and God in Christ and to Cleave to him than What is upon them.

20 Fourthly. This Shews how admirably fitted Christ Jesus is for his Work. His Worke indeed is Like his Name Wonderfull. None but himselfe could intermeddle with it. He must then be as Wonderfully fitted for it as it is Wonderfull work, or else hee would faile in it. But it was impossible for him to faile in it and therefore his fitness was wonderfull. For all the Fulness of the Godhead dwells in him bodily. If all the Fulness of the Godhead then in him is a Sufficient Fitness: he is Sufficiently fitted for his Work, and therefore never fails to carry it on to effect: and so he is a Suitable Object for

30 our Souls to rest upon.

USE. 2. By way of Conviction to Severall Sorts of Persons.

¹ *Nature, but*] MS Nature. but ⁵ *himselfe, all*] MS himselfe all

¹⁷ *15, and*] MS 15. & ²⁸ *Work, and*] MS Work. &

²⁹ *effect: and*] MS effect. &

Seing the Fulness of the Godhead Dwells Bodilie in

Christ this truth Convicts the Erronious in $\left\{ \begin{array}{l} \text{Opinion.} \\ \text{Practice.} \end{array} \right.$

First. In Opinion, there are many false Opinions about Christ. I shall discharge those that fell in our way to take notice of as I was in the Doctrinall handling of this truth, as being Enemies to this Glorious truth of Gospell Grace as the Ebionits, Arians, Apollinarians,²¹ Nestorians, Eutycheans, and Socinians, all of whom opposing in Such a way the indwelling of all the Fulness of the Godhead in Christ, as render this text in false [robes.] [119]

But I say I having met with them in the way, and given them the Check of this truth, I shall discharge them from any further rebuke as already under its frown, and shall take in onely those Subverters of the Gospell of Salvation hatched in the Nest of Diabolically Errours under the harbring feathers of the Old Clucking hen of Antichrist, in the last age, viz, those Strong and reason deserted rout of Quakers: ²² that of all Hereticks in the World bid the greatest defiance against Clearest and most Shining light, and belch out the most horrid blasphemy against the Person of Christ, that ever was uttered as an Opinion. Slighting that very individuall Person in the Humane Nature, and that very Humane Nature in which the all fulness of the Godhead Dwells bodily. Now Seing the All Fulness of the Godhead dwells bodily in that Christ that was Crucified at Jerusalem, all the Mystery of God is lapt up in that person bodily and for any to vilify and nullify that very Humane Nature, as a Contemptible thing of no vallue, is to offer greater Contempt to the Mystery of God than all that persecution under pagans could be extended unto. Oh! what a Sad thing is this? this indeed may Strike the Wrath of God in Sparks of fire upon their Spirit. But let them know that this very Christ in this very Humane Nature, which they belch out their blasphemies against, is made the head of the Corner, is possessour of all the Fulness of the Godhead bodily, and tho' they Stumble at this Stone

²³ $\left\{ \begin{array}{l} \text{Opinion.} \\ \text{Practice.} \end{array} \right.$ MS $\left\{ \begin{array}{l} \text{Opinion} \\ \text{Practice} \end{array} \right.$ ⁴⁰ *Christ, as*] MS Christ. as

⁶⁵ *Corner, is*] MS Corner. is ⁶⁶ *bodily, and*] MS bodily. &

that God hath laid in Zion, Elect, and precious: yet at the last it will fall upon them, and grinde them to powder Matth. 21. 44. Then they shall finde that it had been good for them that they had never been born: or that a Millstone had been hung about their necks and they had been Cast into the Sea forthwith when born, than that they should have lived to use their tongues to traduce this glorious person in the Humane Nature that Saints adore, and Angells Worship, and in Whom the fulness of the Godhead dwells Bodily.

Secondly. In Practice. If the Fulness of the Godhead do dwell Bodily in Christ, then Christ must needs be the Perfectest Example of the Practice of Piety which is, and the Precepts that he hath laid down must needs be answerable to the all fulness of the Godhead in him, and hence our atten[d]-[120]ence upon him in his Precepts, and in his practice is indispensably a Dutie called for at our hands: and Severe threatenings are to be executed upon the none attendance on the Same. Deut. 18. 19. Act. 3. 23. Every Soule that will not heare this prophet Shall be destroyed from among his people. And now Soule, thou that hast no heart for Christ, nor life that beares any realish of the Spirit of Christ: nor any Conformity unto the Doctrine of Christ, Consider a little with thyselfe Such things as these:

1. It is impossible that Christ Should want right, and Authority to lay down a Doctrine and Rules of obedience unto thee. For he that hath all the Fulness of the Godhead dwelling in him bodily, hath all the right and Authority of the Godhead fulness for his own. Who dare presume Such a thought as dare call Gods Right, and Authority into Question? Can thy rush candle give a better light, than Godhead fulness discovers, that thou shouldst not accept of this truth? Now if Godhead right, and Authority be Sufficient, then Christs Precepts are backt, with, and bottomed upon right and Authority, that will most certainly beare them out. And if so then know it that thou fallest under Conviction of Rebellion against the Right, and Authority of Christ and of God in Christ, that dost not love Christ nor live up to his rules.

⁶⁷ *precious: yet*] MS precious yet ⁸⁰ *him, and*] MS him. & ⁸⁶ *Soule, thou*] MS Soule thou ⁸⁹ *these:]* MS these ¹ *And*] MS &

2. Christs Rules, and Practice are under an absolute impossibility of having any errour or Fault in them. It is not; it cannot be So with the Doctrines and Practices of any of the Sons of men beside. The best of men have their Blemmishes. There are some Naevi in the most Beholdable Nathaniels. But it is not so in our Lord. He was a lamb without blemish and without Spot 1 Pet. 1. 19. Neither were it possible that there should be any in him, or in his Doctrine. For the All Fulness of the Godhead in him bodily rendered the Operations of his Manhood utterly impossible to erre. For this All-Fulness was not a dormant treasure, but acted the Whole of its possession. Hence a Supposition of an Errour in Christs Precepts or practice cannot but Suppose the All-Fulness of the Godhead in him to erre. Now this is blasphemy to imagine, and if So, then its im-[121]possible for any fault to be in Christs Precepts, or Practice: and hence thou fallest under Conviction from this truth, that dost not touch this Rule, and Example, in thy heart and life. Thou dost very Wickedly if these are done very Well, in that thou leavest them, in effect, and affection.

3. Christs Practice is the most imbellishing Comentary upon, and most glorious Conformity to the Rules of God that ever was, is or Can be. For it was a life exercising all the Sanctifying graces of the Holy Spirit, Seated in most perfectly fitted Humanity, filld with all the Fullness of the Godhead, which acted the Same, and hence there must needs shine forth in his life the most Shining Glory of the glorious Deity in all perfect gracious accomplishments unto its full brightness. Now then it is the most Compleate, and Obliging Exemplariness of Piety that ever can be. Hence for thee to neglect this Exemplariness, and not to follow this pattern is to Sin against it, to Condemn it, to throw it away, and to set up a Contrary thereunto as that which thou wilt Stand by, and attend upon Spite of this: and this will beare very hard upon thee, and shew thy Sin under very many peckled Colours. How then canst thou beare up under the Same? oh! think of it and weigh the Same.

¹⁵ *treasure, but*] MS treasure. but ¹⁸ *imagine, and*] MS imagine. & ³⁰ *Same, and*] MS Same. & ³⁹ *Colours. How*] MS Colours, How

USE 3. By way of Exhortation. Is it thus, that the All-Fulness of the Godhead dwells Bodily in the Lord Christ?

Then this Doctrine Calls us to Severall Duties, as follows.

First. Let it Stir us up to make Sure of an Intrest in Christ. Make him thy part and portion. If thou gets an Intrest in Christ, all things Come along with him. Thou wilt have the All-Fulness of the Godhead that dwells in him bodily for thy Enriching: Oh! then Strive for this intrest. God Chides Such
 50 as do not Seek for this intrest thus Isa. 55. 2: Wherefore spend ye your money for that which is not bread: and your Labour for that which profits not? Hearken to mee, and eate that which is Good and your Soule Shall delight itselfe in fatness. Oh! then here is a very good bargain. Make Sure of Christ, and all God is yours: the Fulness of the Godhead is yours. Then you may say, with holy Augustin²³ *Totus Deus est meus*. All God is mine. For Christ and all his Fulness goeth together. They are [122] everlastingly united. Hence he that [*hath*] one hath both, and this is an Everlasting hap-
 60 piness. O, this you can never labour too much after. Other things you may labour too hard for, and may destroy yourselves in persuing of them. Let the thing be little or greate, you may destroy your life in the labouring to obtain it. As the poor Cock in the pit mannages his [Clatter] against his Enemy, till he loseth his neck: So doth the Man that persues the Concerns of the World follow the Chase oftentimes so eagerly, that he loses his life in the persuite thereof. The Adulterer oftentimes loses his life with Zimri, and Chozby Num. 25. 9, in the act of their lust. Pro: 7. 23. The Drunkard follows
 70 his cups often so Strongly till he fall dead before he is out of his drink Nabal like 1 Sam. 25. 37. 38. Pro. 23. 34. The Revengefull oft falls dead in his Seeking revenge as Abner, and Joabs men at the poole of Gibeon 2 Sam. 2. 16. The proude man is oft destroyed in the chase of his Honour, as [Hasael] 2 Sam. 2. 23 by the point of Abners Spear. The

⁴⁴ *Duties, as*] MS Duties. as

⁴⁷ *him. Thou*] MS him Thou ⁵⁰ 2: *Wherefore*] MS 2 wherefore

⁵² *Labour*] MS replaces "Strength," which is struck through. ⁵⁶ *yours: the*] MS yours y^e

⁵⁹ 9, *in*] MS 9. ⁶⁰ *both, and*] MS both. & ⁶⁵ *neck: So*] MS neck. So

⁶⁹ 9, *in*] MS 9. ⁷² *falls*] MS fall ⁷⁶ 2 Sam. 2. 23.] MS 2 Sam. 2. 16.

⁷⁶ *Spear. The*] MS Spear The

Covetous oft kills himselfe by his own labour as we see by daily experience, and so of all other. But it never is so here. You can never take an heate and Cold that will cost you your life in following after Christ. You can never overdo in this Dutie, you can never labour too much: you can never run too fast, you can never love too strongly for your Strength to bear it, or your duty to warrant you for so doing. Many Wonder, and perish Act. 13. 41. But those that labour and Love here, can never overdoe. Oh! then Strive for a Saving intrest in Christ Jesus. All the Fulness of the Godhead dwells in him Bodily. 80

Secondly. Let this Stir us all up to live in imitation of Christ. Are we Christ's? Then we ought to walk as Christ also walked. 1 Joh. 2. 6. He hath left us an Example that we should follow his Steps 1 Pet. 2. 21. This way will not bewilder us. Its not like the Crooked paths of the Wicked Ps. 125 *ult.* Pro. 2. 15. He that goes in them is lost: they have So many turns and Cross intricacies, that persons are bewildered therein. There are more Cross, and Secret anglings, and Windings backward, and forward, to and fro than ever were in Dedalus his Labarynth,²⁴ that Such as enter'd in lost themselves, unless they took the end of a Clew of thrid at their entrance, and followed the thrid back again when they would go out. But it is not So here. For he that would indeed have the best Copy to write after must take Christs life, for an Example. Here is no blot, nor blux in it, no trip, nor Stumble, no fret nor gaule in this Web. Nay it was altogether impossible that it Should have any for the all-fulness of [123] the Godhead dwells in him bodily, and hence he could not err[e.] So that it is an absolute pattern of perfect Obedience. It yields Obedience unto the full of the Law. Obedience in him rose up unto the topmost Ascent of possibility either of the Laws Demand, or of Natures performance. This Obedience is ever highest in the Ascendent, and so is most compleate, and perfect, and so the most perfect Coppy to write after. 99 10

⁷⁷ *experience, and*] MS experience. &

⁷⁸ *You*] MS you ⁸² *it, or*] MS it. or ⁸⁸ *Then*] MS then ⁹² *lost: they*] MS lost. they ⁹⁵ *forward, to and*] MS forward, too, & ² *it, no*] MS it. no

³ *Nay*] MS nay ⁵ *bodily, and*] MS bodily. & ¹⁰ *Ascendent, and*] MS Ascendent. & ¹¹ *perfect, and*] MS perfect. &

O let us then write after this Coppy. Coppy out this life by ours, and then as this was rightly called the life of God: so will ours indeed by transcribing out this in it be also the life of God. Eph. 4. 18. Well then attende this matter, and for this end attend these things.

1. You are never like to escape Sin, and its ruin in case you regard not this rule and Example. Christ hath given us a rule to live by, and an Example in his life of living up unto this
 20 rule, and that as the means to avoide Sin and its ruine. If we attend not this Rule, and Example, we Sin against both, and so abide in Sin, and adde Sin to Sin and so are thereby never like to get cleare from Sin: nor from the Curse and Consequents following in reward of Sin. Hence Mar. 16. 16. Act.

3. 23. O let this Stir up to follow Christ in his Precepts and his practice.

2. Consider that this is the onely Safe Course that we can take. Other Courses will not be Safe, nay will be Sorrowfull in the latter end. But to live up to Christs Laws and to imitate
 30 his life will be altogether right, and Safe. For this Cannot faile nor deceive us. Think of it. For in that the All Fulness of the Godhead dwells bodily in Christ, its as impossible for Christ to give us False Doctrine or to faile us by his Example, as it is for God himselfe to faile us, and hence we have a most Sure and Safe Rule and Example presented us to attend, and in our coming up hereunto we Secure the Same to ourselves. And hence we Should be Constrained to take this Course.

3. This Will be alwayes, and altogether Comfortable unto us. O follow Christs rule and Example, and this will be com-
 40 fortable indeed. Higher Comfort cannot bee come at than what is here to be had. Thinke of it. Here is a Rule, and a Commentary upon the Rule in the life of Him given in whom dwells all the Fulness of the Godhead bodily. Now as this thing hence must needs bee most excellent: So a Conformity in us to this Rule and to this example must needs make an Excellent life in [124] us, and an excellent life will be very

¹³ *ours, and*] MS *ours*. &

¹⁵ *matter, and*] MS *matter*. & ²⁰ *rule, and*] MS *rule*. & ²⁰ *If*] MS *if*

²³ *Consequents*] MS *Consequents* ³¹ *Think*] MS *think* ³⁴ *us, and*] MS *us*. &

³⁵ *attend, and*] MS *attend*. & ³⁷ *And*] MS & ⁴¹ *Thinke*] MS *thinke*

⁴⁶ *us, and*] MS *us*, and

Comfortable. Let it be but looked into a little, and a Spring of Comfort will arise with warm refreshing Streames to our Chilly Spirits, and over Cold hearts. For Here will be Such a life mentaind as is very Excellent, and all things that are excellent are pleasant, and delightfull to behold: and especially unto Such as are the Authours, and Owners of Such things, the thoughts thereof will overspread that heart with joy. The excellency of Such a life will procure praise from the beholder: all that have their hearts not grown rusty with the Cankering blisters of envy, will at the observing Such excellency, be taken therewith, and talking thereupon, and telling the praiseworthiness thereof to others, and this Will be comfortable. But further this will keep a peacefull Conscience, and a Good Conscience. It will be a Conformity to the best rule, and so the best life. It Will be a Sure Glorifying God in the best way, and unto the best acceptance. It will be the best Service to God that Can be done. It will be a Conformity to the life of Christ flowing from the All fulness of the Godhead dwelling in him bodily. And can there be a better life then, than Such a life? This life cannot but be acceptable to God, and Christ, Profitable to the Church and Saints of God: Formidable to Satan, and his Intrest, Allurable to the Children of Men, Commendable in the Sight of all, and Most Comfortable to Such as mannage it, being a life made up of all best things. Oh! let Such things as these then draw out our endeavours to walk according as Christ himselfe hath walked, and Peace be upon all them that walke according to this rule.

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⁴⁷ *little, and*] MS little. & ⁵⁰ *Excellent, and*] MS Excellent. &

⁵⁸ *others, and*] MS others. & ⁵⁹ *Conscience, and*] MS Conscience. &

⁶⁰ *It*] MS it ⁶³ *done. It*] MS done it ⁶⁸ *Intrest, Allurable*]

MS Intrest Allurable ⁶⁹ *all, and*] MS all. & ⁷³ *walked, and*] MS walke. &

Meditation 47. Joh. 5. 26. The Son hath life in
himselfe.

Noe mervaille if my mite amaized bee
Musing upon Almightyes Mighty ALL
In all its Fulness Socketed in thee
As furniture, my Lord, to grace thy Hall.
Thy Work requires that so the Case should goe. 5
But oh! what Grace doth hence to Sinners flow?

I strike mine oare not in the golden Sea
Of Godhead Fulness, thine essentially.
But in the Silver Ocean make my way
Of All Created Fulness, thine Most high. 10
Thy Humane Glass God wondrously did build:
And Grace oreflowing, with All fulness Filled.

Thou dost all Fulness of all Life possess;
Thy Life all varnisht is with virident flowers
'Bove Sense and Reason in their brightest dress. 15
Life, best top gallant ever in thee towers.
The Life of Grace that Life of Life within,
Thy knot in heavenly Sparks is flourishing.

Besides thy proper Lifes tall fulness-Wealth,
There's Life in thee, like golden Spirits, stills, 20
To ery member of thy Mystick Selfe,
Thro' Secret Chases into th'vitall tills,
Or like the Light embodi'd in the Sun
That to each living thing with life doth run.

A Well of Living Water: Tree of Life, 25
From whom Life comes to evrything alive:
Some Eate and Drink Eternall Life most rife;
Some life have for a while by a reprove.

⁸ *essentially,*] MS essentially. ¹² *All]* S all ¹³ *possess;*] MS possess S possess.

¹⁵ *dress.*] MS dress ²² *Thro']* S Through

Who in this well do let their bucket down
Shall never in the lake of Lethe drown.

30

Lord, bath mee in this Well of Life. This Dew
Of Vitall Fruite will make mee ever live.

My branch make green: my Rose ware vivid hew,
An Holy and a fragrant Sent out give.
My kinnell ripe shall rattle out thy praise,
And Orient blush shall on my actions blaze.

35

³⁸ *blaze.*] MS blaze

SERMON VI¹

Col: 1. 19: For it pleased the Father, that in him Should all fulness dwell.

Having the last Sacrament day considered Something of the Incrated All-Fulness of Christ, as dwelling in him bodily: I come now to Consider a Created All-Fulness that dwells in Christ personally also: yet so as th[at] the Influences of the Incrated All-Fulness affect the All-Fulness Created, and the Operations of the Created All-Fulness as impregnated therewith in the person of the Lord Christ. And for this end, have I laid my undertakings herein upon this text of Scripture, Which is Considerable, in its

1. Connection with the Context preceding, and this is by way of Argument, proving what was asserted in the former verses, wherein all the Works of God both as those of Creation, and those of Providence are ascribed to Christ. Now this verse Contains the proof thereof thus, For it pleased the Father etc.

10

2. The Matter thus Connected, wherein the Demonstration lies, which is the Matter of the Verse, which may be looked into

1. In respect unto the Originall Spring or rise of it, and this is the Fathers good pleasure, or Will, thus expresst. It pleased the Father. For altho' the Word Father is a Suppliment, yet it is necessarily implied in the Verb, it pleased, but whom did it please? Surely one that could Confer this all-fulness and who could do this? But the Father? Hence the Fathers Will is the first Spring out of which it Comes. It pleased the Father.

20

2. With Respect unto that which Springs up out of this Originall, and this is this, that in him (viz in Christ) should

² *bodily*: I] MS bodily. I ⁵ *Created, and*] MS Created. & ⁸ *Scripture, Which*] MS Scripture. Which ¹⁰ *preceding, and*] MS preceding. & ¹⁸ *Christ. Now*] MS Christ Now ²⁷ *Originall, and*] MS Originall. &

all Fulness dwell. All the Fulness that hath its rise in the Fathers Will, is that fulness here Spoke of, and no othe[r.]
 30 Now the Incrated All Fulness hath the Incrated Nature for its Spring, and not the Will of the Father. For it is Christs *ex necessitate Naturae*: as inseparable to the Essence: and not *ex libero Arbitrio*, as a Free A[ct] of the Will, And hence the Argument is full, proving Christ [126] to be one by whom all things exist, and Consist: and to have the Pre-heminence in all things. For it pleased the Father that in him Should all fulness dwell. And hence I lay down this as the Generall Doctrine to be Spoken to from the Words,

40 Doctrine: That All Created fulness flowing from the Fathers Good pleasure, doth dwell in Christ.

In Speaking to this truth, I shall Spende Some time, and so go on into particular Matters, and make particular improovments thereof, before I come to the use in generall, and the main matter to be lookt into is this All Fulness: What it is, or wherein it doth Consist, unto which Enquiry I reply,

1. That altho' I use this distinctive term Created All-fulness, as distinguishing the All fulness of Christ into Incrated, and Created All-fulness, yet here I am unwilling to be held in every respect Strictly to this Distinction. For altho' the Incrated
 50 All-fulness is essentiall unto, and inseparable from, his Incrated nature, yet the exercise of it peculiarly in the Person of the Son in the Creating Efficiency thereof, and in the Providentiall management of things, doth not appeare to be *ex necessitate Naturae*. For under this Consideration these works are equally effected by all the persons. *Opera Trinitatis ad extra sunt indivisa*. But to be from the Will, and Good pleasure of the Father Conferring the Same upon the Son. Yet this All-fulness is not that that I shall Concern myselve withall particularly here, Onely it must be granted, that This
 60 and the Influences of this, Incrated All-fulness must not be excluded, the Created All-fulness in the Mediatoriall Exercise thereof.

⁴³ *thereof, before*] MS thereof. before

⁴⁴ *generall, and*] MS generall. & ⁴⁴ *Fulness: What*] MS Fulness What

⁴⁵ *Consist, unto*] MS Consist. unto

2. This Created All-fulness then comes to be Considered, and it falls under our thoughts as it is $\left\{ \begin{array}{l} \text{Absolute.} \\ \text{Relative.} \end{array} \right.$

First. The All-Fulness of Christ considered in an Absolute Sense consists in all those Created Qualifications of his Person in the humane Nature which in conjunction with the In-created Eminencies, adept him for his Worke. [127] Here I need not consider the All-fulness of Manhood. I have considered that already. And this is as the Subject recip[ient] of this All-fulness in our text. Yet I shall consider some things Essentially and also Accidentally, or rather, Not essentially Proper to it.

First. Essentially Proper to it and that

as $\left\{ \begin{array}{l} \text{Life: Power:} \\ \text{Wisdom: Grace.} \end{array} \right.$

First. Life. There is an All-Fulness of Life in Christ. He is that Fountain of Life that is with God Ps. 36. 9. מְקוֹר חַיִּים πηγὴ ζωῆς the Spring of Life, and hence he is Styled Life itself Joh. 14. 6, and the Tree of Life in the middst of the Paradise of God Rev. 2. 7, and the Water that he gives shall be a Well of Water Springing up unto Eternall Life Joh. 4. 14. For as the Father hath life in himselfe: So hath he given to the Son to have life in himselfe Joh. 5. 26.

This then is the All-Fulness of Christ flowing from the fathers good pleasure that I shall Speake to at this time and here I shall answer these Queries:

1. What is this All-Fulness of Life?
2. How is it in Christ?
3. Why is it thus?

First. What is this All-Fulness of Life?

Solution: In answer to this Query I say, it will not altogether be impertinent to Cast a glance upon life itself and altho' I design not any description of it from its Nat[ure] or

⁶³ Considered, and] MS Considered. &

⁶⁴ $\left\{ \begin{array}{l} \text{Absolute.} \\ \text{Relative.} \end{array} \right.$ MS $\left\{ \begin{array}{l} \text{Absolute} \\ \text{Relative} \end{array} \right.$ ⁷⁵ Grace.] MS Grace

⁷⁸ Life, and] MS Life. & ⁷⁹ 6, and] MS 6. & ⁸⁰ 7, and] MS 7. &

⁸² himselfe: So] MS himselfe. So ⁸⁸ Queries:] MS Queries ⁹⁰ First. What] MS First What

Essence, yet from its propertie, or effect; we may lay down thus, that Life is that by which the Subject wherein it is lives, and is a live thing, and from which the Excellency, Beauty, and flourish of the thing floweth, and according to the State of Life Such is the State [and kinde] of the Ex-
 99 excellency, beauty, and glory of the thing. If Life be firm, Strong, and vigorous, the excellency of the thing flourisheth, grows in beauty, and Comeliness: if life be feeble, weake and languid the Excellency, Beauty, and Glory of the thing decays, languisheth and wans away. Now this agrees with all Sorts of Life, and all the Fulness of all the Sorts of Life is in Christ, and that whether it be taken {Properly.
 {Metaphorically.

Properly. And this Sort of life is indeed true life, and is to be considered as proper to {Christ.
 {All Living. [128]

1. Christs Proper Life; by this I entend the Life of his Person
 10 in the Humane Nature. The Humane Life of the Person, Which admits of a various Consideration, as

1. In respect unto its Essence or Being: and so there is in him all Sorts or Kinds of Life. From the life of a Sweete little Herb, to the Life of an high and Holy Angell. There is Life vegetative, whereby he grew according to the Nature of Elementary Constitutions, and this Life meeting with no impediments to hinder its progress, did make its proficiency in all the parts of the Humane Body according to its nature unto the Full perfection thereof in every part. In so much that
 20 according to all right Reason, this Humane body must needs be the most compleat piece of Beauty, and Excellency that ever Nature did produce or attain unto, in that it here without all let, did attain to the All fulness of this Life, and so in this Sense it may be said of him Ps. 45. יְפִיפִיּוֹתָ מִבְּנוֹי אָדָם more beautifull than Adam's Sons. So also he hath the Sensitive Life, that

⁹⁹ thing, and] MS thing. & ⁵ Life, and] MS Life. &

⁹ Christ, and] MS Christ. & ⁶ {Properly.
 {Metaphorically. } MS { Properly
 { Metaphorically

⁷ life, and] MS life. & ⁸ {Christ.
 {All Living. } MS { Christ
 { All Living ⁹ Life; by] MS Life, by

¹⁰ Person, Which] MS Person. Which ¹¹ Consideration, as] MS Consideration. as

¹² Constitutions, and] MS Constitutions. & ²² unto, in] MS unto. in

²³ Life, and] MS Life. & ²⁵ Life, that] MS Life. y^t

life that lieth in Sensation as in Seeing, Hearing, Tasting, Smelling, and touching. For this is his also: as essentiall to manhood. And this likewise was to the full arrivall possible, that the nature thereof in him could ascend to, and hence most perfect in all these. So also he had the Rationall Life, as being Essentially Constitutive of Humane Nature. Here Reason did shine out in Such a Cleare Skie, that had no Cloude in it to weaken the least beame of it. The Eye of the Soule was so cleare that there was no mote to marre the Sight, nor feeblness in the Visive Spirits to weaken the Vision, or Understanding. The Will So Divine, and Righteous, as not to be Stalld by the least inclination to resist, in its acting according to Cleare light. The Subordinated affections so regular in their Motions as not to have the least jar in them to attend the Dictates of reason. So that [129] the Life of Reason had its all fulness in him in all its [*ar*]rivalls and herein was also Angelicall Life. But besid[es] this there was in him the Life of Grace which is the glory of all Life. Now all Sanctifying Grace was in him to the Full. He was Full of Grace Joh. 1. 14. The Glorious Portraiture of the Image of God was in him to the Life in his Formation. Adam was Created in the Image of God Gen. 1. 27. 28. Christ was formed in his Conception nor nothing inferiour to Adam. He was the Lord from Heaven. 1 Cor. 15. 47. He was begotten full of Grace Joh. 1. 14. Hence the Life of Grace entered into him in his entrance into being, and besides this, there was a Full communication of the Spirit of Grace upon him. God anointed him with the Oyle of Gladness above his Fellows Ps. 45. 7. He received, not by measure, the Spirit Well: then on all accounts the Life of Grace was in him to the Life. He had the Fulness of Grace in him; there was in him an All Fulness of Grace as to the Sort of it: and also as to the Degrees of every Sort so that thing[s] Could not ascend higher: They were in the height, and so full. And this life is the nearest to Godhead life imaginable; it is that which overlayeth all

²⁷ touching. For] MS touching For

²⁸ And] MS & ³⁰ Life, as] MS Life. as ³⁵ Vision, or] MS Vision. or

⁵¹ being, and] MS being. & ⁶⁰ him; there] MS him there

⁶⁹ And] MS & ⁶⁹ height, and] MS height. & ⁶⁰ imaginable; it] MS

imaginable it

ence, or Life made up of these actions must needs be incomparable, and excell. Yea, I might adde hereto the Concurrence of the personall Dignity, and Excellence derived from the Godhead unto the Same, still advanceth the Life Superlatively. For altho' the Life is the Life of the Manhood Nature: Yet the Manhood never acted, nor was possible to act Separated or without the Godhead, and that not onely in respect of Common Concurrence as in all things: but in respect of Personall Sustentation, and Communion Joh. 5. 30. 2. In its Descendent, or Return. And here is that which makes up the Sweetest Life of All. Herein lieth the Life of Comfort, and of Heaven in the Soule. O when Divine Shines, Love, and Sweetness are returnd in upon the Soul from God as the Fruite of Holiness in its highest ascent, inexpressible must needs be the Joy, and Comfort of the Soule. Its heaven handed down into the heart, as much [*as*] ever the heart can hold. And hence it must need be [*that*] Christ had the All Fulness of Comfort, a Life of Comfort [*131*] and of the Sweetest Soule Comfort imaginable.

99

10

Objection. But he was a man of Sorrow, and acquainted With Griefes. Isa. 53. He said, my Soule is exceeding sorrowfull even to death. Matt. 26. 37. 38. He was oft washing his face with his tears: But never is recorded to exhilarate his Countenance with a Smile. How then can it be that he [*should*] have Such a Fulness of joy, and chearefulness?

20

Solution: 1. When he was on earth he was in the State of his Humiliation: and in paying the price of our redemption, and so under the Curse due to us for our Sin Gal. 3. 13, and in the consumatory part thereof under the Withdrawings of his Fathers Countenance, as to the Sense of it Matth. 27. 46, and therefore must needs be a man of Sorrow, and acquainted with Grief.

2. Yet all that can be gethered from the Same, is not Sufficient to beare any Such Conclusion upon it, that his Consolations were not answerable to his Holiness of Life. The Serenity

30

⁹⁶ *incomparable, and*] MS *incomparable.* & ⁹⁶ *Yea*] MS *yea*

⁹⁸ *Superlatively. For*] MS *Superlatively For*

⁹⁹ *Nature: Yet*] MS *Nature.* Yet ² *Godhead, and*] MS *Godhead.* &

⁶ *Comfort, and*] MS *Comfort.* & ¹³ *Comfort, a*] MS *Comfort. a*

²² *redemption, and*] MS *redemption.* & ²³ *13, and*] MS *13.* & ²⁵ *46, and*] MS *46.* & ²⁹ *it, that*] MS *it. y^t*

of his minde was not Clouded by the Cloude of griefe upon the body, tho' it was not alwayes legible in his face perhaps. Here the old maxim *Vultus est index animi*, admits of an exception against the universality of its truth: And it is a Sure thing that Christs delight was as well in attending this part of his fathers will as in any other, who said Ps. 40. 8. בְּשִׁרְתִּי הִבֹּלֵהְתִּי rendered I delight to do thy Will. Yea he saith it was his meate, and drink Joh. 4. 34. Nay it is Certain that the Sorrows of the outward man are not Sufficent to overset
 40 the Comforts of the inward. Paul, and Sylas Sang Pra[ises] at midnight in prison, when their feet were in the Stocks, and their backs were torn with bloody Stripes Act. 16. 23. 24. 25. Hence saith Paul, as Sorrowfull, yet alway[s] rejoicing 2 Cor. 6. 10. And hence these things could not destroy his Soule joy. And we shall finde it Sometim[e] Shewing forth
 50 itselfe as Lu. 10. 21. In that hour Jesus rejoyce[d] in Spirit, and said, Father I thank thee. So again Joh. 11. 15. I am glad (χαίρω I rejoyce) because of you. So that we may conclude (notwithstanding this matter), that the returns of Christs life back into his Soule, did constitute Such [a] Life of true and Sweet Consolation, that was most excellent, and above all that ever mortall beside tasted of. And thus much touching Christs proper personall Life. [132]

Secondly. The Life of all things Living. This Life is in Christ. All fulness of Life comprehends this also. For you finde it said of him, that all things consist by him Col. 1. 17, and that he upholdeth all things Heb. 1. 3. And hence you see at a work Speaking [he] Struck the Fig tree dead Matt. 21. 19, and this follows by way of just Consequence. For he that hath
 60 the Dispose of the principall Life, must also have the Dispose of all life Subservient unto the Principall life. As all the Vegetative Nature in the Fruits of the Earth. Gen. 1. 29. So also all Sensitive living things v. 30. C. 9. 3, and hence Christ frequently disposed of the Lives of these to the Support of others as in those draughts of Fishes in the Nets Lu. 5. 6. 7. Joh. 21. 6. Death envades all Life on the account of Sin.

³² *body, tho'*] MS *body. tho'* ³³ *Here*] MS *here*

⁵⁴ *Living. This*] MS *Living This* ⁵⁵ *Col. 1. 17, and*] MS *Col. 1. 18. &*

⁵⁶ *19, and*] MS *19. &* ⁵⁷ *3, and*] MS *3. &*

Rom. 5. 12. Gen. 3. 17. Cursed be the ground for thy Sake. Christ Came to remoove the Curse, and so hath all Life in his hand. But I am not so much concernd in this, as in the Life of Man, and in respect unto man Christ hath the fulness of their Life in his hand. He Quickens whom he Will Joh. 5. 21. But here, I say, Christs Propriety in Life Communicable to the children of men, is Life { Temporall.
Eternall.

70

Temporall Life. That Life that Men enjoy while time is allowed: and that men live in the duration of time, before Eternity takes place. Now this is proper to Christ to communicate to them as he pleaseth. Joh. 1. 4. In him was Life and the Life was the Light of man. He brings life, and immortality to light. Now this Temporall Life or Life in Time is either { Naturall.
Spirituell.

80

Naturall Life. You are beholding to Christ for this. Those in him have this Life thus. 1 Cor. 3. 22. He Gave himselfe for the Life of the World. Joh. 6. 51, and as for this we finde he disposed of it as he pleased. Sometimes restoring of it, when it languisht or was gone, as in Jarus his Daughter Matt. 9: the Centurions Servant Matt. 8: the Nobleman's Son Joh. 4 latter end, the Widdows Son of Naim Lu. 7. 14. 15: and Lazarus Joh. 11. 43. 44. So likewise it was that Ananias and Saphira had their Lives taken away by virtue of his power. Act. 5.

Spirituell Life; this is begun in time, and flows from Christ in its Essence and in its Increase. All is from him. Hence is that call. Eph. 5. 14: Awake thou that Sleepest. Stand up from the dead, and Christ Shall give thee Light. Joh. 6. 53: except ye eate the Flesh of the Son of man you have no life in you. Eph. 2. 1. 5: [133] You hath he quickend, who were dead in trespasses, and Sins. Hence they call him their Life

90

⁸⁸ Curse, and] MS Curse. &

⁷⁰ Man, and] MS Man. & ⁷³ { Temporall. } MS { Temporall
Eternall. } ⁸⁰ { Naturall.
Spirituell. }

MS { Naturall
Spirituell ⁸³ 51, and] MS 51. & ⁸⁶ 9: the] MS 9. y^e ⁸⁸ 8: the] MS 8. y^o

⁸⁸ 15: and] MS 15. & ⁹⁰ Life; this] MS Life, this ⁹⁰ time, and] MS time. and

⁹² 14: Awake] MS 14. Awake ⁹² Sleepest. Stand] MS Sleepest Stand

⁹³ 53: except] MS 53. except ⁹⁵ 5: You] MS 5 You

Col. 3. 4, and he tells them that they Shall eate of the Tree of Life Rev. 2. 7, and drinke of the Water of Life Joh. 4. 14.
 99 This Spirituall Life lieth in the inbeing of all Spirituall Grace in the Soule that flows from Christ. Joh. 1. 16: of his Fulness have we all received, even Grace for Grace. The being of Grace is from him as a Spirituall Seed in the Soule, and the increase and growth of Grace to full Stature is from him. From him as the Members from the head are influences derived to make the increase in every part Eph. 4. 15. Hence we see all Spirituall Life communicated from Christ, and so in him Communicably.

But beside this there is Life Metaphoricall that is Commu-
 10 nicable that the Lord Christ Communicates to all, which lies in the Exercise of this Essentiall Life in the Whole of its duration as to its Rationality. And so it is from Christ: it flows from him, and this is the Morall Life. Indeed the immoralities of Life are not from him; but against him. But the Conformity of the Life unto the Rule of Well Living is from Him. Without him We can do nothing Joh. 13. 1. All [our] Sufficiency is of him 2 Cor. 3. 5. And here, as before, I say this Life is { Ascendent.
 Descendent.

Ascendent. As our Lives, and Conversations make up Obedience to God: and bring forth fruits to God: So they are
 20 from Christ. Hence is the Promise, Joh. 16. 13. The Spirit of truth—shall guide you into all truth, and hence saith the Holy Ghost: As many as are led by the Spirit of God Rom: 8. 14. All that verdure, Flowrish, and greeness that adorns our Lives, whether Naturall, or whether in Morall Comliness of Affability, Courtisy, Equity, Sobriety, Modesty, Liberality, Veracity. etc., or of a Spirituall Conversation, in the Practice of Piety, and Holiness of Life, to the Glory of God, it is all from Christ. It ascends up from the Soul to God as Christ

⁹⁷ 4, and] MS 4. & ⁹⁸ 7, and] MS 7. and

¹ 16: of] MS 16. of ³ Soule, and] MS Soule. &

⁵ From] MS from ⁷ Christ, and] MS Christ. & ¹² And] MS &

¹² Christ: it] MS Christ. it ¹³ him, and] MS him. & ¹⁸ { Ascendent.
 Descendent. }

MS { Ascendent
 Descendent ²⁰ God: So] MS God. So ²² truth, and] MS truth. &

²³ Ghost: As] MS Ghost As ²⁸ 14. All] MS 14 All

by his Dispensation actuates the Soule. Hence is that Can. 4 30
ult. Awake O! north winde, and come, o south, blow upon
 my garden that the Spices thereof may flow forth. He gives
 to all a Life, and breath, and all things. Act. 17. 25.

Descendent. Those things that come down upon us in the
 returns of a right Living, that make the Life of Comfort [134]
 and Pleasantness. O the Consolation of Christ Jesus, the Com-
 forts of the Spirit, the Peace of God that Passeth understand-
 ing, the Sweet refreshments of the joy of the Spirit and heart,
 all are from Christ Jesus. He is Prince of Peace Isai. 9. 6. He
 is King of Salem, King of Peace Heb. 7. 2. Now saith he: 40
 My peace I leave with you: My peace I give unto you. Joh.
 14. 27. O the Consolations that come pouring into the Soule
 from Christ, do testifie that the Life of joy, and Consolations
 are from Christ. So that the Fulness of life in this Sense is
 from him, and in him, and thus touching the All fulness of
 Life Temporall.

2. Eternall Life. Eternall Life is in him, This is Life Eternall
 to know thee, the Onely true God, and Jesus Christ whom
 thou hast sent. O this is Life, indeed. Oh! saith he, he that
 eats the bread that I shall give him shall never die Joh. 6. 50
 30. 31. If any man eate this bread he shall live forever. Hence
 he saith, him that heareth my voice, and follows mee, I will
 give Eternall Life unto. Joh. 10. 28. He that drinketh of
 the Water that I shall give shall never thirst: but the Water
 that I shall give shall be in him a Well of Living Water
 Springing up unto Eternall Life. Joh. 4. 14. So that Christ
 hath the Fulness of Eternall Life to give to his. And now we
 Se in Some Sense what this all Fulness of Life is that dwells
 in Christ.

Secondly. How doth this All-Fullness of Life dwell in
 Christ? or in what manner of way may we conceive of it to 60
 be in Christ?

Solution: We are not to Consider it to be in Christ as an
 Inhabitant in a proper Sense, is said to dwell in an house, but
 that it is in truth in him, and my distinct answer to this En-

³⁷ *understanding, the*] MS understanding. y°

⁴⁰ *Heb. 7. 2.*] MS Heb. 7. 3. ⁴⁰ *be: My*] MS he My

⁴⁵ *him . . . and*] MS him. & in him. & ⁴⁹ *Life, indeed*] MS Life. indeed

⁵⁴ *thirst: but*] MS thirst. but ⁵⁶ *4. 14.*] MS 4 14. ⁶⁸ *house, but*] MS house. but

quiry, calls for a Distinction upon the inbeing of Life and so there is in him Life {Personall.
[to] others.

First: Life in Christ Personall, is his own Personall Life, and this dwells in him, as life dwells in other Living Subjects, onely Such peculiar respects excepted as the Personall Union
70 of the natures necessitate doth require, and in this respect, I proceed no further. Onely from the End or Reason of this union, I say, that Life in Christ is in him.

1. Properly, and Really. Life in Christ is not an imaginary, or Phantasmaticall thing, but it is a true, and reall Life. [135] Some Hereticks denied Christs reall Humanity and asserted his Body to be no reall but onely a phantasticall Body: Which position also will unavoidably mentain his Life to be no reall Life but onely an imaginary Life, Which is a very false thing. For as is the State of his body: Such is his Life. Now his
80 body is a reall body that had all the properties of reall living bodies. It had all Senses, as hearing, Seing, Tasting, Smelling, Feeling; it had all the Physicall properties of Such a body, it hunger'd, thirsted, grew in the Use of Food etc.; it was Loc[ally] Circumscribed by place, it mooved locally, it died, and hence had life truely, and really in it.

2. Life was in him Perfectly, and Compleatly. Tho' Sorrow were upon the body, and griefs in the Soule, yet Life in him was Compleat, and perfect. It was not an imperfect or incomplete Life. There was nothing in him, that any way
90 should maim or adulterate his Life. There was no Sin in his Nature [or] Frame to harm it: and it is mostly asserted by Divines, that there was never any Sickness in him to impair the perfection or Vigor of his Life. All Fulness of Life must needs imply the Perfection thereof.

3. Life was in him. Meritoriously. His Life in its exercise as in him was Meritorious: it was not onely Obedience unto the Law, Nor onely Satisfactory: but also Meritorious, being

⁶⁸ {Personall.
[to] others. } MS { Personall
[to] others ⁷⁰ require, and } MS require. &
⁷¹ Onely] MS onely ⁷² him.] MS him ⁷⁴ Life. Some] MS Life Some
⁷⁸ Life, Which] MS Life. Which ⁷⁹ body: Such] MS body Such
⁸² Feeling; it] MS Feeling it ⁸³ etc.; it] MS etc., it ⁸⁴ place, it] MS place. it
⁸⁴ died, and] MS died. and ⁹⁴ thereof.] MS thereof

the price of the Purchase of our Redemption. Here comes in his life with its obedience Active, to the Duties required: and Passive unto the Penaltie inflicted which is the price of our Redemption. Hence he [has] obtained Eternall redemption for us Heb. 9. 12. 15. Hath redeemed us from the Curse of the Law. Gal. 3. 13. And hence he is Styled the Ransom for all 1 Tim. 2. 6, the very price in which the purchase is made, and wherein the pay thereof is laide down. And so we see his life to be meritorious. For on the account of the Union of the two natures in the Sons Person, the Life of the Person in the Humane Nature is rendered Valuable to the Satisfaction of the Law, and the purchasing of Life, and Salvation: and thus we Se in Some sense how Life is in Christ, as to his own Proper Life.

Secondly, Life as to Others, as it is in Christ, is to be now Considered and here I say the Life of all Living is in Christ under various Considerations and take the sa[me] in these things following. [136] [1.] It is in him, Originall. As he is the Originall, and Spring of all Life. And in this Sense all the Life of All things is in him [as] in its Cause. With thee, saith the Psalmist, is the Fountain of Life. Ps. 36. 9. Thus it is with all Life, from the life of the Simplest herb, to the life of the brightest Saint in Glory. Yea and in Some sense, of the brightest Angell in heaven. But as Christ is our Redeemer, it hath a more proper respect to the Life lost by mans Sin. But if the way of this truth is blockt, and clogd with this Difficulty, How can this be, seing our truth respects not the Godhead, and so the Incrated Excellency, or Life: But the Personall Excellency that the Manhood is partaker of? For the manhood before its Actuall Assumption, Could not be partaker of the originall of the life, fallen, and lost by Adams Sin, actually.

Solution: Neither is it so asserted to be. But the Originall of its restoration being in the Person of Christ *ab aeterno* was in him as a Mediator, onely as he falls under all Such Considerations as are essentiall to the Constituting of him a Medi-

³ Heb. 9. 12. 15.] MS Heb. 9. 13. 15.

⁵ 6, the] MS 6. y^o ⁶ made, and] MS made. & ¹⁰ Salvation: and] MS Salvation. &

¹⁷ And] MS & ²¹ Yea] MS yea ²³ Sin. But] MS Sin But

²⁴ blockt, and] MS blockt. & ²⁶ Life: But] MS Life. But

ator. Now the Manhood is Essentiall hereunto. Hence the Onely Mediator is Styled the Man Christ, Jesus. 1 Tim. 2. 5. And so the Originall of the Restoration of lost life is in him as God-Man, before the Manhood was actually Assumed: tho' it was actually in the Manhood upon its assumption.

40 2. It is in him (*Servitoriè*) by way of Saving of it. By Mans Sin life fell down to utter ruin. As it was falling Christ caught it, and saved it, and so it fell out of the First Adam's into the Second Adams hand, and so the first lost it, and the Second hath it in his hand. Otherwise it had been dasht all to pieces by the Fall forthwith. Hence tho' he is properly the Saviour of the Believer, yet hee hath for their sakes, so far interposed between the desert and the present Execution that he grants them and other things living to live that he Saves them alive for a Season. So he is the Saviour of All, tho' especially of the
50 Believer 1 Tim. 4. 10. Thus Life is in him preservatively.

3. It is in him Communicatively. As a life is in his hand Communicated to other. Indeed I might, and should have said; Dispositively, as a thing wholly in his hand disposed [137] of by him, and hence he grants life to all. He is made a quickning Spirit. 1 Cor. 15. 45. He quickens whom he will Joh. 5: 2 [1.] But as he grants life, So chiefly Spirituall Life. As he Saith: as the Living Father hath sent mee, and I live by the Father: So he that eateth my flesh Shall live by mee, i, e, shall live an Holy, and Spirituall Life Joh. 6. 57. v. 63: the Spirit it
60 quickens, the flesh profits nothing: the Words that I speake, they are Spirit, and they are li[fe.] Yea and Eternall life. I give them, saith he, Eternall Life. But he disposeth of life as he pleaseth. So you Se, Peter by a word Spoke by his Authority Struck Ananias, and Saphira dead. Act. 5. And by a word he restored heal[th] to the Noblemans Son at Capernaum Joh. 4. Life into Jarus his Daughter, and brought dead Lazarus alive out of the Grave. So that we Se life in him dispositive, by way

⁴⁰ (*Servitoriè*) MS [*Servitoriè*]

⁴¹ *As . . . falling*] MS As it was it was falling ⁴² *it, and*] MS it. &

⁴³ *hand, and*] MS hand. & ⁴⁷ *Execution*] MS followed by "of the Wicked," which is struck through. ⁶² *might, and*] MS might. & ⁶⁸ *disposed of*] MS disposed, of ⁶⁴ *him, and*] MS him. & ⁶⁰ *Saith: as*] MS Saith as

⁵⁷ *Father: So*] MS Father. So ⁵⁹ *63: the*] MS 63. y^e ⁶¹ *Yea and*] MS Ye & ⁶² *Life. But*] MS Life But

of dispose, to dispose of it to all, and in all. It is in his power to do as he please with it.

But this occasions another Query, which is this, Seing 70
all the Life of All Living is in Christ, how do Such derive
their Life from Christ, that live and dy in a State of
Enmity to Christ?

Solution: 1. Christ having interposed, as the Redeemer of his
Elect between the Cause of Death, and the Execution of it
doth thereby continue life in its Course for a Season to be
instrumentall for the Propogation of its kinde in the Course
of Nature. The necessity of the thing requireth it thus to be:
for the Elect many of them have a Reprobate Parentage. As
an Holy Melchizedeck in a Cursed Chams Line. A Godly 80
Hezekiah, of a Vile Ahaz, and a Pious Josiah was born to
Wicked Amon.

2. Nature thus Continued, Communicates in its Prolifick Oper-
ation, vitall influences or a Principall of vitality, that goeth
along, as absolutely essentiall to its propogation, with the
propogating Matter it giveth forth. So that hence Naturall
Life runs along the Chanell of nature naturally, and that ac-
cording to the sort of Life that is thus propagated.

3. Mankinde thus produced naturally doth according to its
sort proceed, yea, and the Reprobates thus brought into being, 90
Some of them take up a morall Life in measure, which Still
being according to Divine institution, the rule to Come at
the Comforts of this life. The Wicked in this way obtain
these things frequently in greater measure than any [138]
[ot]hers. Job. 9. 24: the Earth is given into the hand of the
Wicked. But now the way in which this life is derived to
the Believer is quite of another Nature. For he being im-
planted into Christ doth derive life from Christ upon a New
Covenant right to it and intrest in it, by means of the Union 99
that he Stands in unto Christ. For on the account of this
union he hath his Communion with Christ. Hence saith the
Apostle 1 Cor. 6. 17. He that is joynd to the Lord is one
Spirit first joynd to the Lord, and then by this juncture is
Convayed the Spirit of the Lord into the Soule, and that is the

⁸¹ *Ahaz, and*] MS Ahaz. & ⁹⁰ *being, Some*] MS being. Some ⁸³ *The*] MS the

⁹⁶ *Job. 9. 24: the*] MS Job. 9. 22. y^e ⁵ *Soule, and*] MS Soule. &

Spirit of Life, i, e, hence one Spirit. The Spirit of Christ, as the Naturall vitality of the true vine, is Communicated to the Soule, as that to the Vine branch Joh. 15. 5. I am the Vine, ye are the branches. He that abideth in me, and I in him the
 10 Same bringeth forth much fruite. Hence Saith John 1 Joh. 1. 3. Our Fellowship (*κοινωνίαν* Communion) is with the Father and with his Son Jesus Christ, and Faith being the uniting bond that unites Christ and the believer together, it is the instrument by which Life is derived into the Soule from Christ. Hence the Apostle, the Life that I now live, I live by the Faith of the Son of God. Gal. 2. 20, and faith is laid out for this work. Hab. 2. 4. Rom. 1. 17. The just shall live by his Faith. And thus now we See How this life in Christ is Communicated to us.

20 Thirdly. What Reasons, or Demonstrations may be produced to evidence, that there is the All Fulness of Life in Christ?

Solution: I shall here produce Some few things for this End.
 1. Because there is an All fulness of Life in Someone. For we See all Sorts of Living things still Continued, and all Sorts of Life still in operation. Now unless there be someone in whom as in the principall thereof Life is preserved, and from whom it is Communicated, it would follow either that Life never was lost by Sin: but this is against Scripture Gen. 2. 17
 30 Rom. 5. 12—and also against reason or experience. For all naturall Life failes: there is no Sort of living Creatures but death Sweeps away all its individualls or else justice would not do her worke, viz, Execute the Sinner. But this we se doth not proove true. For Justice hath been busied in inflicting death, and is so still Rom. 5. 13. 14. Hence these absurdities not being, argues, that the Fulness of life resides in Someones hand to Confer. Now this person in whom it is, must needs be Christ. For it canot be either the Father, or the Spirit. For altho' there is in them All Fulness of Incrated Life, and of
 40 all Life Creating Power, yet [*lacuna*] their persons any Created

¹² *Christ, and*] MS Christ. & ³⁸ 20, *and*] MS 20. &

²¹ *evidence, that*] MS evidence. y^t ²⁵ *Continued, and*] MS Continued. &

³⁵ 14. *Hence*] MS 14 Hence ⁴⁰ Here begins a passage which is crowded and partly lost in the MS. Taylor apparently tried to make some of the lost words available by a later rewriting. Approximately three words are missing.

Life. But this as well as that is in Christ. Hence its [*true that in*] Christ is this all fulness of life. [139]

2. In that one of those things belonging to Christs Principality is Life. Hence Christ is called the Prince of Life. ἀρχηγὸν τῆς ζωῆς Act: 3. 15. The prime, or beginning Agent or Actor of Life. Now every prince hath in him all the fulness of that which is peculiarly proper to his principality, otherwise he is but a tutulary Prince. But Such is not Chri[st.] And Christs principality is extended over life you see, and therefore it is thus, that all the Fullness of Life is in him.

3. In that the Worke that he came about requires, that all the fulness of Life be in him to fit him for the Carrying of it on. None will put anyone upon any Work of great Concern, that he knows he is not accomlisht to perform. None will undertake personally to carry on Such worke that he knows he cannot carry on; nor is accomlisht for. So to do is folly, and deceit. But there is neither Folly, nor Falsehood in God the Father, nor in Christ, and therefore God the Father will not put Christ upon, nor will Christ engage in or meddle with any worke, that he is not fitted for the Carrying on, and therefor what he came about, he is accomlisht to Carry on. But he Came to Save Life Lu. 9. 56. I am come (saith he) that they might have life, and that they may have it more abundantly Joh. 10. 10. He came to Confer all Sort of Life, as Naturall, Spirituall, and Eternall, and hence he is rightly Stiled a Saviour that shall Save his people from their Sins Matt. 1. 21, which hath ruined all this Life. But now he cannot do this, unless he hath all Fulness of Life in him. *Nemo dat quod noti habet*. How can he that hath not Life, give Life?

USE. 1. For Information. Is it thus, that all the Fulness of Life is in Christ? Then this holds out

1. That Life is Lost. For this Fulness of Life that is in Christ, is a fulness to be communicated; or rather a Fulness that is in him, that fits him to Communicate life. Now there would be no need for him to Communicate Life, if Life was not wanting, and it would not be wanting, if it was not lost. And in

⁴² life.] MS life ⁵³ upon] MS followed by "anyone upon," which is struck through. ⁵⁸ Christ, and] MS Christ. & ⁶⁵ Eternall, and] MS Eternall. &

⁶⁷ 21, which] MS 21. which ⁷¹ Then] MS then ⁷⁶ wanting, and] MS wanting. &

that all fulness of Life is in his hand for this end it is cleare that all Life and all Sorts of life is Lost by Sin. But as all Life [140] Spirituall Life, and Eternall Life. Eternall Life is Eternally lost by Sin. And in respect to it, all may come upon
 80 their bended knees, and say, with him, Good Master what good thing Shall I do that I may have Eternall Life. For Sin hath cast this Life away. Spirituall Life is utterly destroyed by Sin, that there is not So much as any thing of it to be sould. Man is dead and buried in the Grave of Divine indignation on this account Eph. 5. 14, and Naturall Life is butchered by it. So that death passes upon all by reason of Sin, and hence all men hereupon are objects for the All fulness of Life in Christ to have respect unto.

2. Hence we See what a Suitable Person Christ Jesus is to
 90 relieve man in his Desolate, and lost State. All the Fulness of Life is in him. We want life, all Sort of Life, tho' at the present there is naturall Life in Some measure of it, or in Some feeble Sort in all living. It may rightly be said of it as Dan. 7. 12: Their lives were prolonged for a Season. But the time will soon Crop these flowers, and Spirituall, and Eternall Life are fallen as untimely fruite. Or as glorious blossoming roses frost smitten are fallen off from our Crown. But now
 99 he that hath all fulness of Life in his hand, to bestow, and is most Suitable unto our State: He is fitted to relieve us every way, and So it is With Christ. O Excellent.

3. Hence we may Se whence it is that Men live upon the face of the Earth: it is because all fulness of Life is in Christ and that for the Children of men, and they live. When you read the Scripture that pronounceth a Curse upon the Sinner, and finde that Death is threaten'd against Sinners, and yet finde that Sinners Live and are not destroyed, one would be ready to say is there any truth in the Threatoning? Is God as Good
 10 as his word? How Can that be when Sinners are not destroyed according to the threatoning? O here is the reason. Christ interposed, and prevented the present execution: and tooke

⁸⁹ 14, and] MS 14. & ⁸⁷ Sin, and] MS Sin. & ⁹² Life, tho'] MS Life. tho'
⁹⁴ living. It] MS living it ⁹⁵ 12: Their] MS 12. Their ⁹⁶ flowers, and] MS
 flowers. & ⁹⁸ Crown. But] MS Crown But ¹ State: He] MS State. He
² way, and] MS way. & ⁴ Earth: it] MS Earth it ⁵ men, and] MS men. &
⁶ Sinner, and] MS Sinner. &

upon him the Security of Life, and hath all life put into his hand, and upon this account justice issues not out warrant to execute any forthwith: but hath proceeded with him and hath been fully Satisfied, by him for the lives of the Elect, and hath her execution delayed for a Season of the other.

4. Hence See that the Wicked of the World are more beholding to Christ, than they thinke of. Alas they slight Christ, and say in their heart, this man shall not reign [141] over us. Lu. 19. 14: they are enemies to him, and live in the violation of his Laws, and yet could not live were it not for him: they are tenents at will. When he will, he may take their lives from them: He may at his pleasure Swallow them up. All their Lives are in his hand and at his Dispose. All fulness of Life dwells in him. He never gave them any Deed or Lease of their livings and yet they live wholly upon his allowance. O how liberall handed is he to his Enemies? 20

5. Hence we See what attractives there are in Christ to draw Sinners to him, and what unreasonableness there is in men, that betake not themselves to him. Honour is attractive; Beauty is attractive: Riches are attractive. How do men enslave themselves for these things? But such as are most enthrawled in their desires unto these things, will tread them under their feet to Save their Lives. Life is the finest flower in natures garden: all that a man hath will he give for his Life, Saith the instrument of Death Job. 2. 4. Nay, the Authour of Life saith, What is a man profitted, if he gain the Whole world and lose his life Matt. 16. 26? But now all Life, and all the Fulness of Life is in Christ. He is a Fountain of Life. He is the tree of Life in the Middst of the Paradise of God. He is the Bread of Life, that came down from above. He is the Mannah, the hidden Mannah in the Golden Pot, the Angells Food. He is the Resurrection from the Dead, and the Life Eternall. Hence all the Sovereign attractives to draw persons unto him are in him. O most lovely Jesus! O most wonderfull One! O most necessarie unto the Sons of men. There is no Life 30 40

¹³ *Life, and*] MS Life. & ¹⁴ *hand, and*] MS hand. &

²² *him, and*] MS him. & ²⁴ *When*] MS when ²⁵ *All*] MS all ²⁷ *He*] MS he

³¹ *him, and*] MS him. & ³⁷ *Life, Saith*] MS Life. Saith ⁴³ *above. He*] MS

above He ⁴⁸ *necessarie unto*] MS necessarie. unto

but what is in thy hand, and comes from thee. But O the
 50 folly, and hellish folly then in men, before whom thou are
 propounded as Life, as life for them, as the Way of Life to
 them: and without whom they are dead, and shall possess
 Eternall Death. Death the Death of Death to all Eternity, and
 yet they will not come to Christ. Joh. 5. 40. Ye will not come
 to mee that you may have Life. O their folly shall be written
 in letters as black as Eternall Death, and imbellished in the
 fire of Hellish flames forever. [142]

6. See hence what Course you are to take for Life. You are
 to goe to the Fountain of Life for Life. If you would live
 60 and not dy, you must go to him in whom dwells all the Fulness
 of Life. Men would fain live and not die: but most take the
 Way of Death: and not the path of Life. You can never finde
 Life in the Way of Death: you can never avoide death, out
 of the way of Life. Christ is the Way: and Christ is the
 Life, and all life, and all fulness of Life. If you would have
 Life naturall: you must have it of him. If you would have
 Life Spirituall, you must have it from him. If you would
 have Life Eternall you must have it from him. If you Would
 have Life Metaphoricall, a flourishing prosperous State, a
 70 Virtuous, and pleasant Life: If Towns, Societies, Churches,
 and Families, etc., would be in a peacefull, pleasant, glorious,
 aimiable, Lovely, Thriving, Flourishing State, and Condition,
 they must go to Christ, Fetch influences from Christ, keep
 the Channells open and unstopt in which the Waters of Life
 run from this Spring of Life into the Soul or into the Societie.
 For answerable to the State of these passes will be the influ-
 ences that come from Christ. Oh then here is the Way you
 are to take. You are to go to Christ, if you would live Seing
 all fulness of Life is in him.

80 USE. 2. Is it thus, that all the Fulness of Life is in Christ?
 This then is a Word of Reproofe to all Lifeless persons,
 i, e, Such as have no Deed of Convayance of Life gained
 at the hand of Christ. If ever thou hast Life, thou must
 have it at his hands, and thou oughtest to have it, yea,

⁸² never] MS never

⁸⁵ Life, and] MS Life. and ⁸⁰ Christ? This] MS Christ This ⁸¹ persons, i, e,]
 MS persons i, e, ⁸⁴ hands, and] MS hands, &

all Sorts of it. Not onely Naturall, But Spirituall in its Essence, and in it Exercise, and this Constitutes a lovely, pleasant, Virtuous, Holy, Pious Life in all relations, Conditions, Societies: yea a glorious and Flourishing, Thriving State, and So Eternally. But this Can't be without Christ, who is the Fountain of Life, the Tree of Life, the Water of Life, the Bread of Life etc. O what shame is it for any not to come to him for life, and the Reproofe

lies on them that $\left\{ \begin{array}{l} \text{Go not to him.} \\ \text{Fail Duty to him.} \end{array} \right.$

First. Some there are that Come not to Christ. Joh. 5. 40. [143] Nay the generality of those, that sit under the Calls of the Gospell and that take up a generall profession of Christ, will by no meanes come to Christ for Life. Now art thou one of this Sort? Wilt thou not come to Christ? Alas for thee. What dost thou meane by this? Dost thou thinke to Live? Art thou well laid in with life? Or canst thou have a Supply, or Stock of life, and not from Christ? Dost thou not finde the best, dost thou not finde the Wisest of men profess Christ himselfe to be their Life? Col: 3. 3. 4, and dost thou thinke to live, and not by him? to have or retain life, and not by him? Dost thou believe, that life is by him alone? and yet wilt thou not go to him for Life? This Naturall Life tho' it is essentiall to all other Life, (none of which can bee without it) yet it is the meanest life of all, and in many things, it is but as a bruitish Life: yet how fonde are men of this Life? How fearefull are they of losing this life? and when the blast of any noxious nature falls upon it, or withers any leafe of it, what Carefulness, what feare, what Endeavours do men take? How do they run from Doctor, to Doctor, from remedy to remedy? from Drug to Drug? from herb to herb? and Search over the Whole Storehouse Nature to finde a remedy to the infirmity that nature quails under? and to obtain a warrant with Sufficient power to throw the Distemper out of Doores? or to

⁸⁸ *Flourishing . . . and*] MS Flourishing Thriving State. &

⁹⁰ *Christ, who*] MS Christ. who ⁹² *life, and*]

MS life. & ⁸⁸ $\left\{ \begin{array}{l} \text{him.} \\ \text{him.} \end{array} \right.$] MS $\left\{ \begin{array}{l} \text{him} \\ \text{him} \end{array} \right.$ ⁹⁸ *Wilt*] MS wilt ⁴ *4, and*] MS 4. &

⁹ *all, and*] MS all. & ¹⁰ *Life: yet*] MS Life. yet ¹⁴ *to remedy?*] MS followed by "to remedy?" which is struck through.

gain a New Lease of Life for the Duration of a New term
 20 of Minutes unto the Vitall Spirits? and yet all the While never
 betake themselves to Jesus Christ, the fountain of Life where
 true life, and Eternall Life is to be had? Oh! what shall we
 say to Such? Alas! they do like Esops dog, Catch at the Shad-
 dow, and let the Substance fall. They lose all Life, and go
 down unto Eternall Death. They are at the best while here,
 where they are but walking Ghosts. Frightfull Sight, if Seen
 in their own Shapes, and at their Worst hereafter must be the
 Associated guessts with damned Ghosts forever. For it is im-
 possible for Such to have life, that will not go to Christ in
 30 whom there is all the Fulness of life.

Secondly. The Reproofe rowls on Such as altho' they are
 brought to Christ, do abundantly fail of their Duties in order
 to the Deriving vitall influences from Christ [144] to the
 Soule, to mentain a life of God in the Soule, in the Life, in
 the Families, in the Societies, and Churches of Saints. How
 should the Life of Christianity flowrish, grow, thrive in Grace,
 in Holiness, in Love, in Peace, in Consort, and Comeliness
 before all, in the hearts, Lives, Families, towns, Churches, and
 Societies of Gods people? How are we calld to it? Matt. 5. 16.
 40 Let your light So shine before men, that they may see your
 good works, and glorify your father that is in heaven. 1 Pet.
 2. 12. They are to shine as the Lights in the World Phil: 2. 15.
 But now how can this be, unless the influences of Life be
 Communicated from Christ the fountain of Life unto the
 Soule? And how can these influences be communicated where
 the pipes, and Channells of Convayances are Stopt, by Carnal-
 ity, Worldlinesse, Earthlimindedness, Ambition, Pride, Con-
 tention, and the Lust, and Humors of persons? Hence appears
 too much the image of Spirituall Death, in the Countenances
 50 of Professours. How Languid is their Holiness? How pale-
 faced is their profession? How do the leaves of their piety
 Wither? How do their blossoms mostly fall down? What
 dying of Love? What decay of true Zeale? How leane are
 their Lives? What empty things of Piety are Families? are
 towns? are Societies? How doth the glorie, and beautie of our
 Churches Wane, grow thin, pale, and dry up as Smitten with

²⁷ *Shapes, and*] MS Shapes. & ³⁹ *it?* Matt.] MS it Matt. ⁴⁵ *And*] MS &

an East winde? And how should it otherwise bee when the vitall influences of this Sun of Righteousness? the Pipes to Convey the Spirits and Life from this Well of Living water are Choaked up with the filth of Sin? But, oh! what pitty is this? This gives an indorcement of Death indeed upon the Glorious Name of Life as Rev. 3. 1. Now this is a Shame indeed: Instead of Repentance, Faith, Humbleness of Minde, Selfe Deniall, Love, Peace, Joy in the Holy Ghost, and the beauty of Holiness in Churches, Societies, Lives, and Hearts of Saints by vitall influences from Christ flourishing, behold, Strife, Envy, wrath, Provokings, Confusion, Disorder and indeed very Shame. The reason why there is a languishing, and a withering in the matters of religion is because we so little derive Waters of Life from this fountain: We eate so slenderly of this bread of Life. O thinke of this in the feare of God, For on this account we may too far than is pleasant apply that Rom. 2. 24: The name of God is blasphemed thro' you. Is there no living influences to be had in the Waters of Life? No Living virtue in the true vine sent up to its branches [145] that their leaves do so wither, and their fruits should thus Shrivell up? Oh! it is a Shame it should be thus? The fault falls upon the branches, and nowhere else.

USE. 3. By way of Exhortation. Is it thus that the all fulness of Life is in Christ? Then let this Stir us all up to Such Duties as these following.

First. Let us under the Consideration hereof be brought to an earnest, and vigorous endeavour after an Implantation into Christ Jesus. Such a State there is. Some are in Christ. Rom. 8. 1. 2 Cor. 5. 17. Such as are in Christ derive life from him. Gal. 2. 20. Without this Life, we are all in a Dead State, and have no right to claim life ours by any legall propriety. Hence our Condition out of Christ is woefull. We Stand in need of an Implantation into Christ, and therefore we should labour for an implantation into him. But to urge to this endeavour, in one particularly.

1. Consider that bad Condition that you are in while not im-

⁵⁷ And] MS & ⁷¹ God, For] MS God For

⁷² 24: The] MS 24. The ⁷³ you. Is] MS you is ⁷⁷ The] MS the

⁸⁰ Then] MS then ⁸⁸ State, and] MS State. & ⁸⁹ Christ, and] MS Christ. &

planted into Christ. For seing all Fulness of Life is in him, you out of him have no life at all. You have lost life in Adam: and you have no deed of Gift of it again out of Christ. Now of all things in Natures Climate life is the best. For without it, Such things that should have it are the Worst, and answerable to the Sorts of life, that they have lost is the Sorts of
 99 Death that they are in, and these are the Worst sorts of Death which are. Consider then that you have none intrest in life Naturall, by any Covenant right, or Claim: and hence are not onely liable to have it destroyed every moment, every way, and by every thing; but are also exposed to all the Sorrowfull things of this Life, as So many Curses, and full of the Stings, that Sin hath impoisoned them withall. But, as for Spirituall Death, it is that which doth make the Soule Conformable in State and Condition unto Divells themselves: and makes the Children of men incarnate Divells. There is onely this Differ-
 10 ence beside a possibility to get free from this State for men, they are Divells Cloathed with flesh, and blood: whereas the other are Divells of a Spirituall Nature. Now is it not a Dreadfull thing to be Such, and in Such a State? Oh! this State belongs to Eternall Death, and therefore Eternall Death is the sure, and Certain Conclusion that attends all out of Christ so ab-[146] [*id*]ing. Let then the awfull Consideration that you are in by nature stir you up to endeavour after an implantation into Christ.

2. Consider Well, that the All-fulness of Life that is in Christ,
 20 and Christ himselfe passeth over unto all that are implanted into Christ, and this is a most happy thing. Life is the glory of the Creature, and it puts a glory upon the Creature in which it is, if it be unto the life in its actings. Now there are various Sorts of Life, and all of them have an excellency both Essentiall to them and in their exercise too. The upshot of all lieth in the United Essentiall harmony of the Same in the person, advanced to the highest attainments possible, and perpetuated to all Eternity. Now this being all lost by Sin: is all Secured in Christ: and is all Convayed unto everyone, that is implanted

⁹⁷ *Worst, and*] MS Worst. & ⁹⁸ *But, as*] MS But. as ⁹⁹ *There*] MS there

¹³ *State? Oh!*] MS State. Oh! ¹⁴ *Death, and*] MS Death. & ²¹ *Christ, and*] MS Christ. & ²² *Creature, and*] MS Creature. & ²⁵ *The*] MS y^e

into Christ Jesus. It is all made theirs: yea, and Christ too is made theirs. 1 Cor. 3. 21. 22. 23. So that this Life carrieth along with it all Glory, all Excellency, all felicity, and the Grounde of All: Christ Jesus himselfe, and that to all Eternity. O! what then should our endeavours be that we may obtain an Implantation into Christ Jesus that this may be ours?

3. Consider the Certain attainment of Life, and the Security of it forever in Christ. He hath this all fulness of Life in him, to Secure life for others. Had not he had it in him all had been gone. Adam lost all Life. In Adam all dy. 1 Cor. 15. 22. Had not Christ Secured Life all Life had fallen eternally; Christ hath Saved life, but not for himselfe but for us, that so we might have life Joh. 10. 10. Now the Sure way to have it, lies in an Implantation into him. If you be in him, then this life shall be yours, as the grafft partakes of the Life of the Stock in which it is grafted. So it is in this Case: you shall have this life, if you be thus grafted into him. But further, you are not onely sure to have it, but to have it Secured for you forever. Adam had it, but he lost it: but it can never be lost in the hand of Christ. It is now in a most Safe hand: in ones hand out of which it neither Shall, nor can be taken: it dwells in him: and therefore Shall be Secured for, and Communicated to all in him. O then let this Stir us up to endeavour for it to the utmost: Heb. 4. 1.

Secondly. Strive to derive Life from Christ to Constitute all the branches of your Life Spirituall, and Holy, and then Your life will be a Spirituall, and Holy life. This is the best life [147] of all. God calls you to no better life. No better life is, nor can be attained. And this life we are called unto 1 Pet. 1. 15. 16, we have Copied out for us by Christ, who calls us to follow him. Joh. 10. 27. C. 13. 15. And Christ Jesus hath the Principalls, and Seed of Such a life in him to bestow and doth bestow the Same upon all implanted into him. And they are to derive influences from him to mentain

³² *Glory, all*] MS *Glory all*

³⁵ *ours?*] MS *ours* ³⁸ *Had*] MS *had* ⁴⁰ *eternally; Christ*] MS *eternally, Christ*

⁴¹ *life, but*] MS *life. but* ⁴¹ *us, that*] MS *us. that*

⁴³ *If*] MS *if* ⁴⁴ *yours, as*] MS *yours. as* ⁴⁹ *It*] MS *it* ⁵⁵ *Holy, and*] MS

Holy. & ⁵⁹ *16, we*] MS *16. we* ⁵⁹ *Christ, who*] MS *Christ. who*

⁶⁰ *Joh. 10. 27.*] MS *Joh. 10. 28.*

Such a life, and to influence every branch of their lives accordingly, that so all may flourish, and abound in Holiness and the Fruits thereof. And to urge upon endeavours to derive vitall influences from Christ into our Lives Consider

1. This Life is the Chiefest Life which is. Its Called the Life of God Eph. 4. 18, it is peculiar to the Rationall Creature, it is Such as is Comon onely to men, and Angells, and it is the
 70 Glory of Humane, and Evangelicall Life, being for Sort of life the highest life which is, and the Want of which in Men, and Angells, doth render mans life but a little higher than bruitish, and a very little Lower than Divilish, and the Life of Angells, altogether Diabolicall. O! then this life must needs be most excellent: and as we have in us a principall to desire after excellency, So let the Same principall moove us to endeavour after an holy life Derived from this fountain of Life.
2. Consider What a Glory this Life will be upon you and
 80 upon Christ the Stock ingrafted in. It is the Highest glory on this Side Heaven that you can arrive at. It is the greatest glory life can ware. Rationall Life is one[ly] Capable of it. Hence it is onely proper to men and angells: either natures without it are like Swine Wallowing in the mire. But with it are the brightest lumps of Glory under Christ, in all the Creation of God. Nay it is by the Spirit of God appropriated to God himselfe Exo. 15. 11. Glorious in Holiness. o! then what a glory is here? What an heart inravishing Sight is it to See the tree of this life, full reeved with the fruits of Holiness? Nay, it will be the Suprem[e] Glory that a Child of
 90 God Can beare to Christ the Stock implanted in. The Sap of this Stock running up into the branches to fill them with the Fruits of Holiness will [*beare them*] [*148*] [*to*] the Highest ascent of Glory unto the Stock that the Sap in the Fruitefull boughs can ascend unto or produce them to beare. Well then this should urge us upon endeavours to get these vitall influences into the fruits in our lives. [Nay], you finde Christ

⁶⁴ *life, and*] MS life. & ⁶⁸ *And*] MS &

⁶⁹ *18, it*] MS 18. it ⁶⁹ *Creature, it*] MS Creature it ⁷⁰ *Angells, and*] MS Angell. & ⁷¹ *Life, being*] MS Life. being ⁷² *is, and*] MS is. &

⁷⁴ *Divilish, and*] MS Divilish. and ⁷⁶ *excellent: and*] MS excellent. and

⁸³ *angells: either*] MS angells. either ⁹⁷ *lives. Nay*] MS lives Nay

telling us this, that herein (saith he Joh. 15. 8) is my father glorified, that you bear much fruit.

99

3. This will be most profitable, and Comfortable. It will be most profitable. For this Will redoun'd to your advantage. What you Sow, that you shall reape. I say think. You shall reape all in eternall glory. Nay but it will be most Comfortable indeed while you are here, for it will be an infallible prooffe of your implantation into Christ. And what can be more Sweet? It will undeniably evince your living upon Christ by a vitall Union: and not upon the beare Consideration of his Suspending the Execution of the Sentence of Death for a while, upon Ends Suitable, and necessary to his great Design. Now will not this then be most Comfortable and Sweet to your hearts? Oh! then Strive to derive v[i]tall influences from Christ to every branch of your lives to loade the Same with the fruits of holiness. For Holiness ever becomes Such houses of God as are founded upon him in whom all the Fullness of Life abides forever.

10

⁹⁸ *Joh. 15. 8*] MS *Joh. 15. 4* ⁹ *here, for*] MS *here. for* ⁹ *And*] MS &

⁷ *It*] MS *it* ¹⁰ *Design. Now*] MS *Design Now*

¹⁶ The blank lower portion of Taylor's final page of Sermon VI has what appear to be idle jottings in a hand other than Taylor's.

Meditation 48. Rev. 1. 8. The Almighty.

O! What a thing is Might right mannag'd? 'Twill
That Proverb brain, whose face doth ware this paint
(Might ore goe's Right) for might doth Right fulfill,
Will Right revive when wrong makes Right to faint.
Might hatches Right: Right hatches Might: they are 5
Each Dam, and Chick, to each: a Lovely paire.

Then Might well mannag'd riseth mighty: yet
Doth never rise up to Almightyness.
Almightyner here's in a mortall bit.
But, Lord, thou dost Almightyness possess. 10
Might in it's fulness: all mights Fulness bee
Of ery Sort and Sise stow'd up in thee.

But what am I, poor Mite, all mightless thing!
That cannot rive a rush, that I should e're
Adventure t'dress Almighty up, or bring 15
Almightyner deckt in its mighty geere?
Then Spare my Stutting, Stamring, inky Quill,
If it its bowells on thy Power distill.

My Mite (if I such Solicisms might
But use) would spend its mitie Strength for thee 20
Of Mightless might, of feeble Stronge delight.
Its little ALL thy Sacrifice showld bee.
For thee 'twould mock at all the Might and Power
That Earth and Hell possess: and on thee Shower.

A Fig for Foes, for Divells, Hell, and all 25
The powres of darkness, thou now on my Side,
Their Might's a little mite, Powers powerless fall.
My Mite Almighty will not let down Slide.

³ fulfill,] MS fulfill ⁶ Might: they] MS Might they S Might, they
¹⁵ up, or] MS up. or ¹⁷ Spare] S spare ¹⁷ Stutting, Stamring] MS Stutting
Stamring ²¹ Stronge] S stronge ²⁸ Slide] S slide

I will not trust unto this Might of mine:
Nor in my Mite distrust, while I am thine.

30

Thy Love Almighty is, to Love mee deare,
Thy Grace Almighty mee to Save, thy Truth
Almighty to depend on, Justice cleare
Almighty t'justify, and judge. Grace shewth,
Thy Wisdom too's Almighty all to eye:
And Holiness is Such to Sanctify.

35

If thy Almightyness, and all my Mite
United be in Sacred Marriage knot,
My Mite is thine: Mine thine Almighty Might:
Then thine Almightyness my Mite hath got.
My Quill makes thine Almightyness a string
Of Pearls to grace the tune, my Mite doth sing.

40

³⁰ *thine.*] MS *thine*

³² *Save*] S *save* ³⁵ *eye:*] S *eye*,

³⁶ *Sanctify.*] MS *Sanctify* ³⁸ *Sacred*] S *sacred*

³⁹ *Might:*] MS *Might* S *Might*. ⁴¹ *string*] S *String*

SERMON VII¹

Rev. 1. 8. I am α and ω , the Beginning, and the Ending, saith the Lord, which Is, and Was, and is to Come, the ALMIGHTY.

I shall not stande here to Concern myselfe with the Context. Onely intimating thus much, that after John had carried on his preface from the beginning of the Chapter to our text he here comes, and sets himselfe before us, as Spoken to by the Authour of the Worke, Commisionating him to do what he did and therefore we have the Authour in this verse describing himselfe to his Agent that he imployes to write his Letter thus pend, unto his Churches: In which Description we may note

1. The Person Speaking. And this is the first person Singular I. But who is this I? Some Say, it is the Godhead, or God undistinguisht. But this is not so fully evinced, as gives it a current pass without examining its ticket: Wherefore others rather conclude it to be the Lord Christ Speaking in his own person. For it seems very fair to Suppose, that the person Speaking here, is the person that set John awork to whom he Speaks, and this was Jesus Christ, v. 1. styled v. 11. (as here) the Alpha, and Omega, etc. and so that he might encourage his Servant to the Worke he set him about, he layes this encouraging account of himselfe down before him.

2. That which he Speakes of himselfe. None can give a better account of a person, than the person himselfe, and altho' where the account that a person lays down of himselfe, if it be matter of Honour, is oft entertain'd with Suspicion by Wise men, yet where the person Speaking is a person of approved integrity, none but fools will Suspect his account. Christ is not

¹⁰ And] MS &

¹¹ Godhead, or] MS Godhead. or ¹⁷ Speaks, and] MS Speake. &

¹⁸ Omega, etc.] MS Omega. etc. ²² himselfe, and] MS himselfe. &

only a person of approved integrity, but Truth itselfe Joh. 14. 6, and the Lord himself as in our text and so the account, that he gives of himselfe, appears to be *αὐτοπιστος*. Now this
 30 is an account of himselfe drawn from a threefold Property of his Person, as he Stands in relation to the Creature.

1. Universall unto the Whole Creation, and so he describes himselfe Parabolically, by the usuall Proverb: Alpha, and Omega. Which is Conjectured to be borrowed from the Hebrew Saying Ab Aleph ad Thau, and accomodated unto the Greek Alphabet, Alpha being the first, and Omega the last letter thereof. But this is a dark account and enigmaticall, and therefore for the opening his intent therein, he lays down the account Explicatively, Saying also, the beginning and the
 40 Ending. The first Cause and the Last End of all things. I have given all things their beginning: and all things have myselfe for their last End. I have wrought from myselfe, for myselfe. And herein is implied his absolute Eternity, in that his Relation to the Creature is as its first Cause, and last End, and hence he is both before all things, and stands [150] [or] remains as after all things.

2. As filling up the times Whole Duration, Who is, who was, and who is to come *ὁ ὢν, ὁ ἦν, ὁ ἐρχόμενος*, Some judging this to be answerable to that of the Lord Exo. 3. *אֶהְיֶה אֲשֶׁר אֶהְיֶה*
 50 This Mr. Brightman² holds as an intimation of Christ's most faithfull truth in his word, being in all times at hand. As for the first account, it seems to me to contain an account of Christ as Eternall, in relation to the Whole Creation, *a Parte Ante*, as Their Alpha, and *a Parte Post*, as their Omega. And as for this, to contain an account of him in respect to time, Which is a Successive Duration filling up the Casm as it were thrust between the two Eternalls as I may say, as that Eternity which was before the World was: and of that at the End of the World when time shall be no more. And so Christ is he
 60 that is all this time. For the Whole of time is divided into

²⁹ 6, and] MS 6. & ³¹ Creature.] MS Creature ³² Creation, and] MS Creation. &
³³ Proverb: Alpha] MS Proverb. Alpha ³⁴ Alphabet, Alpha] MS Alphabet Alpha
³⁷ enigmaticall, and] MS enigmaticall. & ⁴⁰ things. I] MS thing. I
⁴¹ End, and] MS End. & ⁵⁰ Christ's] MS Christ ⁵¹ hand. As] MS hand As
⁵⁴ Ante, as] MS Ante. as ⁵⁵ time, Which] MS time. Which ⁵⁶ And] MS &
⁶⁰ time. For] MS time For

Time Past, Time Present, and Time to Come, and $\delta \omega \nu$, $\delta \eta \nu$, $\delta \epsilon \rho \chi \acute{o} \mu \epsilon \nu \circ \varsigma$, hath respect Wholly unto time as Past, Present, and to Come. And Seing Christ asserts the Same of himselfe as Such, he vindicates himselfe as abiding the Same from the beginning to the Ending of time, and so as he was Eternall, *a Parte Ante*. So where that Eternity was Stopt (as I may say) by the beginning of Time he continued, and endureth the whole duration of time unto Eternity *a-parte-post*, that puts a Stop to time. But then when time is at a Stop, he Stops not with it, but goes on with Eternity *a parte post* being Omega: So that he fills up the Whole of time between these two Eternities, and Contains these two Eternities, one being Before, and the other after Time and therefore is as the Apostle gives it Heb. 13. 8, the Same yesterday, and today and forever.

70

3. The Almighty. This is as the Predicate shewing what he is, all his Whole duration in time and out of Time, and this is Almighty. Before the World Was he was Almighty. During the Whole tract of Time He is Almighty, and when time is at an End he is almighty. His almightiness is in him Eternally, and so he is able to do, and mannage all things. And thus having opened the Words I come to the truth I design to Speake to from the Words.

80

It may be rememberd, that I am upon a Doctrine raised from Col. 1: 19, viz, That there is All fulness dwelling in Christ. In proceeding to treate upon this Doctrine I have inquired What this All fulness Consists of: and have laid it down to be an All fulness considered $\left\{ \begin{array}{l} \text{Absolutely.} \\ \text{Relatively.} \end{array} \right.$

Absolutely, and so it is $\left\{ \begin{array}{l} \text{Internall.} \\ \text{Externall.} \end{array} \right.$ [151]

Internall. And here you may remember, that it hath been prooved, that there is an all fulness of Life in Christ.

90

⁶¹ *Come, and*] MS Come. & ⁶² *Past, Present*] MS Past Present

⁶³ *And*] MS & ⁶⁵ *time, and*] MS time. & ⁶⁶ *Eternall, a*] MS Eternall. a

⁷⁰ *Time, and*] MS Time. & ⁷⁸ *Almighty, and*] MS Almighty. &

⁷⁹ *Eternally, and*] MS Eternally. & ⁸⁰ *things. And*] MS things And

⁸⁴ *19, viz,*] MS 19. viz, ⁸⁸ *Absolutely, and*] MS Absolutely and ⁸⁸ $\left\{ \begin{array}{l} \text{Internall.} \\ \text{Externall.} \end{array} \right.$

MS $\left\{ \begin{array}{l} \text{Internall} \\ \text{Externall} \end{array} \right.$

Secondly. I now come to another all fulness of Excellency in Christ: and this is an all Fulness of Power: and for this reason have I given you this Scripture, wherein you have Christ asserting, that he is Almighty. From which I lay down this truth.

Doctrine: That there is an All-Fulness of Might or Power in Christ Jesus.

99 He that is Almighty must needs have all fulness of power in him. But Christ is all-mighty: Ergo hath all fulness of power in him. Hence he asserts that he hath Strength Pro. 8. 14. Whatever beares the name of Strength rightly, it is his. In Speaking to this truth I shall enquire into

1. The Nature of this Power, What it is.
2. What All-Fulness of Power it is that is in Christ.
3. What Evidence may be had to evince this to be so.

First. What is this Power, the *Summa totalis* of which is in Christ?

Solution: There is a twofold Power ascribed to Christ in the

10 Scripture, One by { Externall Donation.
Internall Constitution.

1. That by Externall Donation. You have Matt: 28. 18: All power is given mee in heaven and in earth. This is ἐξουσία Authority, lying in a Speciall Commission given empowering of him to a rightfull Carrying on, and executing of those offices that he was put in by the Father. Now altho' this power is in Christ, it being in him by externall dispensation, it is not that which puts on in this place to be treated on: nor that which our text hath respect unto.

20 2. That by Internall Constitution, as rising from his Essence; this is Called Fortitude, Strength, Might, Power: and in the Greeke δύναμις, ισχύς, κράτος, as the Hebrew אֵל חֵיל כּוֹחַ עוֹז all import an internall Strength, efficacy, Fortitude, and power, and often in the Hebrew it is render'd גִּבּוֹר as Ps. 45. 3, Mighty:

⁹⁹ all-mighty: Ergo] MS all-mighty Ergo ³ into] MS into.

⁴ Power, What] MS Power What ⁷ Power, the] MS Power. y^o

¹⁰ Scripture, One] MS Scripture. One ¹⁰ { Donation.
Constitution. } MS { Donation
Constitution

¹¹ Donation. You] MS Donation you ¹¹ 28. 18: All] MS 28 18. All

¹² This] MS this ¹⁹ Essence; this] MS Essence, this ²⁰ Power: and] MS Power. &

²² power, and] MS power. & ²³ 3, Mighty] MS 3. Mighty

which hath respect to the inward Qualification of the person, arising from the State of the essentiall parts united, or of anything else so Constituted. And all this power Compacted together in its essence, and in its influences in one person makes that Person Almighty as to any Created Might; This is the Power.

Secondly. What is this All-Fulness of Power, that is in

30

Christ, rendering him Almighty *παντοκρατωρ*?

Solution: To this I say, This all Fulness of Power is more than [152] a bare Created Power. For it Consists in the Conjunction of the Increated, and all Created Power together in the Person that rightly constitutes the person in the Humane Nature Almighty. Almightyness is one of Gods properties. He onely is styled Almighty. He alone is *אל שדי* God Almighty and Christ here is calld Almighty in our text in respect to his Godhead, and therefore this All fulness of Power in him consists of

40

1. All Increated Power. This Power is his Godhead power. He could not be God without this, and he cannot have this Without Godhead. This is the *αἰδιος δύναμις* Eternall Power Rom. 1. 20. This is originally Godhead itselfe: but methodically handled as a Divine Attribute from which flowes all that Efficiency that is Sufficient for the producing of all things that can be contained within the Infinite Extention of Almightyness. And this is Christs Power; and that most proper unto his very person, and it operates in all the properties of his Humane Nature rendering them Most Mighty in their kinde, and therefore:

50

2. All Created Power. There is a Created Power peculiar to his Created Nature: for everything hath a power peculiar to its nature, as absolutely essentiall to its being. For being and power are recipricall. Here is Being, Ergo Power: Here is Power, Ergo Being. Now the Power belonging to the Humanity of Christ, Simply Considered is the Purest, and there-

²⁵ *united, or*] MS united. or

²⁶ *And*] MS & ³² *say, This*] MS say This ³⁹ *Godhead, and*]

MS Godhead. & ⁴² *this, and*] MS this. & ⁴⁸ *And*] MS & ⁴⁹ *person, and*]

MS person. & ⁵¹ *kinde, and therefore:*] MS kinde. & therefore

⁵⁵ *Being, Ergo*] MS Being Ergo ⁵⁶ *Power, Ergo*] MS Power Ergo

fore powerfulst which is. It is in it an All fulness of power and that as to the {Kinds
Degrees} of it.

60 First. As to the Kinds of it. For there are Severall Sorts of Power in man answerable to his Severall Parts, and here I shall present this unto you in Some Instances, as this power is Considered in its {Essence.
Efficiency.

First. As to the Consideration in its Essence. So it is peculiar unto his Humane Parts, or to the Whole. In reference to the Parts there is a peculiar Power, and Might belonging to the Soule, and a peculiar Power, and Might belonging to the Body.

70 As for that Essentiall to the Soule. This was an absolutely perfect Power. Never the like Since Adams Creation. The Essence of it was never incumber'd with any impediments adhering to it, or inhering in it: nor was imbecilitated, or any way pinioned up against its nature, by the body. Hence his Understanding, and the Strength of the Sight of his Soul was most mighty. If Solomons Wisdom was so great, as all vailed unto it, and the Queen of Sheba came from the Ends of the Earth to heare it, How greate was Christs, who was greater than [153] Solomon? Solomons Sight was made thro' muddie Crackt glasses of defiled nature, and therefore tho' it might
80 See deeper thro' the Sides of naturall Corpuscles, than other mere men; yet the wisdom that it fisht in these rivers, and brought in with it unto the Intellectuall treasury, was but foggy, and fragmentous, in comparison to that which Christs holy Soule was fortified withall. It was pure light Without any Scrap of darkness. Bright Sunshine without any never so small a cloud. It was altogether Wisdom without all touch of any folly. O the Light with which Adams Soul was filled. It must needs be greate, and the rectitude of his Will answerable, otherwise it would not have been according to the
90 Majesty of Infinite Wisdom, to have left with him the giving

⁶⁹ it.] MS it ⁶¹ Parts, and] MS Parts. & ⁶³ {Essence.
Efficiency. } MS {Essence
Efficiency
⁶⁷ Soule, and] MS Soule. & ⁶⁹ Soule. This] MS Soule This ⁷⁶ it, and] MS it. &
⁷⁷ it, How] MS it. How ⁷⁸ Solomon?] MS Solomon. ⁷⁹ nature, and] MS
nature. & ⁸⁸ answerable, otherwise] MS answerable. otherwise

names to the Creatures that were Created by him, For had not his light discovered their very natures, and his delight have been to Name things according to their natures, he might have called light darkness, and darkness light; Life Death and Death, Life; Heate Coldness, and Cold heate; a man a brute, and a brute a man, etc. But tho' Adam had never so much light, and Power of Wisdom, it was but a dim candle to Christs Light. Christs Soule had a more mighty power of Light in it, than ever Adams had. Hence he had a fulness of the Power of Wisdom. Nay the Light of Angells is darkened in a Sort with folly: Job. 4. 18. But it is not so with Christs Wisdom. Hence he is mighty, yea Almighty in Wisdom. 99

So the Power of his Will, and Subordinate affections was mighty. There is an Almightyness in his Will. It was, and is almightily bent against Sin: and omnipotently fixt upon Good. All the Powers of Hell, and policy of infernall Spirits were not able to divert him from good, or pervert him by evill, or avert his Hatred from Sin, or Love from Good. Hence he saith, I delight to do thy Will, O my God; thy Law is in my heart Ps. 40. 8. Yea Such a power was in his Will, that never fainted, or waxed remiss in persuing that which was right with Love: or that which was wrong with hatred and disdain. Here then was an all fulness of Power. The like may be asserted of his Conscience, Judgment, Contemplative Faculty, and Memory, all which had a mightiness in them empowering of them to their Work. So that they never failed, or faltered in their duties. 10

So as for the Power Essentiall unto the Body, it's answerably mighty, and that in all its parts, as Speciall Organs of their Speciall functions: The Head, the Heart, the Lungs, the Limbs, the Senses, and the rest. For there was nothing in him that could be a morall, or naturall Cause any way damnyfying of them. [154] 20

⁹⁴ *light; Life*] MS light. Life ⁹⁵ *Life; Heate*] MS Life. Heate
⁹⁶ *heate; a*] MS heate. a ¹ *Wisdom. Nay*] MS Wisdom Nay ² 4. 18.] MS 4 18.
³ *mightry, yea*] MS mighty yea ⁴ *Wisdom.*] MS Wisdom ⁶ *mightry. There*] MS mighty There
¹¹ *saith, I*] MS saith I ¹⁰ *duties.*] MS duties
²¹ *mighty, and*] MS mighty. & ²² *functions: The*] MS functions. The
²⁵ *them.*] MS them

Now this All fulness of Power in all the Parts of the Body, and Faculties of Soule etc. necessitate a most powerfull concomitancy of Qualifications of the Whole both as

to { Spirituall.
Naturall.

30 1. Spirituall, Such as Consist in the Graces of the Sanctifying Spirit of God. O! the Graces of the Spirit of God: those Qualifications, that were destroyed, and lost by Sin: and upon the Sanctifying Worke of Grace in Conversion are renewed again in the Saints are but imperfect in the Best, and in some but weake; yea and there are none in whom Some are not Weake. But now in Christ every one of these were perfect, and in its full power. He was full of Grace. Joh. 1. 14, and every Grace was full. Sometimes you may finde greate Men
40 mentaining, that from the first moment of his Conception This Grace was in its perfection Which if so then it was not wrought in him in the way in Which Sanctifying Grace is Wrought in others, viz, by the means of Grace: nor ever increased thereby. And very likely it might be So. For So it was with Adam, who was a type of Christ. But if So, then there must needs be an all Fulness of the Power of Grace in Christ. Never was or shall be Grace so powerfull in any, as it was in Christ. Not one Grace in Christ was weake. Not one Grace in Christ that had any weakness in it, or that had not its fulness of Strength and power in it, and hence
50 there was in Christ an Omnipotency of Grace in it, i, e, the All of power ever determined for each Sort of Grace to attain unto.

2. Naturall. All Naturall Qualifications of the Manhood were endowed with all fulness of power. Now the Qualifications, that must needs rise to their full Strength are such as these following, that I shall name.

1. There was the greatest Symmetry in the Humane nature imaginable. All parts did beare the greatest exactnesse, one to another, and the most exactly fitted for, and Commensurate

²⁹ { Spirituall. } MS { Spirituall
Naturall. } ³⁵ weake; yea] MS weake, yea

³⁶ perfect, and] MS perfect. & ³⁷ 14, and] MS 14. &

⁴⁰ it, and] MS it. & ⁵⁰ it, i, e,] MS it. i, e, ⁵⁴ Qualifications] MS Qualification

[each] with other that could be. Here was no disproportion at all one to another. For where any disproportion, may be Supposed, there there will bee a defect one way or other of this Power, that will damnify its fulness. And truely upon this account we may argue the greatness of his Naturall Strength, and force. For where there is this due proportion of one part with another unto exactness in all things, there will be there an answerableness of Naturall force and Strength. [155]

2. The Health of his Body must needs be very greate. He was of the most healthy Constitution. There was no fault in him. It is the Conclusion of Learned men, that he never had any Sickness, or disease in his body so long as he lived: nay, that his nature was not Capable of Sickness: I have been Slow to receive this as a right Conclusion. But Considering here the Universality of Christs all Fulness of Power I am constrain'd to grant it. For if it be So that Christs power is Almighty: and that there is an All Fulness of power in him, it must be granted, that Sickness is inconsistent therewith: and that it is impossible that this power should admit of a possibility of Sickness. And so it must needs be that his health was most powerfull, and invincible, and that it was impossible for him to have any Sickness in his body.

Here it may be objected, that he took our Sickness and bore our Diseases Isa. 53. 4. Further, he hungered Matt. 4. 2: and was wearied Joh. 4. 6. Now these things seem to be as much inconsistent with this All Fulness of Power, and hence it doth not proove him insusceptible of Sickness.

Solution: 1. That of the Prophet Isa. 53. 4, is by the Spirit of God interpreted to be a taking away from us our Sicknesses; and a recovering us from diseases Matt. 8. 16. 17.

2. The State of the Naturall Body in this World, tho' never So absolutely powerfull otherwise, was decreed to be maintain'd by Food. And hence Adam in his perfect State wanted it: and God therefore Gave to him a Supply of Food Gen. 1. 29; 2. 16. 17. This then is no prooffe against the Compleateness of his health, that it was most firm. Nor doth his Weary-

⁶⁰ could] MS cold ⁶³ Power, that] MS Power. y^t ⁶³ And] MS &

⁶⁷ Strength.] MS Strength ⁸⁰ invincible, and] MS invincible. &

⁸⁵ Power, and] MS Power. & ⁸⁷ 4, is] MS 4. is ⁹⁴ 29; 2] MS 29. 2

ing. For as man his Strength was not Almighty *Simplicites*; it was but a finite power, and so might be Such as might admit of Weariness, tho' that Joh. 4. 6, *κεκοπιακως* he was tired
 99 doth chiefly import that he had laboured in journeying, not that he was Spent. So it is rendered 1 Cor. 15. 10. *ἐκοπίασα* I labour'd: etc. Yet this Sort of yielding was no way Such, as would argue a Capacity of Sickness. For Sickness is a Disposition or habit destructive to health, but weariness lies onely in doing so much as [156] had drawn out his Spirits to Such a measure of action as required some Sessation for refreshment. And wheather Christ had done So, or no, in travelling doth not well appeare. However, Theophylact³ paraphraseth it thus: The Ëvangelist Shews us Christs mod-
 10 esty, and being without pomp, for he used no Charots, but journied on foot. Now if this be the main design of the words they onely holde out his meanness: in labouring by journeying on foot, and not his being tired therein. Hence then to return to the matter again His Health was an unim[paird] health, and Such doubtless, as would never have given way to any Death or Separation of Soule and Body had not violent means been taken to Cut him off.

3. His Beauty must needs be transcendently excellent. For the Greatness of his power or innate vertue being in all things
 20 Compleate, that admits not of any defect it follows unavoidably that the beauty of the Whole man, must be answerable. This indeed puts him up to answer the Description of him Ps. 45. 3 *יְפִיפִיתָ מִבְּנֵי אָדָם* fairer than Adams Sons. For altho' his greatest beauty Created, lay in his Graces, yet [*that*] a greater beauty was in the humane Frame, than was to be found in any mortall, necessarily follows from the All fulness of might that dwells in him. His Beauty must be more mighty, and transcendent than what is found in any other.
 4. His Courage must needs be answerably Greate and mighty.
 30 This also is a necessary Consequent of his Might. For answerable to a mans Strength is a mans Courage, otherwise

⁶⁰ *Simplicites; it*] MS *Simplicites*, it ⁹⁸ *Weariness, tho'*] MS *weariness. tho'*

⁹⁹ 6,] MS 6. ⁴ *health, but*] MS *health. but* ⁸ *However, Theophylact*]

MS *However Theophylact* ⁹ *thus: The*] MS *thus The*

¹⁰ *pomp, for*] MS *pomp. for* ²⁷ *His*] MS *his* ³⁰ *Might. For*] MS *Might For*

³¹ *Courage, otherwise*] MS *Courage. otherwise*

there is not an All fulness of Power or Virtue in his Spirit, as it must needs be granted to be in Christs, in whom is Al might. And truely it must be mentain'd as an unquestionable truth, that his Courage was the greatest of any Mans. There never was found any grain of Slavish feare in him, to argue any degree of Courage wanting in him. You may finde him Sorrowfull, yea exceeding Sorrowfull, but you never finde him fearfull. You may finde other men affrighted at what he was not mooved with: they were not able to goe the way that the possessed [157] were in *μη̄ ἰσχυειν τινᾱ παρελθειν*; none might, say wee, but it was for want of might; they not being able to deale with the possessed, durst not go that way. But Christ was not affraid to come to these Fierce ones Matt. 8. 28. 29. Nay, he had the most fearfull things, and affrighting in the World to encounter. He by his Reprooving Sinners, had the Whole rout of most ruggid, and rabbid Sinners rage coming upon him. He had the greate Rabbies of the World of Learning, to Correct for their Vitious Pranks, and vile Senses that they burdened the Holy Doctrine of Godliness withall: He had all the Empires of the World to encounter: He had all the World of Idolatry to reduce. He had all the Divells in Hell, and Powers of Darkness to Conquour: He had all the Wrath of God due on the account of all the Sins of the Elect in all the World to grapple With; and all these, as so many affrightfull, and terrible things Staring him in the Face, in all their most terrifying Shapes; lay before him and yet not the least of the least impression of Slavish feare Stirring: or the least dismaying upon him shewing itselfe. You will finde all other men at times Worsted by feare: and their Courage danted. Moses draws back from Gods work on this account, as Exo: 3, and 4. Davids feare made him play the foole, and madman before Achis, and so of others. But Christ's Courage never failed. Hence he was more Courageous than any man. His Spirits did not faile with feare. He was faithfull unto death. And hence not so much as any Surreptitious or

³³ *Christs, in*] MS Christs. in

³⁵ *There*] MS there ³⁸ *Sorrowfull, but*] MS Sorrowfull. but

⁴⁰ *with; they*] MS with. they ⁴² *might; they*] MS might, they

⁴² *account, as Exo: 3, and*] MS account. as Exo: 3. & ⁶³ *Achis, and*] MS Achis. &

⁶³ *Christ's*] MS Christ

enslaving feare to cause his Courage to go back, or recede. So that in these things and Such as these things, he had a mighty power and thus I have gone over this head of Mightiness, viz, that which is considered in its Essence.

Secondly. The Consideration of Christs Power in its Efficiency. In its Essence we see it Sufficient for all things within the limits of Almightyness, and in its Influence we shall See its Efficiency influencing all things. And here I shall instance in Some few things.

1. Peculiarly Proper to his Incrated Power as Such.

1. All Creating influences, communicating all Created [158] power, and might in all the Creation. Looke upon the Heavens, and all the Host in them. What Power, and Strength is here, in their Fabrick, in the influences: in their inhabitants, as the Angells of God that excell in might? Now all this Power is from him. He Created them all and therefore all the Power in them all is from him. He gave it them.

2. All Providentiall Dispensations are from him. He Influences all the greatest Motion, and impressions of the Mighty Bodie of the Heavens to the least motion of the Smallest nat in the World. He acts all. He saith Pro. 8. 20: I leade in the Way of Righteousness, in the midst of the Paths of judgment. Now what a Power of Influences must that be that mannageth all these things? But Some of these fall into his hand as Mediator, and therefore belong also to the Humane Nature as it is united to the person of the Lord Christ, and therefore I pass on, and come to things

2. Common to both natures, as transacted by him in the Humane Nature, and so we shall see a Created Efficiency acted by him in a most powerfull way. And here the Power that goes along is not incrated Power, but Created, as the Speciall Efficacy of the thing giving the Influence, as

1. Morall. Now there went a mighty Efficacy of a morall Nature along with him, and that in two respects,

1. In respect of his Word. The Efficacy of his Reasons was

⁶⁹ *Mightiness, viz,*] MS Mightiness viz,

⁷³ *Almightiness, and*] MS Almightyness. and ⁷⁴ *And*] MS & ⁷⁵ *things.*] MS things

⁷⁶ *Such.*] MS Such ⁸⁰ *Fabrick, in*] MS Fabrick. in ⁸⁷ *20: I*] MS 20. I

⁸⁰ *things? But*] MS things. But ⁸² *Christ, and*] MS Christ. &

⁹⁶ *Nature, and*] MS Nature. & ⁹⁶ *And*] MS & ⁹⁷ *Power, but*] MS Power. but

⁹⁸ *Influence, as*] MS Influence. as

so greate, that none were able to Stande before him. All the greate Sophisters of the World were struck dumb when they thought to entangle him with their dilemmaticks, and were forced under the power of his words to Say, never man Spake as this man. Joh. 7. 46. He convicted his enemies, and Stopt their mouths, that they could not answer him whensoever they sought to debate with him, and yet did not do it by any Saving Efficacy. So that his morall arguments were most powerfull. 10

2. In respect of his Life. The Morall Efficacy of his Life was mighty powerfull. Powerfull as an Example of piety without all fault therein. Joh. 13. 15: Examples teach. Christs life is a teaching life. He hath set us an example that we should follow in his Steps 1 Pet. 2. 21. His life is Convictive of Sinners: they can finde no plea for their Sin from his Life. His deadly enemies could finde no Sin or fault in him when they Crucified him. Hence his innocency Convicted them of Wickedness. His Life Calls to holiness to follow on in his Steps, and the power of this call is most mighty and Strong. [159] Hence is that of the Apostle 2 Cor. 4. 10. 11. All the Sufferings of Gods people, are upon this account, even the Life of Jesus that it might be manifested in their Mortall bodys: Christs life doth so influence them, that they live accordingly, and the persecutions on this account make manifest the Same, for upon a query why they are persecuted, the reason is, because they live the life of Jesus. 20

2. Naturall. The Influences that flow from Christ are Nature's disposing influences. He Wealds nature as he pleaseth. He binds the Sweet influences of Pleiades, and looses the bonds of Orion as Job. 38. 31. All the influences in all naturall things come forth from him as to their flowrishing, and glory. So all those Influences that actuate Nature Preternaturally, or not in a naturall way, are from him, Whether they are { Contranaturall.
{ Supernaturall. 30

⁵ *dilemmaticks, and*] MS dilemmaticks. &

⁹ *him, and*] MS him. & ¹⁴ *Job. 13. 15:]* MS Joh. 13. 13.

¹⁶ *Sinners: they*] MS Sinners. they ¹⁹ *Hence*] MS hence

²⁰ *Steps, and*] MS Steps. & ²¹ *Strong. Hence*] MS Strong Hence

²⁵ *accordingly, and*] MS accordingly. & ²⁶ *Same, for*] MS Same for

³² *Job. 38. 31.]* MS Job. 28. 31.

Contranaturall. He Speakes to the Sun, and it Riseth not, and he Sealeth up the Stars Job. 9. 7. He said to the barren fig tree: never fruit grow upon thee and it obeys him, as
 40 Matt. 21. 19. Or else destructive, or rather obstructive to the properties in Nature. He prevented the fire from burning the three Worthies Dan. 3. and the Lions from devouring Daniel. Dan. 6. He prevents poison, or any deadly thing from damnifying Mar. 16. 18. He Commands the Sea to be Still, and the Storm to cease, and they obey him Matt. 8. 26. He breakes the bonds of Death with a worde, and brings the Dead alive out of the Grave. Matt. 9. 25. Mar. 5. 41. Joh. 11. 43. 44, and he destroyed the power of Diseases by a word also. Such mighty vertue went along with his Word. Joh. 4. 50. 52.
 50 Matt. 8. 3. 13. 14. So he cast out Divells, etc.

Supernaturall. As he made nature act against its own properties as in the former instances: So also he made it act above its own nature, as in multitudes of his Miracles that he did, as When by putting durt upon the eyes of the blinde man he recovered his Sight Joh. 9. 6. 7. When by putting his finger into the eare of the deafe, and by touching his tongue, he recovered his hearing, and restored his Speech. Mar. 7. 33. 34. 35. When he made the wine of Water Joh. 2, and a few loaves of Bread and a fish or two Suffice many thousands of
 60 people, and so he walked upon the Waves of the Sea, as in a pathway on the Land. Matt. 14. etc. Multitudes of Such things he did. Now these things are all above Nature. O what mighty Influences then were these that wrought Such effects? [160] 3. Spirituall. There flows from him a Spirituall Efficiency, or Influences producing a Spirituall and Sanctifying Worke in the Soule. Now the Power must needs be greate, and mighty, that doth produce this Effect. For it is a power that makes a victory over the Strong man armed that keeps the house, as Matt. 12. 29, that is mighty to the pulling down of Strong-
 70 holds 2 Cor. 10. 4. 5, for the Destroying of Sin and Spirituall enemies. Nay this power is Such as raises Such as are Spirit-

³⁷ not, and] MS not. &

³⁹ tree: never] MS tree never ⁴⁰ him, as] MS him. as ⁴⁷ 44, and] MS 44. &

⁵⁰ Divells, etc.] MS Divells etc. ⁶² instances: So] MS instances. So

⁶³ did, as] MS did. as ⁶⁸ 2, and] MS 2. & ⁶¹ Multitudes] MS multitudes

⁶⁶ house, as] MS house. as ⁶⁹ 12. 29, that] MS 12 29. that ⁷⁰ 5, for] MS 5. for

⁷¹ Nay] MS nay

ually dead to life. It is therefore calld the exceeding greatness of his power towards believers, and according to the Working of his mighty power Eph. 1. 20. This power is Exceeding greate. It is Hyperbolicall power, that overtops all power: and its energy is powerfull: it in its operation sends out an Energy or inward operation of the power of his Valour or fortitude. O then the Influences of Christs power in Spiritualizing the Soule, and Converting it from a State of Sin to Christ Carry an all powerfull Efficiency in them upon the Soule. And so we See an All Fulness of Power in Christ sending out Such powerfull influences in the Conquoring of Sin: and bringing Souls to Christ: yea and in carrying on the Same unto Eternall glory. This is a glorious power as Col. 1. 11.

80

4. Official. Influences necessary for his Office Worke. Now these are Mighty, as appeares from the Effects thereof. But this head should it be considered in generall, it would take under its wings what hath been already said. I therefore here shall instance in his Royall, and Kingly office, and peculiarly in that branch of it as respects the day of judgment: For his Influences must carry on this Worke. And here we are to know, that his Influences raising the Dead and bringing of them before the judgment Seate must needs be very Mighty, otherwise this never should be effected thereby, and this is his Work. 1 Thes. 3, latter end, Matt. 25. 30.—Ca. 13. 39. 40. So the Influences must needs be mighty that shall lay open all things done in the world before the judge, and that shall execute the Sentence that shall be passt on all, and this Christ must do Matt. 13. 41. 42. C. 25. 31.—O! then the Power that is in Christ. There is an unconceivable Power in him.

90

99

Secondly. As there is an All Fulness of Power in Christ as to kinde: So there is also as to Degree. There are all the Degrees of power in him of Every Kinde. [161] So that every sort of Power in Christ did ascend to all the full height possible for that Power to ascend. His humane nature did grow to its full perfection, and so all the Strength appertain-

⁸⁵ *Worke. Now*] MS *Worke Now*

⁸⁶ *Mighty, otherwise*] MS *Mighty. otherwise* ⁸⁴ *thereby, and*] MS *thereby. &*

⁸⁶ *3, latter*] MS *3 latter* ⁸⁸ *all, and*] MS *all. &* ⁸⁹ *Matt. 13. 41. 42.]*

MS *Matt. 13. 39. 40.* ¹ *Christ. There*] MS *Christ There*

³ *kinde: So*] MS *kinde. So* ² *There*] MS *there* ⁷ *perfection, and*] MS *perfection. &*

ing to every part, every part did attain unto. His Humane
 Wisdom did increase to its full Perfection so that there was
 10 not another degree thereof attainable. It was impossible that
 it should ascend another haire breadth more. He encreased
 and grew till he thus ascended to the Fulness determined of
 his possibility. But touching His Grace of Sanctification,
 there is some difficulty, not as to the Perfection thereof, For
 if it ever was perfect in any, it was perfect in him, But
 whether its perfection was by growing arrived at, as to the
 degrees thereof? or Whether it was infused with its full power
 and Strength; so that it could not ascend any degree higher
 is another thing: and here there may rise a question especially
 20 considering that Lu. 2. 52: Jesus increased in Wisdom, and
 in Stature, and in favour, (*χάρτι* Grace) with God and man.
 Here my replie is this. Grace being Communicated to him
 immediatly, in the Womb, and not by the means of Grace,
 as in men, doubtless the means of Grace never were under
 any design in God, to increase his Grace. But that Grace
 were infused *omnimodo perfecta*, every way perfect. And
 the Scripture in Lu. 2. *ult.* respects his Naturall accomplish-
 ments which increased in the increasing of his humane Body,
 or if of his Spirituall and Sanctifying Grace, then, it respects
 30 the manifestation thereof was more, and more, as his Opera-
 tions, did breake forth. It never grew one degree bigger,
 Stronger, or more (*quoad intentionem*) in its essence or in-
 tentness. But it did increase (*quoad extentionem*) in respect
 of Extention. For as the Humane Body, and all Humane
 Wisdom, and Qualifications encreased, it extended itselfe over
 the Whole. As the light of the Sun is perfect in the Body of
 the Sun; and never either more, or lesse than it ever was, yet
 may be said to be more, or less *Qoad Extentionem*, according
 as the Aire is Cleare or cloudy, or as the Humane Soule is
 40 perfect in its infusion yet increaseth extensively in the growth

⁸ unto. His] MS unto His ¹⁰ attainable. It] MS attainable It

¹⁴ thereof, For] MS thereof. For ¹⁵ him, But] MS him. But

¹⁹ thing: and] MS thing? & ²⁰ 52: Jesus] MS 52. Jesus

²⁸ perfecta, every] MS perfecta. every ²⁸ Body, or] MS Body. or

²⁶ Grace, then] MS Grace. then ³⁷ either] MS ether

³⁸ Extentionem, according] MS Extentionem. according ³⁹ cloudy, or]

MS cloudy. or

of every part of the Body: So here, and thus Power in Christ was perfect in respect unto all the Degrees of Power of all Kinds. And So we Se him to be Almighty. With all

{ Created and }
{ Increased } Power.

3. What is the Evidence of this Doctrine? What Demonstrations may we have to evidence this All Fulness of Power in Christ?

Solution: I shall lay down these [following] Demonstrations, viz, [162]

1. From the Influences of Christ upon all that sit under a Gospell Call. The Influences are to be Such as overpower all influences whatever, that come upon them to keep them from Christ, and that poure out upon them, that Cast themselves, on Christ the Strongest Security unto Eternall Felicity, and the Strongest Consolation that may be Heb. 6. 18. For if they Stand out and Come not up to Christ, they are left wholly without excuse as they Rom. 1. and 2. 1. Now no Influences that arise from Christ can thus be powerfull above all other, to Confound the Obstinate, to attract and Comfort Such as come to Christ, that arise not from an All fulness of Power in him. For if there is not this Power in Christ he is not able to avenge the disobedient, nor to defend, and Comfort Such as attend his Call. The Matter will be but Contingent, and doubtfull: as Superior power may marr all. But this Cannot be. Hence Christ is Almighty: 50 60

2. From the Work in Christs hand to accomplish. For answerable thereto must his power be. Now his Work is to make Reconciliation for the Sins of all the Elect, to Destroy the Powers of Darkness, to Regenerate his Elect People, to bring them to inherite Eternall Glory, and therefore to raise the Dead: and to judge all. Now this worke can never be Carried on by anyone that is not Almighty, and therefore there is an All fulness of Power in him. 70

3. From the Personall Union of the two Natures in Christ. For he in whom Godhead, and Manhood are personally

⁴¹ *Body: So here, and*] MS Body. So here. & ⁴³ *And*] MS &
⁵³ *Christ, and*] MS Christ. & ⁶¹ *For*] MS for ⁶³ *The*] MS y*
⁶⁸ *Elect, to*] MS Elect. to ⁷² *Almighty, and*] MS Almighty. &

United, must needs have all the Power in him that belongs to both the Natures. Now All Incrated Power belongs to the Godhead, and all Created power belongs to the Manhood. This hath been Evinced, and hence there is in Christ an All
 80 Fulness of Power.

USE. 1. For Information. Is it thus, that there is an all fullness of Power in Christ? This then may set before us Such truths as these following:

1. That Christ is Sufficient for all those greate works that are ascribed unto him. There are many, yea all greate, and mightie Works ascribed unto him by the Spirit of God in the Scripture. They are Credible because [*the Spirit*] of God ascribes them to him. But if there was [163] not a Sufficiency in him for this his Worke, it would render Faith in this
 90 matter altogether above reason; and the Works ascribed to him incredible according to the verdict drawn up in the Court of reason. But here we Se a Suitableness in Christ, and a Sufficiency to effect all these greate things appropriated to him. For Almightyness is Sufficient for all things. Now he being Almighty is Sufficient to effect all things, that are within the Confines of Almightyness. Now the things ascribed to him are Such: they are possible to an Almighty Power, as
 1. The Creation of the World. What a mighty Worke was
 99 this? It is a work impossible to all Might that is not Almighty: to all Power but Omnipotency. Now Christ having all the Fulness of Power in him, is Sufficient for this Worke. And hence as this is in the Scripture ascribed to him Joh. 1. 1. 2. Col. 1. 16. Heb. 1. 2: So we see it altogether a Credible thing in that he is Sufficient for it.
 2. The Works of Providence. These Works are Mighty, and Cannot be mannaged by less than Almighty Power. For the Power that mannageth these runs its Efficacie thro' the Whole Scale of Nature, from the Highest Angell in Heaven
 10 thro' all the ranks of Creatures to the Smalest mite in the Creation, and so to actuate them all according to his own pleasure. But what power is Sufficient for this, that is not

⁷⁸ *Godhead, and*] MS Godhead. & ⁷⁹ *Evinced, and*] MS Evinced. &

⁸³ *following:*] MS following ⁸⁷ *They*] MS they ⁹⁷ *Such: they*] MS Such. they

² *And*] MS & ⁴ *2: So*] MS 2. ⁹ *Mighty, and*] MS Mighty. & ¹² *But*] MS but

Omnipotent? But now this worke is the Work of Christ. He upholds All things Heb. 1. 3. He holds the Seven Stars in his hand Rev. 1. *ult.* He governs Arcturus and his Sons. He sets up and pulls down at his pleasure. He tells us Pro. 8. 15: By me kings reign, and Princes decree Justice, v. 16: by me princes rule, and nobles: yea all the Judges of the Earth. And his Almightyness is that wherein his Sufficiency for this Worke Consists.

3. The Works of Redemption. These are mighty indeed. These are Works that Would breake the back of the Mightiest Angell in Heaven to heave at. Nothing less than an Omnipotency is Sufficient to effect these. For here must be a Reconciling of the Almighty God to offending man: a paying a price to the Infinite justice of God for mans Sin: and nothing but an Almighty Worth can do this. So the Carrying on the Same [164] in the Application of it, to the Persons he designed it for. These are enemies to God in a State of Sin, under the powers, and Dominion of Hell, Satan, and Sin. They must be Conquer'd, Subdued, their Enmity Slain, the Power of Darkness destroy'd, and they revived by a Spirituall, and Divine Virtue. This to do is above all Created Might. Its Spirituall power that is to be Subdued, and none but Spirituall Power can do this. And yet again the Persons are to be recovered out of a Spirituall dead State, and brought into a State of Spirituall Life, and so new made; made new Creatures and furnisht with all Saving Grace and so fitted for glory. Now Nothing below omnipotency Can do these things. But Christ whose worke this is Rev. 7. 14. 2 Cor. 5. 19. 20. Heb. 7. 25. 26, being Omnipotent, is Sufficient for this Work.

4. The Resurrection: The Dead must be raised out of their Graves. The Bodies that died in all ages of the world: every one of them, from the first, to the last, tho' never so rotted, and turned to dust, and tost up and down never so, must be brought together again each dust and materiall to its own place and office to make the very same parts of the Same bodies, and so the Same bodies of the Same parts: and then to bring the Same immortall Souls, that departed out of them,

¹⁸ He] MS he ¹⁹ 15: By] MS 15. By ²⁷ 16: by] MS 16. by ²⁸ And] MS &
⁴¹ 26, being] MS 26. being ⁴³ The] MS y^e ⁴⁸ bodies, and] MS bodies. &

50 and to put them into them again, and so to bring them forth out of their Naturally dead State. And still to adde hereto, to bring them forth all to judgment: and to bring forth now every Sin, and every Word and Worke, thought and imagination to the triall at the judgment Seate of God: and to give an exact Sentence upon all things done by men, and Angells, and to Se the Sentences accordingly, put into Execution, is a work that onely Almightyness can accomplish for. Now all this Work belongs to Christ to carry on. He shall raise the Dead Matt. 13. 41. 1 The. 4. 16. He will judge at the last
60 day. Joh. 5. 27. 28. 29. Matt. 25. 31—2 Cor. 5. 10. Hence now we se him accomlisht for this Work, in that he is Almighty. The Almighty can do such things, and onely hee. Almightyness is Sufficient for All things.

2. That Christ Jesus is a most Magnificent Person indeed. We account Such as have some few mites of power in their hands above what others have greate and glorious. How greate and Magnificent was Sampson, who slew a thousand men with the Jaw of an Ass? How mightie were Davids Worthies, that had some few grain Weight of Strength
70 above other men? How abundant was Goliath on this account of his Strength, and how glorious was David in taking of him down? How glorious was Girald Earle of Warwick in his encounter [165] with greate Coleburn, and [calling] of him down? ⁴ Ay, But what is this glory in which they Shine, unto that of Christ in which he Shines, Seing that he is Alpha and Omega, the First and the Last, the Almighty? All the Might of Men, and Angells; yea and of all power in the World, is but a drop of his bucket: But the dust of his ballance. O here then is a magnificent one indeed. Yea further on this
80 account it appeares that Christ is God too: for if he bee almighty, he is God Almighty. For if he onely had all Created might he could not be Almighty in an absolute Sense. But he is absolutely Almighty, and therefore is God as Well as

⁵⁸ to Se] MS preceded by "answerably," which is struck through.

⁵⁹ Matt. 13. 41.] unidentified. ⁶² things, and] MS things. &

⁷⁴ Ay, but] MS Ay but ⁷⁵ Shines, Seing] MS Shines. Seing

⁷⁶ Last, the Almighty?] MS Last y^e Almighty. ⁸⁸ Almighty, and] MS Almighty. &

man: and so it is indeed that he is every Way a Magnificent one.

3. That Christ is a Suitable Object for his people to believe upon, and to Confide in, for a Perdon of Sin, Justification, and Everlasting Salvation. These are greate and mighty things and matters of greatest Concern that we are concerned in. The miscarriage about these matters is the greatest miscarriage that is. The faultiness of the person that hath these things Spread before him, and that neglects them, or that goes on in Sin to the loss of them admits of no excuse, but falls under the highest aggrivation, and most dreadfull condemnation of all. Hence the Person on whom the people of God are to depend upon for the effecting these things for them and securing the Same for them, must be every way accomlisht for these things: So that there is not a Syllable of right reason, when rightly informed, that can be produced against the Same: that so the Soule may steadily rest himselfe upon this person, wholly confide in him, and trust unto him and Seeke no further. And none at all will appeare to be so unto the Soule, that is not Almighty. For he that hath not all might, may be overcome many Wayes. His Truth, and Faithfulness may not be Sufficient. These may faile, and so he may not be a Suitable Object to be trusted about these things: His Justice, and Righteousness may bee insufficient to effect them, not being Almighty: and so he may be an unsuitable Object to be trusted with these things. His Wisdom, and Skill may be too little to effect the Same if not Almighty, and so he would not be a Suitable object to lean upon for these things. Nay his Might might fall Short of Sufficiency to carry on the Same, if it Was not Almighty, and hence onely hee [166] that is Almighty is a Suitable object, to entertain the Faith of Gods people, touching these things. Such an One, and Onely Such an one, as he, is Sufficient to effect the Matter. So he is every way accomlisht, that he cannot but effect it.

⁸⁴ *man: and*] MS *man. and* ¹ *Same: that*] MS *Same. that* ³ *And*] MS &

⁶ *These*] MS *these* ¹² *things. Nay*] MS *things Nay*

¹⁴ *Almighty, and*] MS *Almighty. &*

¹⁴ The last half of the first line of Taylor's page [166] is cut or worn away. Taylor added this half-line in the left margin.

Now Such is Christ. And so the onely compleate Object for
 20 Faith to Embrace, touching Life, and Everlasting Salvation.
 4. Hence see that there is no Power, nor Might rising up
 against Gods people, or Cause, but it is by a Divine Permis-
 sion. For if Christ be Almighty, then all other might is Sub-
 ordinate, and under him: it moves onely as Christ either acts
 it, or permits its actions. That that acts against his intrest, he
 acts not; but permits the Agents to Act: and will put a Stop
 thereto in his time. For they are all under the Wing of his
 Almightyness, and they Sometimes acknowledge it; Railing
 Rabshakeh had that right Conclusion in his blasphemous rail-
 30 ery, 2 Kin. 18. 25: Am I come up without the Lord against
 this place to destroy it? The Lord said unto me, go up against
 this Land, and destroy it. Yet doubtless he lied intentionally,
 in what he said: tho' he said the truth. For tho' God permis-
 sively said, doubtless he said it not verbally. So Attyla the
 Hun, that Wasted the Christian Empire, was Stiled *Fugillum*
Dei, not onely because he Scourged the Christian world: but
 also pleaded a Divine Warrant for it, as being sent of God.
 Surely it is true in this Sense: God gave him a permit, so to
 do. For Seing Christ is Almighty, there is no might can moove
 40 against any, much less against the Church of God, without a
 Divine permission from Christ.

USE. 2. By way of Terrour to all Such as have this Almighty
 one their Enemy. Oh! What a Fearfull State are Such
 in? Now everyone in a State of Sin,
 is an Enemy to Christ. Christ is a Enemy, an irreconcilable
 Enemy to Such a State. The State is to be destroyed, or those
 in it are Sure to be destroyed on this account. For there is
 no reconciling that can admit of Such a State. O! then while
 you abide in this State, You are enemies in your minds by
 50 wicked Works Eph. 2. 12. Col. 1. 21. Rom. 8. 7. 8. To an
 ingenious nature it is an affliction to thinke of being circum-
 stanced with the meanest Enemy which is. But to have one
 [167] their Enemy, that is equall to themselves, is a terror.

²⁴ him: it] MS him. it ²⁸ Almightyness, and] MS Almightyness. &

²⁸ it; Railing] MS it, Railing ³⁰ 25: Am] MS 25. Am

³⁴ verbally. So] MS verbally So ³⁷ it, as] MS it. as ³⁸ Sense: God] MS Sense God

⁴⁵ Enemy, an] MS Enemy an

What then is it to have an Enemy that is mightyer or too mighty? Ay but then to have him that is Almighty thine Enemy? How canst thou stand before Such an One? or Stand up under the thoughts of Such an One? This, nay less apprehensions, than this, made the Philistins tremble 1 Sam. 4. 5. 6. 7. They were affraid for they said, God is come into the Camp, and they said Woe unto us, for there hath not been Such a thing heretofore. Woe unto us: Who shall deliver us out of the hand of these Mighty Gods? etc. Oh! what terrour were they Surprized with? So What a Surprising terrour fell upon the host of Israel When that mighty Monster, or Monstrous Mite, or Pigmey Goliath defied Israel 1 Sam. 17. 11. 24, [and] Saul, and all Israel were dismayed: and greatly affraid. All the men of Israel, When they saw the man, they fled from him and were sore affraid: they were terrified at the very sight of him. But if So, then What a terrour Will it be to thee to have Christ thine Enemy that is Almighty? O think of this. No terrour on this Side hell like this. Eze. 22. 14. Can thy heart endure or thine hands be strong in the days that he shall deale with thee? Alas! if he come against thee in the form of a Lamb, tho' thou was the greatest Monarch, or Mightiest mountain on earth, thou wouldst be ready to run into mouse holes, to hide thyselfe from his Wrath, as those Kings, and Captains Rev. 6. 15. 16. 17. How then shall Such a mushroom as thou art, ever stand before the Onely Almighty? Heare that brave Challenge of his Isa. 27. 4. Who is he that would set the briars, and thorns against me in battle? I would pass against them and burn them together. Nay but he will out against thee quickly, and What wilt thou then do? He will come out in his Almightyness. He will put on Might as a garment: and Majesty and Strength, as a Robe. He will array himselfe With glory, and come in flames of fire to take Vengeance of his Enemies; and revenge upon his Adversaries 2 Thes. 1. 8. 9. Matt: 25. 30. 31, to render his anger with fury: and his rebukes with flames of

⁶⁰ *Camp, and*] MS Camp. & ⁶⁰ *us, for*] MS us. for

⁶⁶ 24, [*and*]] MS 24. [&] ⁶⁷ *All*] MS all ⁶⁷ *Israel, When*] MS Israel When

⁶⁹ *So, then*] MS So. then ⁷⁶ *holes*] MS hole ⁷⁷ *Wrath, as*] MS Wrath. as

⁸³ *in*] MS is ⁸⁷ 1. 8.] MS 1 8. ⁸⁷ 31, to] MS 31. to

fire Isa. 66. 15. Now then what a terrour wilt thou be in,
 90 when he shall thus come to deale with thee? Think of it. His
 Majesty shall bee so greate, that the Angell of Glory Will
 Shout at it, the Heavens Will ring again, the Aire and skies
 filld with his host Will Quaver and the earth Will tremble.
 And [now] the [168] most amazing Sight that ever poore
 Sinners set their Eyes on will appeare before their eyes to
 their utter Confusion. Thou mayst as easily toss away the
 earth as a tennis-ball, or turn the World out of doores as a
 puppy dog: or Pull down the Heavens over the heads of all
 99 things, as a tilt Cloath: as easily recover the time that is past
 away, Weigh the Whole Empyreall battlements in a pair of
 Gold Scales, Contain the Winde in the Hallow of thy hande,
 and lade the Sea dry with an acron bowle, as Stand before
 the Lord Jesus Christ Who is Almighty and thine Enemy.
 In that he is Almighty all the might in the World is his, and he
 can bring all out against thee. He can arm the Heavens,
 and all their host against [thee]. He can muster out all the
 Creatures in the World and bring them in all their terrible
 Might out upon thee. The Rocks he can tumble upon thee
 10 to grinde thee to powder: the Mountains hee can make rowle
 down upon thee to Smoother thee with their weight. The
 Earth he can make to open her mouth and Swallow thee up
 alive, the Sea he can make to over Whelm thee with her
 green Coverlid of Shaggy Undulations to choake with her
 Salt brine. He can make all the rage of all Creatures in the
 World to Spend its fury upon thee, and to throw all the
 poisons in all the Creation upon thee to make thee topfull of
 horrid Miseries, and Calamities. For he is Almighty, and he
 will use as many of them to torment, and torture thee as his
 20 infinite Wisdom sees meet, because thou art his Enemy. O
 then what a terrifying Consideration is this for all that are
 Enemies to the Lord Christ to breake their fast withall! Thinke
 of it, all you that are in a State of Sin, and the Lord bless it
 to you.

⁹⁰ *Think*] MS think

⁹⁶ *Confusion. Thou*] MS Confusion Thou ⁵ *his, and*] MS his. &

¹¹ *The*] MS the ¹⁸ *Almighty, and*] MS Almighty. &

²⁰ *meet, because*] MS meet. because ²² *Thinke*] MS thinke ²³ *it, all*] MS it all

²³ *Sin, and*] MS Sin. & ²⁴ *you.*] MS you

3. USE. By way of Comfort to all that are in Christ Jesus: and Chiefly to the poore Distressed broken hearted Sinner that is ready to Say, O my Sins are too big to be forgiven; not greater than Can be forgiven: but too greate to be forgiven. O Soule Consider what a Spring of Comfort here is for thee to wash away thy feares, and Sorrows in: the Lord Jesus is Almighty: Now in this Consideration alone there are many Comfortable things contained, Some of which take thus.

30

1. There is Sufficient Supply, and reliefe for thee in Christs hand. He that is Almighty can want nothing. For in what way soever can be imagined any want to ly, in that way it is Sure there is a deniall of Almightyenness. Now if there is Supply to be had in Christ, it is a wonderfull Comfort, [169] thy Comfort is not in an Empty Cask. There is a Sufficiency in his hand to relieve, and it is but meet you should wait his pleasure. For that he is Almighty.

40

2. His Almighty Power is ingaged for the reliefe of all that come to him. You have the Word of him that is Almighty to incourage you to waite Ps. 37. 5. Comit thy way unto the Lord: trust also in him, and he shall bring it to pass. Matt. 11. 28: Come unto me all ye that are weary and heavy laden, and I will give you rest. So Heb. 13. 5. Bee content with what you have, For he hath said, I will never leave thee, nor forsake thee. Now what can you have more? O! here must needs be matter of Strong Consolation. The word of Almighty cannot faile, no more than he can faile to be Almightye. For if his Word fail it is because the failure lies in the defect of his might. But it is impossible that any defect of might should be in Almighty, and this is an everlasting fountain of Consolation to all that trust in him.

50

3. Its impossible for Such as cast themselves upon Christ to miss of Everlasting Consolation. For Almighty Power as you have heard, being engaged for their Security, cannot faile but effect it. To imagine anything can hinder, is in the imagina-

²⁸ *forgiven; not*] MS forgiven not

³³ *thus.*] MS thus ³⁸ *There*] MS there ⁴⁰ *relieve, and*] MS relieve. &

⁴⁵ *Lord: trust*] MS Lord. trust ⁴⁵ *him, and*] MS him. &

⁴⁸ *28: Come*] MS 28 Come ⁵⁴ *Almighty, and*] MS Almighty. &

tion a Contradiction (*in Adjecto*) it is to say, and unsay. Its to say Almighty is not Almightye, and this is a Contradiction. For if anything can hinder, then something is more, than almighty, or that Almightye is in Some things less than Almighty, and not Almighty. But none of these things can bee. Hence nothing can hinder their Happiness, that are Savingly brought over to Christ. Here now I shall instance in Some things.

1. Divine Providence Cannot. God in his Providence Cannot thwart his Omnipotency. For its his Almighty hand, that
 70 mannges his own Providence, and therefore it never mannges it inconsistent with, or Contrary to his own Almightyness: and his Faithfulness must be unfaithfull before his Almighty power, shall not be employed to effect what the hand of his Truth, and Faithfulness hath Subscribed to. To Suppose anything in Divine Providence, that could harm those in Christ, you may then easily See, would Set the Divine Properties all together by the eares, and to make a Clashing in God. And seing that is impossible, it must needs be thus, that Divine Providence Canot hinder their [happiness] that
 80 [*lacuna*] [170]

2. Nothing acting under the Wing of Divine Providence Can. For all things within the reach of Providence are acted by providence, and therefore can noe more damnify thee in Christ, than providence itselke can, as for instance:

1. Affliction, and Persecutions cannot. For Christ being Almighty, will not suffer them to harm them in him. When Corporall or Personall Sorrows, Losses, and Crosses carry Such Crabbid Countinances, as threaten to harm them, this
 90 Almighty hand, will quell their design, Will lay no more this way on them, than what they can beare, and that which they beare he will make Serviceable for their Good. Rom. 8. 28. As for Persecutions, these shall not hurt them. Christ is

⁶⁰ [*its*] MS *its*

⁶¹ *Almightie, and*] MS *Almightie.* & ⁶³ *almighty, or*] MS *almighty. or*

⁶⁴ *Almighty. But*] MS *Almighty But* ⁶⁷ *things.*] MS *things*

⁷¹ *Almightiness: and*] MS *Almightiness.* & ⁸⁰ *Lacuna* of about four words.

⁸³ *providence, and*] MS *providence.* & ⁸⁴ *can, as*] MS *can. as*

⁸⁴ *instance:* MS *instance* ⁸⁰ *design, Will*] MS *design. Will*

⁹⁰ *beare, and*] MS *beare.* &

an Almighty One, and will not permit Wicked men to pro-
 ceede a Step beyonde what shall be for their profit: 1 Pet.
 1. 5. It is measured by the need of his people. Hence as his
 people have need, so persecutors are upon them. They are
 the Sheapheards Curs, that he lets out at the Sheep When
 they Wander and Scatter away from their own Walk: but
 when they are worried by these dogs to their right pastures,
 then the Shephard rates the Dog again. Hence no might nor
 power can touch them.

2. Satan by all his Wilds, and Temptations can't. Tho' his
 Malice be never so greate, yet his might is not able to touch
 them. He is a Conquer'd Enemy. He is cast down out of his
 throne, out of his first habitation. Those Starrs that are Struck
 down by his Taile out of Heaven, were but Wandering
 Stars, for Whom is reserved the blackness of darkness for-
 ever. None in Christ be harmed by this Enemy of Christ. So
 that the Strong Enemy, and his Strong Temptations have no
 might against Almighty. Christ is Almighty, and Will blow
 the old Serpent, and his Serpentine Subtilty away as a feather
 in the Winde. Now is not this Sweet Comfort?

3. Thine own Deceitfull heart, and Sin can't. If Sin could
 have prevailed against Christ, Christ had been no Saviour. If
 a mans own Naughty heart could have prevented Grace or a
 mans own Sin have hindred Christs Salvation never Soule had
 been brought to a State of Grace and Salvation: never had
 any Soule been Converted, or Saved. For it is the Same in one
 as in all, and the Same in all as in thee. But it never was able
 to beare up against Almighty in any, nor can it do so in thee.
 Now this must needs bee Comfortable. [171] O! then what
 Comfort doth this Doctrine bring to all that are in Christ?

USE. 4. By Way of Exhortation. Is there an All-Fulness of
 Power and Might in Christ? Is Christ Almighty indeed?
 Then let this Doctrine be brought home upon us by
 way of Exhortation, and that according to the State we
 are in: and therefore

First. In generall to all. And the Call here is in these partic-
 ulars upon us:

⁸⁴ 1 Pet. 1. 5.] unidentified. ¹⁸ State] MS Sate ²⁰ all, and] MS all. &
²⁷ Exhortation, and] MS Exhortation. & ²⁹ And] MS & ³⁰ us:] MS us

1. To make Sure of Christs Friendship. Christ comes to make friends: he came to make peace Eph. 2. 14. 15. Hee is the Prince of peace Isa. 9. 6, and is therefore very ready to be treated in order to friendship. He is tendering friendship unto you, and Calling you into his friendship. O! see that you Strive for it. It will be bad to have an Almighty an Enemy, but it will be most Safe, and Comfortable to have the Almighty thy Friend. Se then to this that thou persue Friendship with him. This Will be thy Eternall Intrest. All Heavens
 40 Friendship, and Felicity is Containd in his Friendship in that he is Almighty.

2. To walke so before him as not to offende him. It is bad to bring out the Wrath of the Almighty upon your own heads. As he is Almighty, he hath an Almighty Wrath, and Who can Stande before this? How should we all then strive to Stande cleare from offending Christ?

Secondly. In Particular, to Such as are Savingly intrested in Christ. O! happy intrest. Is it thus with thee? Thou art a blessed one. Happy thou, of all persons. All Generations
 50 μακαριοι οε, will indeed give in their Sentence, that thou art blessed. Well but then there is Dutie answerably binding thee. And be stird up to thy Dutie from the Consideration of our doctrine, shewing Christ to be Almighty: and So Isai. 9. 6. he is אֵל גִּבּוֹר the Mighty God: yea אֵל שֶׁדִּי God ALMIGHTY as Gen. 17. 1, as in our text. Hence then the Call it gives you is

1. Give attent Attendance upon him in all things, in Heart, and Life: Live Wholly up to his Rules: do what he bids You. Greate ones are greatly attended on. Mighty Ones have
 60 mighty attendents, and their Attendants attende their Wills intimated with all agility and Exactness. The Queen of Sheba came with בְּחֵיל קָבֵד מְאֹד *Exercitu numeroso admodum*, a numerous [mighty *Retinue*,] [172] or (as the word קָבֵד will

³³ 6, and] MS 6. & ³⁶ *Enemy, but*] MS Enemy. but

⁴⁴ *Wrath, and*] MS Wrath. & ⁴⁵ *How*] MS how ⁴⁸ *Is*] MS is

⁴⁹ *Generations*] MS Generation ⁵² *And*] MS &

⁵³ *doctrine, shewing*] MS doctrine. shewing ⁵³ *Almighty: and*] MS Almighty. &

⁵⁵ *1, as*] MS 1. as ⁵⁶ *Rules: do*] MS Rules. do

⁶⁰ *attendants, and*] MS attendents. & ⁶² *admodum, a*] MS admodum. a

beare it) a Splendid Glorious train. But what is the Queen of Sheba, tho' she is deckt in Gold, and lapt up in the best of Spices, and attended upon with magnificent, and Honourable Attendants, in Comparison of Christ? There was Some little Might boxt up in her bundle of an Elementary Fabrick. But there is in Christ All Might rightly rendering him Almighty. O! then what attendance is due to him? Let him then have all you can render him. For all is as it were none at all if compared to his Almighty Worth.

70

2. Rejoyce in him. For this Almighty (who is all the Almightyies that is) is yours. How should this set you upon the Highest Summit of Joy? and there advance all your Powers and Accomplishments to the highest notes on this Side Eternall Glory Sung, in a way of Glorifying God for Such Superimaginable Grace as this? O! bless the Lord, oh! my Soule, and all that is within mee, bless his Holy Name. Bless the Lord, oh! my Soule, and forget not all (nay not any of all) his benefits. For thy Lord is Almighty: truely this is ground of Joy, and Praise.

80

3. Be Courageous in his Service under all Difficulties. It is greatly to the Honour of a Valorous Generall to have his Souldiers Courageous, and Valorous. Honour your Generall with all Courage. Let the difficulties be never so frightfull Countenanced, tho' the World, Gebal, and Ammon, and the rest of the rout, tho' Hell and all its black Guard of Curled Churlish divells in all their hellish terrour, nay tho' your own Sins, a thousand times more horrid, than all the Divells in hell, Should assault you with their battering assaults, and Poisonous Temptations, and Firy Javling darts of Wickedness, yet Feare none of these things. You are too much for them all having Almighty on your side. Therefore honour your Lord with an undanted Courage. Spit in the Face of Feare. Tread terrour under your feet. Be Steeld with an undanted Spirit and put in your Songs of Praise among the Heavenly Choristers as Ps. 49. 5. Wherefore should I feare

90

⁷⁸ *this? O!*] MS *this. O!* ⁷⁸ *Lord, oh!*] MS *Lord oh!* ⁷⁸ *Soule, and*] MS *Soule. &*

⁸¹ *Almighty: truely*] MS *Almighty. truely* ⁸⁸ *Difficulties. It*] MS *Difficulties It*

⁸⁵ *Valorous. Honour*] MS *Valorous Honour* ⁸⁶ *Let*] MS *let* ⁹⁰ *Tread*] MS *tread*

- 99 in the dayes of Evil when the Iniquitie of my heels shall compass me mee about? For I dwell in the Secret place of the Most high, and abide under the Shadow of the Almighty Ps. 91. 1—under his Wings do I trust. His Almightyness is my Shield, and Buckler. I will not be affraid of terrour by night nor of the Arrow that flyeth by day. For Christ is my Lord, My God Almighty.

* *My God Almighty.*] MS These last words were originally obliterated and rewritten immediately after, on the same page.

[*Med.*] 49. Joh. 1. 14. Full of Grace.

Gold in its Ore must melted be, to bring
 It midwift from its mother womb: requires
 To make it shine and a rich market thing,
 A fining Pot, and Test, and melting fire.
 So do I, Lord, before thy grace do Shine 5
 In mee, require, thy fire may mee refine.

My Flame hath left its Coale, my fire's gone t'bed:
 Like Embers in their ashie lodgen gray.
 Lord let the Influences of thy head
 Most graciously remoove this rug away. 10
 If with the Bellows of thy grace thou blow
 My ashes off, thy Coale will Shine, and glow.

Thy Clay, and Mine, out of one pit are dug:
 Altho' with Spades of vastest differing kinde.
 Thine all bright Godhead; mine of mortall Wood; 15
 Thine Shod with Glory, Mine with Sin all rin'de,
 Thy Soule, and Mine made of one minerall
 And each made regent o're their Clayie Hall.

But oh! alas! mine's Wall is worm-hold, and
 My House and Household Sogd with noisom Sin 20
 And no reliefe can have in Creature's hand,
 While thine all Sparkling Shines without, and in,
 Fild with all Grace, and Graces Fullness all
 Adorning of thy Household and thy Hall.

But woe is mee. Unclean, I am: my Slips! 25
 Lord, let a Seraphim a live Coale take
 Off of thine Altar, with it touch my lips.
 And purge away my Sins for mercys Sake.
 I thus do pray, finding thy Cask within
 With Grace, and graces fulness fild to th'brim 30

⁵ *Shine*] *S* shine ¹² *Shine*] *S* shine ¹⁸ *Glory, Mine*] *S* Glory; Mine
¹⁸ *rin'de,*] *S* rin'de. ²¹ *hand,*] MS hand. *S* hand ²⁵ *Unclean*] MS unclean

I empty, thou top full, of Grace! Lord, take
 A Gracious Cluster of thy glorious grace
 And busk it in my bosom, Sweet to make
 It, and my life: and gracious, in thy face.
 If thou with gracious Sweetness Sweeten mee,
 My Life with Grace Sweetly perfum'de shall bee.

35

Can I a graceless member be of thee,
 While that thy hand's a Spring of Grace? and Heart
 All gracious is to give? Then influence mee
 With thy free Grace. Thou art my lovely marke.
 When thy rich Grace doth tune my Song, sung high,
 Thy Glory then shall rise its melody.

40

³⁵ *mee*,] MS *mee* ³⁶ *Sweetly*] *S* sweetly ⁴¹ *high*,] MS *high*

⁴² *melody*.] MS *melody*

SERMON VIII¹

Joh. 1. 14. Full of Grace.

Men, and Angells are the Glory of the Creation: Grace is the Glory of Angells, and Men. Christ Jesus, the Lord of Men, and Angells was in his Humane Nature, full of Grace and therefore Graced therein withall, and more than all the Glory of both. Grace in the Angells is as Light in the Stars: grace in the Saints is as light in flaming Candles: but Grace in Christ is as Light in the Body of the Sun, that is full of all Light, in whose Shine, the Light neither of Candle, nor Star can appeare Light. A Star Shines onely in the night: a Candle wastes itselfe in giving others Light. But the Sun makes day where ever it comes neither bozzling away its light, nor burning up its body. So it is with Christ. Yesterday, and today and the Same forever. Heb. 13. 8. As the Body of the Sun is full of its own Light; So Christs Manhood is full of its own Grace, and further all the Grace in Christ is full. For it pleased the Father, that in him Should all fullness dwell. Col. 1. 19. All fulness, Considered, Absolutly, and Relatively. Absolutely, and here We have Considered an All-Fulness of Life, and an All-fulness of Might. An All-Fulness of Wisdom: and now I come to Strike mine Oar into this Golden Sea of All-fulness of Grace, and for this end we heare it attested unto us, by the Holy Ghost that he is full of Grace. And hence this truth offers itselfe to us.

Doctrine. That Christ Jesus is Full of Grace, and of all the Fulness thereof. Here its Said, that he is full of Grace, and in Col. 1. 19, that all fullness dwells in him: and therefore, if there be a fulness of Grace, then all the fulness

⁵ Stars: grace] MS Stars. grace ⁸ Light, in] MS Light. in

⁹ Light. A] MS Light A ¹⁰ wastes] MS wast ¹⁵ Grace, and] MS Grace. &

¹⁷ Absolutely, and] MS Absolutely. & ²¹ Grace, and] MS Grace. &

²⁸ 19, that] MS 19. y^e

of Grace dwells in him, and so it appears that he is full of all Grace, and Grace's fulness. And accordingly it is recorded
 30 Joh. 3. 34, That he received not the Spirit by measure, i, e, not by little, Scantly or Sparingly, as to drink water by Measure imports, but largely, above measure to the highest degree. And so to its fulness.

Query. What is Grace? To this enquiry, Austin answers, *gratis data*,—and *gratis donata*. [174] But tho' this account of Grace is right as to all ordinary persons, yet it may be questioned whether it doth so rightly at least suite the Lord Christ, for as the Word freely in respect of Man lies in op-
 40 position to desert, without all respect unto any procuring Cause in him yea, and contrary to desert, and the due recompence of Sin: So it is to have some due Considerable difference in it as to the Use of it as applied to Christ. For tho' these Guifts of God qualifying Christs for his Mediatory office were freely given, as being acts of his Will, yet they were not given in opposition to desert, for no Such thing was ever in Christ. And upon the Supposition that the Hu-
 50 mane Nature must be united to the Divine in a personall union, there will follow Something of a necessity that it be Compleate Humane Nature, with all the Compleate accom-
 50 plishments of Humane Nature, and therefore with Grace, which is the most perfecting accomplishmente of Humane Nature: and therefore no more *gratis data* to Christ, than the Image of God on Adam was *gratis donata*. Wherefore passing this I say that Grace is the most Absolutely perfect accomplishment of Humane nature that is, Ennobling of it with the highest Excellency, of a God-assimulating property which is, most divinely Dignifying it, for Divine Service here, and for Divine Society in Glory forever.

2. In which Sense is this All-fulness of Grace with Which
 60 Christ is filld, to be understood? How is Christ full of these?
 Solution: Grace being a Created Being, it is Seated in the

²⁹ And] MS & ³⁰ 34, That] MS 34. That

³⁰ measure, i, e,] MS measure i e, ³⁷ questioned] MS question

³⁸ Christ, for] MS Christ. for ⁴¹ Sin: So] MS Sin. So

⁴⁵ desert, for] MS desert. for ⁴⁶ And] MS & ⁵⁰ Nature, and] MS Nature. &

⁵⁰ Grace, which] MS Grace. which ⁵² Nature: and] MS Nature. &

⁶⁰ these?] MS these.

Created nature, and therefore in the Manhood, and not in the Godhead, or uncreated Nature. For *In Deum not radit Accidens*. No Created being can be a Qualification, or Habit in God. This being premised, I shall Square my answer by the Consideration of { Grace.
The Properties of it.

First. In respect unto Grace itselfe, and this Falls under our Consideration in respect to its { Object.
Subject.

First. As Christ is the Object of Grace, and so indeed this Grace is not an Inward, but an Outward [*Accomplishment*] of Christ: and therefore not so pro-[175]perly to be considered in this place, which hath respect unto the Grace with which Christ is filld. That which is in Christ, and not that in which Christ is: that which is a Created Qualification in the Manhood, and not an Incrated property of the Godhead. Yet Considering what Grace the Lord Jesus is entertaind with, as he is the Speciall Object of, I stande not so immoovably within the lines of method and order, but that I here set a Step over the line to cast a glance upon the Same, and here we have

1. All Incrated Grace falling upon him. The Angell Salutes the Blessed virgin, thus, Lu. 1. 28: Haile! thou that art Highly Favoured, χαῖρε, κεχαριτωμένη Joy be with thee, thou that are begraced. But how much rather may [we] say of Christ, He is Highly Graced of God? For all the Grace of Divine Favour is upon him. Hence God hath poured out all his Love upon him. Joh. 5. 20. The Father Loveth the Son and hence he proclaims him, again, and again the Object of his Love Matt. 3. 17, and 17. 5. This is my beloved Son. Hence God hath highly Exalted him, and given him a Name above every Name Phi. 2. 9. O! here is Grace indeed. The Grace of Favour, beyond all Conception.

⁶² nature, and] MS nature. &

⁶³ Manhood, and] MS Manhood. & ⁶⁸ { Grace. } MS { Grace
it. } it

⁶⁷ itselfe, and] MS itselfe. & ⁶⁸ { Object. } MS { Object
Subject. } Subject

⁶⁹ Grace, and] MS Grace. & ⁷⁰ Same, and] MS Same. &

⁸² 28: Haile!] MS 28. Haile! ⁸⁵ God? For] MS God: For ⁸⁹ 17, and] MS 17. &

⁹² Conception.] MS Conception

2. Created Grace. The Choicest, Purest, Deepest, richest Currents of Created Favour in all the World come flowing in upon Christ, as their immediate, and most proper Object. The Love, and Favour of Saints, and Angells come directly upon Christ. The Angells do him the Highest Honour: at his birth, They Sing him into the World, and adore him Lu.
- 99 2. 14. Heb. 1. 6. They Carry him as in their arms to Egypt, and back again Matt. 1. 20. 2. 13: 19. When the assaulting Divell left him, the Angells ministred unto him, C. 4. 11. They attend him in the Grave, Resurrection, and Ascension up into heaven. Matt. 28. Act. 1. Here is pure Angelicall Favour Honouring of him: So the Favour of All the Saints in heaven and Earth comes upon him. They stile him, their Beloved, the Chiefest among ten thousand: Altogether Lovely Can. 5. 10—16. Now this is Choice love. It is Love as rich, as glorious, as Strong and as Holy as the Sanctifying Graces of the Spirit
- 10 of God can advance it unto: and all most gloriously Shineth upon him. Hence we may give him the Angells Salutation *χαῖρε, κεχαριτωμενος*. Haile thou that art highly Graced. But thus much for this Sort of Grace.
2. Grace Considered as Christ is the Subject of Grace in which grace is Seated: and so Grace is in Christ [176] the matter with which Christ is filled {Internally.
Externally.
1. Internally. As it is a Divine Qualification Seated in him. This is the Perfection of Men and Angells. It was in the Lord Christ in its perfection, being Full and filling up his
- 20 Manhood top full. And here we are to Consider, that this Fulness in Christ is to be looked on in respect to {Christ.
Grace.
1. To Christ. And So this Fullness is Such a Measure of Grace as doth adequate Christs Capacity to receive it. It is as much

⁹⁹ Heb. 1. 6.] MS Heb. 2. 6.

¹⁰ Seate: and] MS Seated. &

¹⁵ The first line of Taylor's page [176], almost entirely lost, was later rewritten in the left margin with one perceivable change: "Christ" becomes "he."

¹⁸ {Internally. } MS {Internally ¹⁸ perfection, being] MS perfection. being
{Externally. }

²¹ {Christ. } MS {Christ ²² And] MS & ²³ It] MS it
{Grace. }

as he can hold. The Vessell can be but full: What is more is lost. Noe wise man will poure out more Choice Liquor in any vessell than the Vessell can Contain. God is most Wise: and therefore will not over Charge the Capacity of Christs manhood to receive. Tho' he gave him not the Spirit by measure; yet not above the measure of Christs ability to receive. Hence not too much to be Containd. If more than he could receive, then the overplus, would either breake the vessell, or be lost itselfe, either of Which is absurd: and neither to be granted. And hence this Fulness is onely Such a Quantity as Commensurates Christs Capacity to Contain. 30

Some now grumble at this: and say, that the Capacitie of Christs Manhood, was but Small, and Could not Contain Sufficient for his headship, as he is head of the Church. For all the Churches Supply of Grace in all ages flows from Christ: of his Fulness we all received even Grace for Grace Joh. 1. 16. Hence he is the Originall Fountain from whom lie all the pipes of Convayance to all the Saints: as from the head all the Influences flow to every, and all the members of the Body for their growth. Eph. 4. 13. 14. 40

Solution: This Seems to me a mere Querk, and Sophism. For Grace, that is the thing Communicated is of a Spirituall Nature, and therefore not Communicated in a Naturall Way. The Membership is Mysticall: and hence the Communion is Spirituall, and in a Spirituall morall way and hence it is not Such as derives Grace from Christs Habitual Grace. So as if that very grace in Christ did give of itselfe unto the Soule, as the vitall Sparke in the tree runs up into every limb, and leafe of the tree, making them to live with the Same individuall life that is in the tree, or as the flame of the Candle inflames another Candle with its own individuall flame, or as Water taken out of a Well is the Same individuall water while in the Well with the Water in the Well: but is taken out of the Well and put into another Vessell. No, not So: but the Graces of the Church flow from Christs all fulness, as he is the Author [177] of all her Grace. [*Lacuna*] grace 50

³⁷ *headship, as*] MS headship. as ⁴⁰ *Nature, and*] MS Nature. &

⁴⁸ *Spirituall, and*] MS Spirituall. & ⁵⁰ *tree, or*] MS tree. or

⁵³ *fulness, as*] MS fulness. as ⁵⁹ *Lacuna* of about four words.

60 in the Soule is of the very Same kinde with what is in Christ:
 yet it differs from it numerically. It is not the Same Individuall
 Grace as is in him: nor derived from it, as water by its Chan-
 nells from the Fountain into other Subjects, nor as the Spirits
 from the Head to the Naturall Members of the Body. But as
 influencing of Christ to send forth his gracious efficacie to
 Create Grace in the Soule, and to increase it. And this is
 not the bare work of Christs headship; as he is Man, or Hu-
 mane: but as he is God, or Godman in one person, as Eph.
 2. 10. We are his Workmanship Created in Christ Jesus.
 70 Hence his Headship influences are not merely humane, but
 Divine, and the Grace Communicated is not numerically that,
 or of that, which is the Habituell Qualification of his Hu-
 mane Nature. Which indeed is the Sanctifying Work of the
 Holy Ghost upon the Humane Nature, fiting of it for its
 Union to the Divine, and for the Office, that he as mediator
 was to Carry on. And so much as the Humane Capacity
 could contain, was Sufficient thereunto. For God never puts
 any upon Such Concerns or duties, that require to the at-
 tendence thereupon, Greater measures of Endowments, than
 80 their Capacity Can receive. Hence this All-fulness of Grace
 in Christ, is onely So much as his Capacity Can contain.
 2. To Grace itselfe. The former Consideration of this filling
 respected the Quantity of Grace as to the Measure Contain-
 ing: this respects the Quantity of Grace with respect unto
 Graces measures that it attains unto. The other was properly
 Christs fulness of Grace, and this is indeed Graces fulness of
 Grace. The other laid down Christs Manhood as the Measure
 filld to the brim with Grace. This brings in Grace itselfe, as
 the Measure containing the quantity of Grace in Grace. And
 90 here it is this. This Fulness is all the Fulness of Grace. Grace
 in its fulness. Not Grace in its [bud], nor in its blossom, nor
 in its krickling, but in its full ripeness: and in this Sense the
 fulness of Grace in Christ, that he is full of, is a Fulness of
 Grace's { Nature.
 { Vertue.

⁶⁶ *Soule, and*] MS Soule. & ⁶⁸ *person, as*] MS person. as

⁷⁰ *humane . . . and*] MS humane. but Divine. & ⁷⁰ *And*] MS &

⁸⁸ *Grace, and*] MS Grace. & ⁸⁷ *The*] MS y^e ⁹² *ripeness; and*] MS ripeness. &

⁹⁴ { *Nature.* } MS { *Nature*
 { *Vertue.* } { *Vertue*

1. A Fulness of Grace in respect unto Graces Nature. And this is Such, as takes all the Nature of Grace in Whatever it be, as an Internall Qualification, as to {Kindes.
Dimensions.

As to Kinds. All Sorts or kindes of Sanctifying Grace is in Christ. His fulness is made up of the Full of Grace in this Sense. No kinde of Grace but is in him. His Humane Nature is a Paradise of all Grace. A garden fulld onely with Herba-Grace. Every Slip of Grace is set herein. He is anointed with oyle of Gladness above his fellows: Ps. 45. 7. Hence saith the Spouse Can. 7. 13: At our Gates are all manner of pleasant fruites. [178] [And] all that the Spouse hath she hath from him: and the very same for kinde as is in him. Grace for Grace Joh. 1. 16.

As to Dimensions. All the Dimensions of Grace (if I may use Such a term) were in him. Grace never had its full dimensions in any but in Christ: it is set forth by various Metaphors in Scriptures that imports its Dimensions. And so runs the Apostles prayer Eph. 3. 18: That ye may be able to Comprehend with all Saints what is the Breadth, and Length, and Height, and Depth. Now then the Dimensions of Grace that I shall take notice of are the {Extention
Intention} of Grace.

1. The Extention of it, and this contains its Breadth, its Length, and the Depth of it. It is therefore compared to Oyle that diffuseth itselfe, and Spreads over the Whole Breadth of the thing it lights on. He is anointed with Oyle of gladness above his Fellows. Oyle runs down to the Skirts of his Garments Ps. 133. 2. Here is the depth of it. It is set out by Perfume, and a Sweet Smell Can. 1. 3. Here is an intimation of the Length and Breadth of it. For Perfume flieth abroad in the Aire every way rounde about in Circles, as the Circles upon the Water wherle about from the Center, where the stone falls: and extend themselves in distance, and breadth, a

⁹⁷ {Kindes.
Dimensions.} MS {Kindes
Dimensions}

⁴ Ps. 45. 7.] MS Ps. 45. 8. ⁵ 13: At] MS 13. At ⁸ 16.] MS 16

¹¹ Christ: it] MS Christ. it ¹³ Eph. 3. 18: That] MS Eph. 3. 17. That

¹⁷ Grace.] MS Grace ²⁴ Can. 1. 3.] MS Can. 1. 2.

²⁷ Center, where the] MS Center where, y^e ²⁸ falls] MS fall

30 greate way. Now all the Extents of Grace are in Christ. All Grace in him hath its full Extents. It runs out to its full Length, Breadth, and Depth, and this in these respects following:

1. It extends itself thro' his whole Man: it is not onely in one place, and not in another, but every Grace extends itself over every part. The Whole is Holy, and the Holiness of every Grace goeth into the Holiness of every part. As the Contribution in the Treasury was made of the Guifts of everyone that cast their Guifts into the Tresury: So every Grace Casts in its guift of Holiness into this Tresury of
40 Christs Humane Nature, Constituting the Holiness of the Whole and of Every part. So that the Holiness of his Will, and affections of His Understanding, and Knowledge, or his judgment, and Conscience, of his Memory, and Imagination, of his Whole Body in all its parts, and members: in all its Senses, and their Organs, in head, heart, hand, and foot, is from all and every Grace. For these are all Holy thro' out. All over Holy. Holiness is the predominant Qualification of all: and there is no Contrary Qualification in [*lacuna*] in any of them. Everything in them proper to them is Holy, and that
50 from every Grace.

2. It Extends itself over, and thro' every Action of Christ. This is the Oyntment of his right hand, that berayeth itself Pro. 27. 16. וְשֶׁמֶן יִמְיוֹ יִקְרָא It will utter a voice: it will tell or Call. It Spreads itself into and throughout all his Actions of what sort Soever. [179]

His acc[ounts of] actions of nature are wrought all in Grace. His expressive operations were acts mannaged by a gracious Nature. His Sensative Acts were under the dominion of Grace. His fingers dropt Sweet smelling myrrer upon the
60 handle of Rock. His Lips are as lillies dropping Sweet Smelling Myrrhe. His garments smell of Myrrh, Aloes and Casia Ps. 45. 8. He is deckt with Grace all over. His Common Actions were a Community of Gracious Commerce. His Sacred

³¹ *Depth, and*] MS Depth. & ³¹ *following:*] MS following

³⁴ *another, but*] MS another. but ³⁵ *The*] MS the

³⁸ *Tresury: So*] MS Tresury. So ⁴³ *Conscience, of*] MS Conscience. of

⁴⁵ *Organs, in*] MS Organs. in ⁴⁸ *Lacuna of about ten words.* ⁵¹ *It*] MS Its

⁵³ *voice: it*] MS voice. it ⁵⁷ *Grace. His*] MS Grace his

Actions were as a Rich Paradise of all Sweet and pretious Flowers, and Fruits Sending out a Sweet perfume every way to God, and men of all Spirituall Grace. So that every work of his is imbalmed with Grace. That we may Sing with the Church because of the Odor of thy Sweet ointment thy Name is an Ointment poured out. Can. 1. 3. Grace drops at his finger ends. Gracious Words drop out of his mouth. Cant. 70
5. 13. Lu. 4. 22. Thus doth it extend itselfe to the utmost verge of every action of his. Perfuming all. They are all rowled over in Grace.

3. It extends itselfe to every member of his Body Mystically. As Aarons Unction upon his heade ran down to his Beard: and to the Skirts of his Garments Ps. 133. 2: So doth Christs unction run down to every member of his body. Of his Fulness we all receive even Grace for Grace. Onely here note it is not that Individuall Sanctifying Grace in Christs Humane nature, that is Conveighed to his Members. But the Grace of 80
his Favour workes Grace of the Same Nature in them, that are his.

2. The Intention of it. Now Grace in all the Fulness of its intention, i, e, in all its Degrees, and Growth is in Christ, The meaning of Which is not such, as that Grace is so high in Christ, that it is not possible that it could ascende, by the divine power of God, one degree higher, Stronger, or greater. No this is not the meaning. But that it is in Christ arrived at the highest degree that Almighty ever did determine that it should ascend unto, and higher it cannot ascend. He is as 90
the Tree of Life in the Paradise of God. Grace is as the Fruites upon it fully ripe. Every Grace in him is full with all its fullness of Degrees. Oh! what a glory is here when all grace is flourishing in its full and perfect ripeness? Oh! Behold King Solomon with the Crown wherewith his mother Crownd him in the day of his Espousalls, and in the day of the gladness of his heart Can. 3. *ult.* Thus I have Considered the Fulness of Grace as to its Nature. [180] Secondly. The Grace wherewith Christ was and is full hath all the fulness of Virtue 99

⁷¹ Lu. 4. 22. *Thus*] MS Lu. 4. thus ⁷⁶ Ps. 133.] MS Ps. 132. ⁷⁸ 2: *So*] MS 2. So

⁸⁴ *intention, i, e,*] MS intention, e, i, ⁸⁴ *Christ, The*] MS Christ The

⁸⁶ *Christ, that*] MS Christ. that ⁸⁷ *greater. No*] MS greater No

⁹⁰ *unto, and*] MS unto. and

in it. And this never had in any man save Christ onely. It had not its fulness of virtue in Adam: for had it so, he had never fallen. Grace in Adam, tho' it was so in him as it never was in any again, Christ onely excepted, as that it was not in a Subject, that was touched with Sin (I Speake with respect to his time before the Fall), and so not Strained by Sin, not opposed, or resisted thereby, yet was to attain to its perfection by growth: and that both in respect unto its extent over his Actions and life, and in respect unto its intensness, or

10 Degrees. Now this being granted, I say, it had not its fulness in Adam in Innocency. And so not the Fulness of its Virtue in Him. But it had its Fulness of Virtue in Christ. The Virtue in it, as it was in others, was Such as Fitted them for their Service that they were called to, and for their Carrying on of the Employments, that they were set about, Evangelically, and no higher, i, e, so as that thro' Christs merits, all their Services are acceptable in the Sight of God. But the Virtue of Grace in Christ is full every way: it is Such as

1. It is Influentiall by way of Example unto the highest degree of Exemplary Holiness: *Exempla docent*. Visible Holiness in everyone is exemplary, and gives forth influences of holiness attractive to draw others on to the Same. But Christs Grace doth present us with Such an Exemplary Holiness as Crieth out to all, Come up hither, do thou likewise. It is exemplary without all exceptions. It is a perfect example, wherein there is none imperfection. Its not like a Star whose light is twinkling. But like the Shining Sun in its full Strength, and therefore its influences do not onely proove attractive where there is noe grace: But also influentiall upon the greatest degree of Grace in the Saints Militant to a further proficiency of Grace every way:

30

2. Its Influences are Coextended with the Justice of the Law, as being fully answerable to the demands thereof. Such virtue is wanting in the Graces of Saints. Christs Grace Qualifieth his Obedience with a Suitableness Sufficient to the Righteousness of the Law. So that the Righteousness of the Law cannot

¹⁵ *Evangelically, and*] MS Evangelically. &

¹⁸ *higher, i, e,*] MS higher. i, e, ²⁰ *docent. Visible*] MS docent Visible

²⁷ *Strength, and*] MS Strength. & ²⁹ *grace: But*] MS grace. But

but be well pleased with this Obedience So perfumed with Grace. Hence unspeakable virtue appears in Christ's Grace. Here is fulness of Virtue [181] in this respect.

3. Its Influences render his Obediency fully acceptable in the Sight of God for their own sake. There is no such virtue in the graces of the Saints: no nor, in Some Sense, in the Graces of the holy Angells. For he Chargeth them with Folly Job. 4. 18. But it is not so here. The Grace in Christ doth qualify his obedience to the full for God: So that God is fully pleased with it allwayes: and in all Instances. Hence saith Christ to the Father Joh. 11. 42: I know that thou hearest me alwayes. So Joh. 5. 19. 20. Hence the Son doth the Same things that the Father doth: and the Father loveth the Son: So Joh. 8. 29. I do alwayes those things that, Saith Christ, please him. Altho' the People of God do those things that please God: yet not, as those things done by them Simply: but as they are in Christ, Eph. 1. 6, accepted in the beloved and by Jesus 1 Pet. 2. 5. Otherwise their righteousness is an unclean thing. Isai. 64. 6. But in that Christs obedience is fully accepted with God, for its own Sake, his Grace doth thus Qualify it. If here we be intercepted by the Consideration of the Godhead nature in the person from whom the obedience did flow, I reply, that that did not qualifie his Obedience, as to its acceptableness in a Single Consideration, as the obedience due to God, in that it was that of Humane Nature, but as he was the mediator Surety, and Redeemer.

4. Its Influences qualify his Humane Nature with a dignity adepting his Operations for a Meritoriousness of Satisfaction in his Obedience, on the account of his people. I dare not affirm that the Virtue of his Grace makes his Obedience meritorious, or Satisfactory for the Sins of his people. But this I say, that it fits the Same for this Satisfactoriness for their Sins: and Meritoriousness, as to purchase for them. The Merit, and Satisfaction of his Obedience, flowe from the Godhead of

³⁸ *Christ's*] MS Christ ⁴⁰ *Instances. Hence*] MS Instances Hence

⁴⁷ *42: I*] MS 42. I

⁵⁰ *things that, Saith Christ, please*] MS things, that Saith Christ please

⁵³ *6, accepted*] MS 6. accepted ⁵⁹ *flow, I*] MS flow. I

⁶³ *his*] MS followed by "Obedience," which is struck through.

Christ, into his Obedience. But the fitting of his Obedience, and qualifying of it, for its being meritorious, and Satisfactory, flows from his Grace. Hence still the Virtue of his Grace, is a fullness of Virtue. There neither is, nor ever was, or Can be, a greater Efficacy than, nor so greate a fulness of, the Virtue of Grace, as this Virtue that is in the Grace of Christ.

But yet there is another Consideration, which is also as a mixt matter partly flowing from, if not Essentiated by, these graces
 80 Habituated in him, and this is his graciousness. This is that whereby he is full of Favour tow-[182]wards poor lost mankinde. He is so full that he runs over with grace to them. Yea towards his Enemies. How did he weep over wicked Jerusalem, and Lament them bitterly Lu. 19. 41. 42. How did he pray for his Enemies. Father, forgive them, they know not what they doe. How doth this draw out a bountifull hand over all? But oh! how doth he on this bottom worke Graciously to, and for his own people? This lies as a foundation for all that he hath done, and Suffered for them. His Grace,
 90 and Favour to them lies as the Corner Stone that beares up the Whole of this building. His undertaking the work lies upon this rock. His Sufferings lie upon this bottom: Because he hath a Favour for them, he died for them, and he pours out his prayers to God for them, yea, and Confers all Grace into them, and on every one of them, and advanceth every one of them into Eternall Glory. He thinks nothing too good for them. So that this Favour of his is full favour: and he is full of it: So that this Graciousness of Christ is an absolutely
 99 perfect graciousness. Greater or more, never was, can, or Shall be in any man, or Angell. Created nature Cannot Contain more, nor can there be more of it found where it is Contained. And thus have I considered this Fulness Internally.

Secondly. Externally. The Fulness of Grace considered Externally in him. And in this Sense there is in Christ an all fulness of Grace. And hence he is the most glorious, and

⁷¹ *Christ, into*] MS Christ. into ⁸³ *Jerusalem, and*] MS Jerusalem. &

⁸⁵ *them, they*] MS them. they ⁸⁹ *them. His*] MS them His

⁹² *rock. His*] MS rock His ⁹⁴ *them, yea*] MS them. yea

⁹⁶ *them, and*] MS them. & ² *more, nor*] MS more. nor ³ *And*] MS &

Beautifull One, that ever was. Adam was Beautifull in Para-
 dise, While he was full of Grace tho' Grace never had its
 fulness in him? How Beautifull then must Christ needs be,
 who is not onely full of Grace, but also of all the Fulness of
 Grace? This is laid in as one reason of his glory in our text. 10
 The word was incarnated, and dwelt amongst us, and we
 beheld his glory, (the glory of the onely begotten of the
 Father): now it is added, as a Speciall demonstration of his
 glory thus, full of Grace, and truth. And in Ps. 45. 2, His
 excellling beauty is Considered as going with grace in its hand.
 Thou art fairer than the Adams Sons. Grace in thy lips is
 poured out. If we Consider the Essentiall requisits to the
 Perfection of Beauty we shall finde them in Christ, and in
 Christ alone. The first is that the *Subjectum recipiens*, i, e, 20
 the Humane Structure be Compleate both in body and Soule,
 that there be no fault in either: that there be nothing deficient
 in either: and thus it was with Christ [183] onely. Indeed
 Adam in this respect was a fit Subject of Compleate Beauty
 as to matter and Form. There was no fault in him, nor any-
 thing faulty. Yet perhaps there might be Something deficient
 as to degrees. Hee might, so far as we know, have grown
 bigger. But Christ Was perfect as to Matter, and Form with
 an Absolute perfection, So that to be less would be imperfect:
 and to be more would be monstrous. So that according to the 30
 Quantity and Quality of Principalls of the Humane Nature
 he took, the proficiency of the Same, was very probable, unto
 their *Summa acme*, or top perfection attainable. The other
 thing is the *Adjuncta accepta*. The Properties Conferd, and
 these must be the most Excellent for kinde, and the highest
 measure of the Same, and Such is Grace, as to the Nature
 of any Qualification, the best and the fulness of it, most where
 it ascends highest as to the degree. This then being Conferrd
 as the Proper Qualification in its fulness upon Such a Subject
 mentioned, must needs render that Subject most aimiable, 40
 and Beautifull. And these are onely to be found in Christ,
 and therefore he must indeed be most Gloriously Beautifull.

¹⁴ *Father*): now] MS *Father*) now ¹⁵ 2, *His*] MS 2. *His*

²⁹ *perfection*, So] MS perfection So ³⁴ *Conferd*, and] MS Conferd. &

⁴¹ *Christ*, and] MS *Christ*. &

Altogether Lovely Can. 5. 16, the Chiefe amongst ten thousand, v. 10. And in all things have the Preheminency Col. 1. 18. And thus I have Considered this Fulness as to the Nature of it as Grace.

Secondly. As to the Properties of it, and here I shall consider onely these following:

1. It is an Al sufficient Fulness. There is a Sufficiency in it, for all the Concerns, that Christ, as mediator, were concerned in, and to Carry on: yet not as to the Satisfaction for Sin; nor as to the Merit of his Obedience, but as to everything peculiarly proper to Grace inherent. It was Sufficient to Qualify the Humane Nature for its Work, and for the Offices to be Carried on. It is sufficient to render his Obedience Compleate Obedience. God requires no higher, nor better, nor any higher measure of Such Qualifications of Humane Nature for any Service, than this All-Fulness of Grace. For he never gives any better for kinde, or bigger for Quantity than an All-Fulness of Grace. And this must be Sufficient for all things required. For God never requires higher Qualifications to fit for Service, than what he Conferrs upon his Servants.
 2. It is an Indeficient Fulness. It never fails: its ever full. It is a lake that can never be lessened by lading from it. Its a Spring that Spends not its Waters by giving. It is a Sea without bank and bottom ever filling all, and never emptying itselfe. It is *Semper idem*, and therefore Certain [184] and [lacuna] [attain its] end. It is no verb Defective, That in anything is failing: it Continues forever, and therefore is Indeficient: it abates not the least degree of its accomplishments. And thus have I at last done with this enquiry.
 3. How doth it appeare that Christ is Full of Grace, and all its Fulness? My answer hereto is as follows.
- First. The Personall Union of the two natures in the Lord Christ calls for this All-Fulness of Grace to be in him. For

⁴³ 16, the] MS 16. y°

⁴⁴ thousand, v.] MS thousand. v. ⁴⁵ following:] MS following

⁵¹ on: yet] MS on. yet ⁶³ It] MS it ⁶⁸ fails: its] MS fails. its ⁶⁴ Its] MS its

⁶⁵ It] MS it ⁶⁷ idem, and] MS idem. & ⁶⁸ Lacuna of about seven words.

⁶⁶ Defective, That] MS Defective. That ⁶⁹ failing: it] MS failing it

⁶⁹ forever, and] MS forever. & ⁷⁰ Indeficient: it] MS Indeficient. it

the voice of reason saith, upon the grant of this Union, that that nature So united unto the Godhead, ought to be as perfectly fitted for this Union, as the Nature can be, and by Such a Fitness be brought as nigh unto Godhead nature, as Created can be brought. Reason tells us that when a Prince, espouseth a person, the person to be espoused, doth against her espousalls adorn herselfe with royall robes, answerable to the State of the Prince. So was Esther adorned for the King. Esth. 2. 15. The typicall Queen was brought unto the typicall King, in Garments of needlework and Wrought gold Ps. 45. 9. 14. Now the Humane Nature is not accomplished or fitted as it may be, tho' all its essentiall and Integrall parts be Compleate and Perfect *ad Summum Perfectionis Culmen*, without it hath in it to the Full all the Fulness of Grace. For its perfection as to Qualification lies in grace, and in the perfection of Grace. It is not perfect without grace, for grace belongs to it. Nor without grace be perfect, and it is hard to grant this Union between these two Natures without the Compleatness of the Created nature. Hence it is rationall on this account, that the Created Nature be full of all the Fulness of Grace.

Secondly. The Nature of Grace requireth it. For it seems very rationall to grant that every kinde of Beings, do in Some one instance at the least, attain to its full Compleatness, and perfection. For the Glory of the Creator doth mostly Shine forth in the Perfection of his Creatures, and he makes it mans dutie to labour to be Perfect Matt. 5. last. 2 Cor. 13. 11. Now Grace is a distinct Kinde of Being, and it never attained its perfection in any man if not in Christ. Neither did mankind ever attain unto its perfection unless, in Some One, Grace doth attain to its all-Fulness. Now if these perfections are not in Christ, they are not attained to at all by any. For Adam fell short of them: and all other men fell Short of Adam. But Seing reason cannot Grant that there should be any kinde of Being which in no instance ever attained to its perfection and that both mankind and also grace, the Best of Beings will have no instance wherein they rose unto their perfection

⁷⁶ voice] MS voce ⁷⁸ be, and] MS be. & ⁸⁰ or] MS for
⁸¹ grace, for] MS grace. for ⁸² perfect, and] MS perfect. &
⁸⁵ Grace.] MS Grace ¹ Creatures, and] MS Creatures. &

unless in Christ, it must be granted that Christ is full of all the fulness of grace. [185]

Thirdly. The Office that Christ Carried on required that he should be thus Filled with Grace. For it is altogether meet that he that was to Save others, is So accomlisht that neither God nor Divine Justice can object against him. For then the Proverb will exclude him. Physician, heale thyselfe. Now
 20 unless he be full of all the Fulness of Grace, God may justly object against him and say, thou are not so Compleatly fitted for thy work, but another may be better fitted: Grace in thee is not perfect: it may be greater in another than in thee: it may bee more in another, than in thee: thou art not so bright an Example of Grace, and holiness, as thou shouldest be: another may out Shine thee. Now these Objections are not to be on justice's Side against the Saviour of Gods Elect. The Office will admit of no Objection to be brought in by Gods
 30 justice against him that is to Carry it on. For he must be placed in his Office by Justice itselfe, because he is to Satisfy Justice. If you say, that it is Grace hath put him into his Office: God in his Grace sent Christ. The Grace of God which hath appeared unto all Tit. 2. 11. God so Loved the World that he gave his onely begotten Son, that Whosoever believeth in him should not perish. Joh. 3. 16. 17. 1 Joh. 4. 9. To this I say, That the Ground and reason of Gods putting him upon this work is the Grace of God: but yet it acted upon the terms of Righteousness. Because Christ came to fulfill all Righteousness Matt. 3. 15. 16, and to bring about everlasting Righteousness Dan. 9. 24. Hence he came as complied
 40 with and sent by Justice itselfe, and therefore must be qualified, so as that none Can excell him. Otherwise Justice might Object against him, as not being most fit for his Worke. Another might be more fit, as having more Grace, and doing more Service for God. For answerable to the measure and degree of grace, is the Degree, and measure of Service done for God. Hence unless Christ was full with all the Fulness

¹⁴ The last line of Taylor's page [184] is crowded in, was apparently supplied after the page deteriorated. ²³ *perfect: it*] MS perfect it ²⁷ *The*] MS y^o

³⁰ *Matt. 3. 15. 16, and*] MS Matt. 3. 16. 17. & ⁴¹ *itselfe, and*] MS itselfe. &

⁴¹ *qualified, so*] MS qualified. so ⁴³ *Another*] MS another

of Grace, he might thus be objected against by justice itselfe, and refused as to the Office of a Redeemer, or Reconciler, or Saviour. But there can be no Such objection made by Justice itselfe against Christ as to his Office that Christ stands in. And hence his Office calls for Such Qualifications as an all Fulness of Grace to be in him. And thus have I finished the Doctrinall part of this truth. The Use follows:

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USE. 1. By Way of Information. Is it thus indeed that Christ is full of Grace, and of all the Fulness of Grace? Then this truth will inform us in Such things as these following: [186]

First. That God hath not laid the work of Salvation, on the back of a Contemtable one; nor presented his people with a Contemtable Saviour to depend upon; for eternall Salvation. Tho' in his Humiliation he is described as a root out of a dry ground and without form, and Comliness Isa. 53. 1. 2, and whose visage was marred more, than any mans, and his Form more than the Sons of men Isa. 52. 14. Yet this is to be understood with respect unto his Sorrows and Sufferings in the World, and doth not import any want of Excellency as to his Nature or Humane Structure. For this is so far off from any Contemtable appearance, that its the glory of mankinde. Never was Such a piece in the World. It Excelled Adams Structure wonderfullie. If you had but Seen the glory of Adam in his Innocency, no doubt but it Would have filld you with admiration. Satans Envie doubtless was mooved with mischievousness against him, from the Wonderfull glory that God had put upon a bitt of Earth, and had ennobled it so dazlingly to Created Eyes with Such a measure of bright Shining Grace. But tho' he was the Paragon, and lump of Humane nature lying as the very Center Surrounded on every Side with the thickest Shine of Glorious Qualifications, and all Seraphickly involved, and permeated with their fulness of Sparkling Grace: Yet our Lord Christ hath a Humane Nature

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⁴⁸ *itselfe, and*] MS *itselfe*. & ⁵² *And*] MS & ⁵⁴ *follows:*] MS follows

⁵⁷ *following:*] MS following

⁶³ *out of*] MS followed by "a dry out of," which is struck through.

⁶³ *2, and*] MS 2. & ⁶⁵ *Yet*] MS yet ⁷⁵ *Earth, and*] MS Earth. &

⁸¹ *Grace: Yet*] MS Grace. Yet

far more ennobled than his. It was more enriched with grace, than his. It was more hung with the fruits of grace than his. Though hee was full of Grace yet he never had graces fulness in him: but all the fulness of Grace was in Christ: tho' he was full of Grace, yet he never had all the fruits of Grace found on him. But so had Christ. Tho' hee was perfected with Grace, yet the Perfection of grace was not in him. But so it was in Christ. God therefore Chose the most glorious one
 90 in all the World to carry on the Works of Salvation, and to present the Children of men with, for them to trust to for Life and Salvation. He is one as Glorious as grace can make him and more lovely than ever grace made any else. Oh! then here is no Contemptable one presented you to trust in. [187]

Secondly. This discovers to us, that Christ our Lord is Most Excellent. There is not Such another. He is *Nulli Secundus*, the onely Non-Such. He in whom Sanctifying Grace is, is very Excellent. The righteous is more Excellent, than his
 99 Neighbour Prov. 12. 26, and Christ in the Type saith, Psa. 16. 3: the Saints that are on earth, the Excellent. Those whose Excellence lieth in the most Excelling Qualifications, are the most Excellent. Sanctifying Grace is the most Excellent of all Qualifications. It excells all other, more than the richest Carbuncle, doth poorest pebble Stone, more than the Shining Sun, doth a painted Shine. And on this account those that are inlaid with this are more Excellent, tho' their Outside array, is not worth a farthing than Such that have the Wealthiest Silks, and Sattens dawbed over with the richest bowells
 10 of the Earth, portraied in the most Curiest Figures of Flowerishing art, that the ingenuety of man Can effect, embracing of their Outside, but not a farthing weight of Grace within. But what then Shall the Excellency of Such an one bee that is topfull of all this most Excellent Qualification that hath it not in little bits, as I may say, but in the Whole mass? So it is with Christ. His Excellency, his Created Excellency, consists of all grace: and of all the Excellency of Grace, and

⁸⁵ *him: but*] MS him. but ⁸⁶ *Christ: tho'*] MS Christ. tho'

⁸⁹ *Salvation, and*] MS Salvation. & ⁹⁰ *There*] MS there

⁸⁹ *26, and*] MS 26. & ⁹⁰ *saith, Psa. 16. 3: the*] MS saith Psa. 16. 3. the

⁴ *Qualifications*] MS Qualification ¹⁵ *mass? So*] MS mass So ¹⁷ *Grace, and*] MS Grace. &

therefore he is most Excellent מְּנִי אֲדָם fairer than Adams
 Sons Ps. 45. 2: yea, or than Adam himselfe ever was. There
 are Some things whose Excellency is flourisht over with Meta- 20
 phors. We borrow the Excellency of other things to varnish
 over their Excellency withall. But Grace excells all Metaphors.
 The varnish laid upon it doth but darken, and not decorate
 it: its own Colours are too glorious to be made more glorious,
 by any Colour of Secular glory. Its Heavens Glory upon the
 Soul: its the Angells glory to be gracious. Grace is the Glory
 of Angells. But now Christ is full of all Grace and of all the
 Glory of Grace. For all the fulness of Grace is in him. He is
 as I may Say, amaizingly full of Grace, and of all Grace in its
 fulness, and therefore as Excellent as Grace Can make him. 30
 [188]

Thirdly. Hence then see that Christ is fully accomplit to
 be the Head of the Church. He is made the Head of the
 Church Eph. 1. 22. Col. 1. 18. Headship is a place of Honour:
 and requires Honourable accomplishments for it, and it is a
 place of Office to be Carried on for the Church, and therefore
 answerable Qualifications are Requisite to it. His Headship is
 of a Spirituall nature. Such are therefore the Qualifications
 fitting him for the Office of an head. He is the Churches head.
 The Church: his body is the Onely Subject recipient of Sanc- 40
 tifying Grace: there is not one grain weight of this goes any-
 where, but to the Church. The Church takes all of this: none
 Share with her of the Same. But tho' She is the onely Subject,
 or Vessell of Grace as Rom. 9. 21: yet she is not the Originall
 Spring of it unto herselfe. But her head is the Originall of it.
 Its Spring lieth in her Mystically head. Hence he being her
 Head must have all Grace in himselfe to Communicate to her:
 He must have all Grace in its fulness to Convey unto her,
 and every member of her. For every member of the body
 hath its life and growth in Common with the Whole body, 50
 but all Come from the Head. The Head is the Magazeen of
 all the influences that the Whole, and every part possesseth.
 It is the Storehouse of all Grace that anyone Can have. Of

¹⁸ 2: yea] MS 2. yea ²⁸ Grace. For] MS Grace For

³⁰ fulness, and] MS fulness. & ³⁵ it, and] MS it. & ³⁸ nature. Such] MS nature
 Such ⁴¹ Grace: there] MS Grace. there ⁴² this: none] MS this. none

his fulness we all receive even Grace for grace Joh. 1. 16. Now then greate must be his Store: that is Sufficient to Supply all. Oh! how full must he be that fills All in all. Yet here those gracious influences that Come from him, do in-
 60 generate grace where ever they Come. They do not carry the grace in Christ out of him, but produce the like grace in the Soule in which they enter. But now his Store of Grace must needs be greate that can thus Supply the Whole Body with Grace, and that in all ages, and at all times, and So it is With Christ. His All-Fulness is Sufficient for all: at all times. Think of this. Hee Cannot want having as much as grace can Confer, i, e, grow up unto. The Father cannot object against him having as much as grace can make. No member of the Church can want anything for its good, being he is as gracious as grace Can make him, and as full of Grace, as [189] grace can fill him. [lacuna]
 70 He is an [e]verflowing fountain of never Failing grace filling all their golden pipes of Faith, that lie with their heads in him to Convey all from him unto their own Vessells, all the measures of fulness that anyone attains to, and hence he saith to all and to everyone, as he said unto Paul 2 Cor. 12. 9: ἀρκεῖ σοι ἡ χάρις μου, my grace is Sufficient for thee.

Fourthly. Se hence how God hath Confounded Satan in the greate Design mannaged by him to the ruine of mankinde. His Design discovers itselfe, [that] it was to ruine mankinde in the Head of all mankinde, that was the Originall of all
 80 men; and the Head Covenanter for all with God. So that overthrowing of him, and destroying of Grace in him, all mankinde ever after might never have any Such thing as Sanctifying grace amongst them. But God hath utterly befoold this Subtill piece of hellish policy. For he hath made another Adam to be advanced to be head of his Church: in whom there is a greater Fulness of grace than ever, there was in the first. And he is the Head, and Originall of all, that obtain grace: Their Spirituall Head from whence their gracious Nature flows: and their Head Covenanter with God, in the New

⁶⁰ But] MS but ⁶² Grace, and] MS Grace. & ⁶² ages, and] MS ages. &

⁶⁵ Confer, i, e,] MS Confer i e, ⁷³ to, and] MS to. & ⁷⁹ mankinde, that] MS mankinde. y^t ⁸⁷ And] MS & ⁸⁷ grace: Their] MS grace Their

Covenant. So that he is more glorious with Grace, than ever Adam was, and gracious regenerative Influences proceed from him Communicative of grace to all his Seeds, fitting them thereby for gracious Service unto Eternall glory. And this doth Counterplot all that Hellish plot of Satans policy, and Shows it to bee a piece of Serpentine mischiefe, yet hellish folly, which instead of ruining grace in man, and mankind made graceless, doth make for the further advancing Grace in man, and mankinde by Grace unto everlasting Life and glory.

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USE. 2. By way of Lamentation over that miserable Sloath, and neglect, that there is of Christ amongst the Children of men. He came to his own, and his own received him not. Joh. 1. 11. They that were invited to the Wedden made light of it, and went their way, one to his merchandise and another to his Farm. Matt. 22. 5. About lawfull business unlawfully, *in licitis perimus omnes*. Christ is Sold for thirty pieces of Silver: this World takes [190] [all] away. [*lacuna*] are So ready to inchant

the Carnall Eyes of men with her poisonous trinkits, as they regard not the Lord Christ in all his glory. Tho' the gracious Soule by the Spirit of Grace, saith, as amaized at him: Who is this that comes up from Edom in Died garments from Bozra? This that is glorious in his apparell? Isai. 63. 1. Yet the Carnell minde saith there is neither form, nor Comeliness in him, nor beauty that we should desire him, Isai. 53. 2. Yea, and those that are on the highest form of Profession are ready at times to grow Sluggishly Careless. The wise virgins Slumbered and slept Mat. 25. 5, and the Apostle saith, how shall we Escape, if we neglect Heb. 2. 3. which implieth a possibility of neglect in a Sort in the best. Now what pittty is this? O! how is Such a neglect to be lamented, and that in respect unto {Christ.
Man.

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1. As to Christ. He that is full of Grace and the Fulness of all Grace, that he Should be neglected, what a lamentable

⁹⁶ folly,] MS folly. ¹² him: Who] MS him Who ¹⁹ Mat. 25. 5, and] MS Mat.

25. 3. & ²³ {Christ.
Man. } MS { Christ
Man ²⁶ neglected, what] MS neglected what

thing is this? If it be a fair and Sweet flower that is marred, it works a pity. But for the fairest and Sweetest flower in Gods garden to be neglected, this is much more a pitty. Such is Christ. A little true grace makes greatly beautifull. How
 30 beautifull then must he needs be in whom is all true grace, and true grace in all its luster, and glorious perfection? But then for Such an one to be Slighted, and undervalued, what a ground of Lamentation is this? Doth the Friends of Babylon so bitterly lament over the ruines of Babylon in that so greate glory was desolated Rev. 18, and shall not we bewaile the neglect of this Glorious one?

2. It is a Contempt put upon Christ in all the beauty of his holiness. To neglect him is a Contempt put upon him, and on his grace, and this is that which calleth for Serious reflection. Shall hee, that is most gracious be made less account
 40 of, than that which is less than the least grace? This is to set grace at the lower end of the table and to thrust her out of doors: Shall that which is the glory of the Whole Creation, be put off to the fag End of all? and is not this lamentable: and to be lamented. That the best things Should be accounted the Worst. That the glory of Grace should be esteemed less than earthly. *Virtus po[st] nummum*. It Subverts the order of nature, and puts vertue in the last place, as least worth. [191] Oh! what then? Shall we neglect Christ adorned in
 50 all his gracious bravery? O then to neglect him is lamentable.

2. In respect of Man. O it is a matter of Lamentation, that any Should neglect Christ, and that on the account of Man. It is of bad aspect to the Children of men, and that in various respects.

1. It is an hainous Sin in those that do it. It is Such an affront unto Almighty in respect unto the most tender actings of his grace towards poore Sinners, that it is to Spurn him on his very bowells of mercy, and to Spit in the face of the most Shining portraiture that ever Grace drew forth: and also to
 60 Cast durt in the brightest beauty, and fairest face, that grace hath ever graced. And what shall we thinke concerning him,

³⁵ 18, and] MS 18. & ³⁸ holiness. To] MS holiness To ³⁹ grace, and] MS grace. & ⁴⁰ then? Shall] MS then: Shall ⁵⁰ lamentable.] MS lamentable
⁵⁵ It] MS it

that So doth? Surely it will never be born. The highest aggravation of Sin that is, is drawn from the brightness of the grace abused by it. Now the highest Shine of grace is grace in all its fulness. And this Shines forth onely in Christ, who is full of all grace and of all the Fulness of Grace. And hence this aggravation falls upon thy neglect of Christ thus Spread before thee, because it is a Sin against the brightest Shine of Grace. O thinke of this, you that neglect Christ. For this is indeed a matter of Lamentation.

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2. It excludeth Such as are thus negligent from Eternall Life, and Salvation, and locks them up in the dungeon of the Fall unto Eternall Damnation; Christ made as glorious as grace can make him; as aimeably lovely as the beauty of holiness can beautify him, Stands in this glorious dress, and saith, Joh. 5. 40. Yee will not come unto me, that ye may have life, and there is none other way of escaping a Death, and Damnation, but Christ Act. 4. 12. So that those that neglect him forsake their Own mercies, and there remains for Such, So Continuing a certain looking for of fiery indignation, that shall devour the Adversaries Heb. 10. 27, and hence to neglect Christ is lamentable.

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3. It is to introduce a Spirit of neglect of Christ amongst men. And this is dreadfull. It is to lead men from Christ, and so to go just Counter buff to the Gospell, and to the Design of Grace, and this is a fearefull thing, it is to Shoote out of thy bow Satans arrows against Graces Design. And this is most lamentable. O think of it.

4. It is to give the God of Grace, and Grace in its glory the ly [192] and [lacuna] is a meer falshood. For thy neglect doth by interpretation, say, either that Christ is not thus filled with Grace and its fullness; which is to give God the ly, who asserts it, or that Christ thus filld with Grace in all its glory, is not so attracting, as that its attractive beames are so heavy in the Scales of right reason, as to weigh up the hearts, and

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⁷² *Salvation, and*] MS *Salvation.* & ⁷³ *Damnation; Christ*] MS *Damnation, Christ* ⁷⁶ *may have life, and*] MS *may of life.* & ⁷⁹ *mercies, and*] MS *mercies.* & ⁸¹ *27, and*] MS *27.* & ⁸⁴ *It*] MS *it* ⁸⁴ *Christ, and*] MS *Christ.* & ⁸⁶ *Grace, and*] MS *Grace.* & ⁹⁰ *Lacuna* of two or three words.
⁹³ *it, or*] MS *it. or*

life above the transient vanities of this mocking World. And this is to bely the glory of Grace, and discredit the Same, and thus to do is lamentable. To bring up a false report of a true
 99 man, is against the light of Nature, and law of God. Exo. 23.
 1. Those men that brought up an Evill report of the Good land, brought down upon their own heads evill things from a good God Numb. 14. 35. 36. What then do you thinke, your discrediting Christ in the Fulness of his Grace, will run you into? Lamentable is the Consideration.

USE. 3. By way of Consolation to all that have a Saving
 Intrest in, and Relation unto the Lord Christ: Is Christ
 full of Grace, and that in all its Fulness? O how Sweet
 is this to you that are implanted into Christ? It may
 10 make your hearts to breake out and sing with David
 Ps. 23: The Lord is my Shephard. I shall not want. Thou
 makest me to ly down in green Pastures: thou ledest mee by
 Still waters. Thou restorest my Soule, and ledest me in path
 of Righteousness, for thy name sake—thou preparest a table
 for me in the presence of my foes, thou anointest my head
 with oyle: my Cup runneth over. etc.: O what a ground of
 Comfort is this. You are the living members of that Body,
 whose Head is all full of the Fulness of Grace, and Graces
 fulness comes boiling over in all its glorious Streames of
 20 Grace unto you. O what a Sweet thing is this? Hence vessells
 of Grace Rom. 9. 23. Vessells of mercy filled with grace,
 prepared for glory. But Consider the Pipes thro' which this
 Sweetness of Consolation is derived from the fountain of
 grace into your Souls, as follow.

1. He that you are espoused unto and so intrested in is one,
 and the onely one who is full of all glorious Grace in all its
 glorious Fulness. You are a member of his Body, a branch of
 his Vine Stock, and What can be more refreshing [193] than
 this? Here all the Fulness, and Excellency of Grace is yours.
 30 Hence ariseth unspeakable delight. The Church having been
 demonstrating the glory of God, and of his majesty in Zion,

⁹⁸ And] MS & ⁹⁷ Same, and] MS Same. &

⁵ into? Lamentable] MS into. Lamentable ⁸ Fulness? O] MS Fulness. O

¹¹ 23: The] MS 23 The ¹³ Thou] MS thou ¹⁸ Grace, and] MS Grace. &

²⁷ Body, a] MS Body. a ²⁸ Stock, and] MS Stock. & ²⁹ this? Here] MS this. Here

and his Temple, doth reflect all upon God: and in a triumphant Epiphonema winds up her tune With this heart transport of Joy Ps. 48. 14. This God is our God, forever, and ever. Why So may the Consideration of the Fulness, and Flourish of all glorious Grace in Christ, introduce Such a Rapture into the Soule of Such, as are Savingly implanted in him, as may increase their inwarde melody of this String, so much till its Cadency end in the like heart ravishment of Sweetest Consolation thus. This Christ is my Christ forever and ever. I will rejoyce, and be glad in him.

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2. The Stain and guilt of all thy Sins wherewith any wayes thou hast been defiled, shall wholly be removed. So that it shall neither deform thee, nor disadvantage thee as to thy Filiation in this Life, nor as to thy Felicity in the life after this. Thou art under Coverbarn, and the Glorious Wing of the Fulness of Christs Grace will alwayes Cover thee with its gracious and all reviving Shade. He will hide thee with his Effulgent feathers, and under his Shadow thou shalt sit in all Safety Ps. 91. So that no curse Can come nigh to thee.

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Thy Sins call out grace, and Grace may take a rod in her hand, to dispense her Love unto thee by; She oft administers hony upon a rod. Ps. 89. 30. 31. 32. 33. 34. But no grain weight of the Curse comes upon thee. The nurse never is angry, but Compassionate when she giveth bitter Wormseed to the Child to kill Worms. And as this all Gracious Jesus will thus in his grace Secure from the guilt of Sin. For the Husbande that hath love to his Wife, ever payes her debts, that the Law Exacts. So doth his grace fetch out all the filth, of Sin. Sins Stain is dismall. Of all Stains none so deep; none so dark, none so dismall, none so deforming, none so difficult to remoove, nor so distressing to the Soule as this is. But he that is full of all Grace, he that hath all the Fulness of Grace in him, is so gracious as that he will prick his heart veane to let a grace-drop of blood thence to fetch out this freckle from thy face. And this will do it. Thou art of his body a member, and [194] he will not permit any blot, nor Stain,

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³³ winds] MS winde ³⁸ him, as] MS him. as ⁵¹ grace, and] MS grace. &

⁵² by; She] MS by, She ⁶⁰ Sin. Sins] MS Sin Sins ⁶⁶ And] MS &

⁶⁷ member, and] MS member. &

to be upon any member of his body. He Speakes to the whole,
and saith Can. 4. 7: thou art all fair my Love. There is no
70 Spot in thee and he presents it to himselfe, as all glorious, not
having Spot or Wrinkle or any Such thing Eph. 5. 27.

3. Thou shalt be adorned most gloriously With all the beauty
of Holiness: and this is the most glorious Beauty of all beauti-
ous glory. This is most pleasing to God: This is of all glory
a glory most like God: It is a God like glory. It is a Con-
formity unto in a Similitude of the Son of God. The Highest
glory of Inherent properties, that God Ever adorned the
Humane Nature of his onely Beloved Son withall was that
effulgency of his rich Grace. We (saith our Evangelist) be-
80 held his Glory, the glory of the Onely begotten of the Father,
full of Grace, and Truth. Now he that is full of this glorious
Grace, is so gracious, that he will grace thee with this glorious
Grace. He will not let thee be without the glory of this grace,
he is so transcendently gracious. Grace and Glory Will he give
Ps. 84. 11. Grace to bring God Glory, and Glory the Splendor
of Grace: Grace furnishing the Soule for glorie, and Glory the
Felicity, and Reward of Grace. O! What Comfort, and Con-
solation is here. Hands off: its Childrens bread: a Crumb of
it may not fall to dogs. But all of it belongs to every Child
90 in the Family. O! then with joy draw the Waters of this
Consolation out of this Well Spring of Salvation.

USE. 4. By way of Exhortation. Is this So that Christ is Full
of Grace, and hath all the Fulness of Grace dwelling in
him? Then let this stir us all up

1. To Admire, and Adore the God of all Grace in that he
hath made our Nature So glorious with Grace. What Grace
hath he glorified, and brightened our Nature Withall? I say
Our Nature. Not Angell nature. Our Nature, that is halfe
99 of it made of the dust and durt of the World: Our Nature,
that is Fallen, and Defiled Nature. Our Nature that is Sinfull,
and Dishonouring Nature! Our Nature, that is God provok-

⁶⁹ 7: *thou*] MS 7. thou ⁶⁹ *There*] MS there

⁷⁰ *himselfe, as*] MS himselfe. as ⁸⁰ *Father, full*] MS Father. full

⁸⁸ *here. Hands*] MS here Hands ⁸⁸ *bread: a*] MS bread a ⁹⁴ *him? Then*] MS

him: Then ⁹⁸ *Grace. What*] MS Grace What ⁹⁹ *World: Our*] MS World Our

ing, and Hell Deserving Nature. Yet this our Nature is thus renewed, is thus Enriched, is thus adorn'd, is thus thick set with Grace, and made the most glorious nature with grace, of all natures that are made. A Clod of Earth more glorious than the Angells in Heaven. [195] That our poor bit of incarnated Clay internally enspirited, that hath lost all grace by falling into Sin, Should be filled with all glorious grace again in all the fulness thereof, and so should be made more glorious with grace, than ever any grace ariseth unto in any Creature, yea tho' it be the most glorious Angell in heaven, is a Consideration, that may raise the highest admiration in us that may be. O! then let us by Such things as these, Chide our dulness away; and Check our Sluggishness from us, and Enflame our frozen affections into a kinde of a transport of joy and adoration of So gracious a God who hath so gloriously advanced our Nature with the Excellency of Grace.

2. To Advance the Highest actings of Love to Christ that our Souls are possible to draw out. Everyone hath love to Embrace a lovely Object when presented. The Law of nature is violared, and hath a violence offerred it, when its love is lockt up, and fetter'd down from entertaining a Lovely object. But of all Lovely Objects the Lord Christ is most lovely, in that he is full of the most lovely Perfections. What Comparable to Grace? and What Grace Comparable to that, which hath its full Perfection? Now Christ is full of all grace, and of all grace in its full perfection: and hence he is as Lovely as grace Can make him, and therefore the Church Cries out Can. 5. 16: He is altogether Lovely, *וְלֹא מִתְמַדִּים ipse* (or *ipsius*) *totus est desideria*. He all (or his *totum*) is desireablenesses. O! then! where is thy Love? Shall not his Loveliness command it? Shall not the Sunshine of this Beauty penetrate thy Chilly affections, and thaw thy frozen heart, till a rappid Flame of fervent Love breaketh out and with irresistable Speed makes its motion to this altogether Lovely one, and layeth him as the

⁴ *renewed, is*] MS renewed. is ⁴ *adorn'd, is*] MS adorn'd is ⁵ *Grace, and*] MS Grace. & ⁶ The last line of Taylor's page [194] is crowded in, was apparently supplied after the page deteriorated. ¹⁵ *us, and*] MS us. & ²⁸ *perfection: and*] MS perfection. & ²⁹ *16: He*] MS 16. He ³⁰ *Lovely,*] MS Lovely.

Rose of Sharon in the heart? and Weare him in the bosom?
O then Love the Lord Jesus with all your heart, Love him
with the Purest, Sincerest, and most powerfull Love.

40 3. To Labour mostly to be Savingly implanted into Christ.
Then you shall be adorned with his grace. If you be branches
of this vine, the gracious virtue of this Stock, will run into
every leafe, twig, and grape and make all Lovely, and beauti-
full with grace indeed. [196] [T]he way to be made gra-
ciously glorious, is to get an implantation into this Originall
Head of Grace. Of his fulness you shall then receive even
grace for grace. Many bless themselves in their imaginarie
Intrest in Christ. This lies onely in an Externall implantation,
that is not made by any Cutting them, as grafts, off from
50 their Naturall Stock; but onely in an Externall Profession of,
and baptismall dedication to him. But these are the branches
that never beare fruite and so shall be taken away. Joh. 15. 2.
But Such, as are Savingly united to Christ do alwayes partake
of the virtues, and graces of Christ, as Such as are in the
Sunshine, if alive, partake of the beames. And indeed this is
one reason why the Lord Christ is [presented] thus full of
Grace, that we thereby might be presented to make our re-
course to him. And if we do so he that is so full of grace,
will graciously receive us: and hence now we can have no
60 plea for the neglect of Seeking an Intrest in him.

4. To endeavor to live Such Lives, as to carry on a visible
Exercise of Grace. Let your Lives be commentaries upon the
Commands of Christ. O let them come forth adorned with
Grace. As the Call unto us Col. 4. 6, is upon our Speech, So
say I, let it appeare with all our Actions. Let your Lives be
alwayes with grace Season'd as with Salt. The glory of our
Lives lieth in grace: a gracious life is a glorious Life. Oh!
saith the Apostle, We beheld his glory. But wherein? Why,
saith he, full of Grace and Truth. He was as the burning Sun,
70 full of the bright Lustre of grace; which sent forth its flaming
beams Shining rounde about thro' the Whole of his Life, and
herein was a greate brightness of his glory. And hence, if you

⁶⁴ *Christ, as*] MS Christ. as ⁶⁵ *And*] MS & ⁶⁶ *us: and*] MS us. &

⁶⁷ *live*] MS lives ⁶⁸ *6, is*] MS 6. is ⁶⁹ *grace: . . . life*] MS grace. a gracious live

⁷⁰ *But*] MS but ⁷¹ *Life, and*] MS Life. &

draw forth grace into Exercise, you will have a like glory in your life. And if you have not that Saving grace as yet, yet if you endeavour to have your Lives run forth into gracious exercise, you are in the ready way to have grace and glory too. O then Strive after a life of Grace.

⁷⁴ *And*] MS & ⁷⁷ *Grace.*] MS Grace

Meditation 50. Joh. 1. 14. Full of Truth.

The Artists Hand more gloriously bright,
 Than is the Sun itselfe, in't's Shining glory
 Wrought with a Stone axe made of Pearle, as light
 As light itselfe, out of a Rock all flory
 Of Precious Pearle, a Box most lively made 5
 More rich than gold Brimfull of Truth inlaid.

Which Box should forth a race of boxes send
 Teemd from its Womb Such as itselfe, to run
 Down from the Worlds beginning to its end.
 But, o! this box of Pearle Fell, Broke, undone, 10
 Truth from it flew: It lost Smaragdine Glory:
 Was filld with Falshood: Boxes teemd of Sory.

The Artist puts his glorious hand again
 Out to the Worke: His Skill out flames more bright
 Now than before. The worke he goes to gain, 15
 He did portray in flaming Rayes of light.
 A Box of Pearle shall from this Sory, pass
 More rich than that Smaragdine Truth-Box was.

Which Box, four thousand yeares, o'r ere 'twas made,
 In golden Scutchons lay'd in inke Divine 20
 Of Promises, of a Prophetick Shade,
 And in embellishments of Types that Shine,
 Whose Beames in this Choice pearle-made-Box all meet
 And bedded in't their glorious Truth to keep.

But now, my Lord, thy Humane Nature, I 25
 Doe by the Rayes this Scutcheon sends out, finde
 Is this Smaragdine Box where Truth doth ly
 Of Types, and Promises, that thee out lin'de.
 Their Truth they finde in thee: this makes them shine.
 Their Shine on thee makes thee appeare Divine. 30

² *itselfe* . . . *Shining*] *S* itselfe, in'ts shining ³ *Stone*] *S* stone

⁸ *Such*] *S* such ¹⁰ *O!*] MS o! ²⁸ *Promises, that*] MS Promises. that

Thou givst thy Truth to them: thus true they bee.
 They bring their Witness out for thee. Hereby
 Their Truth appeares emboxt indeed in thee,
 And thou the true Messiah shin'st thereby.
 Hence Thou, and They make One another true
 And They, and Thou each others Glory Shew.

35

Hence thou art full of Truth, and full dost stand,
 Of Promises, of Prophetesies, and Types;
 But that's not all: All truth is in thy hand,
 Thy lips drop onely Truth, give Falshood gripes.
 Leade thro' the World to glory, that ne'er ends,
 By Truth's bright Hand all Such as Grace befriends.

40

O! Box of Truth! tenent my Credence in
 The mortase of thy Truth: and Thou in Mee.
 These Mortases and Tenents make so trim,
 That They and Thou and I ne'er Severd bee.
 Embox my Faith, Lord, in thy Truth a part
 And I'st by Faith embox thee in my heart.

45

³¹ *them: thus*] MS them. thus S them, thus ⁴⁰ *Truth, give*] MS Truth. give

⁴¹ *thro'*] S through ⁴¹ *glory, that*] S glory that ⁴¹ *ends,*] S ends

⁴² *Such*] S such

[197]

SERMON IX¹

Joh. 1. 14. Full of Truth.

A Sparke of Truth is better than a Sunshine of Lies. For it will increase and Unite unto the Whole Heavens of Light When the Sunshine of lies Shall go out into utter darkness. Grace and Truth are two glorious Consorts, that Bed and Board together. Where one is there the other abides. They Bed each in others Bosom. When Truth, was said, to leave the earth, and to fly up to heaven, she let her Coate fall from her: and Falshood snatcht it up, and Clapt it upon her own back and so walked ever since in Truths Coate. But yet Truth ever and anone doth pull her Coate off from Falshoods back, and discovers her in her Nakedness, that all may see her and be ashamed of her. But Truth ever more takes up her Habitation in Graces quarters and Seing Christ therefore is Full of Grace, he must also be full of truth. For they Live and Dy together, as Lovely Twins.

We have in Casting our Contemplations upon Christ, observed his Qualifications, fitting of him for his Operations, and here we have him set before us as having All Fulness dwelling in him: Which Fulness hath been Considered as it

is { Absolute.
Relative.

Having briefly touched upon his Absolute Fulness, I come to see some of the glory of his Relative Fulness So much as our weake Sight can take in and this Relative Fulness of his is greate and Glorious, and here I shall Consider it as a Fulness of { Truth.
Mystery.

¹⁰ back, and] MS back. & ¹⁷ Operations, and] MS Operations. &

²⁰ { Absolute. } MS { Absolute
Relative. } MS { Absolute
Relative ²⁴ Glorious, and] MS Glorious. &

First. A Fulness of Truth. And touching this Subject, I lay my Superstructure upon this golden foundation in our text Containing this Doctrine.

Doctrine. That our Lord Christ is full of Truth.

30 As it is the Words of our Text, so to the Same effect is v. 17: Grace and Truth Came by Jesus Christ. So Col. 1. 19: It pleased the Father, that in him Should all fulness dwell, and therefore Truths Fulness. But in the Doctrinall Concern in this matter wee make these Queries following in order.

1. Query: How are we to understand truths Fulness in Christ? Solution: 1. Negatively. We are not to understande it in all respects, as we are to understand his All Fulness of Grace. For, Grace admitting of a Graduall Difference, the All-Fulness of Grace in Christ did not onely imply all Sorts of Grace, but
40 also the perfection and full growth of every Sort. But Truth not admitting of Degrees is not so to be understood, for What is true is true: and What is not true is false: and What is true be it in never so Small a matter is as much true: and hath as much truth in it, as the greatest truth which is. For the greatness of the Truth ariseth not from the Quantity of its Truth, but from the Quality of the Thing. Hence this fulness of Truth is not [198] from any graduall proficiency of Truth in him: though truth may be said to be weake in its Subject and Sometimes the Same to have grown Strong. *Veritas non accipit*
50 *magis, et minus*, whereas Grace grows in its nature 2 Pet. 3. ult. 2 Tim. 2. 1 Rom. 4, and C. 14. 1. So that of it Christ has in him a Fulness both *Impleti* and *Implentis* both in respect of the Subject receiving which was and is Full, and in respect unto the Adjunct received which was full grown. But this Fulness of Truth admits not of Such a Consideration.

2. Affirmatively. It is a Fulness that Fills the Subject. So that it is brim full. There is no falsehood in him. All truth and All Sorts of truth making his Humane Vessell top full and running over. So that there is not the least Corner left empty
60 for any the least Shaddows of falshood to lurk in or to crowd

²⁸ And] MS & ³⁰ 17: Grace] MS 17. Grace ³¹ 19: It] MS 19. It

³² dwell, and] MS dwell. & ³⁸ Grace, but] MS Grace but ⁴² false: and] MS false. & ⁵¹ Rom. 4, and] MS Rom. 4. & : unidentified. ⁵¹ Rom. 14. 1.] unidentified. ⁵³ Full, and] MS Full. &

into. Yea: and his Whole Life, Thoughts, Words, and Deeds are all full of it.

Query: 2. What is Truth? This Question Pilate put forth unto Christ in Scorn Joh. 18. 38.

Solution: My answer shall be in brieve, not Standing to shew the various acceptation of the Word. I say, Truth is an Adjunct or Propertie of a Subject in which it is, that renders it true, and opposed to falshood. Thus God is the True God as opposed to all false Gods Joh. 17. 3, and true as opposed to false persons. Rom. 3. 4. So it is in Christ. Hence Christ is the True Messiah Styled the True Bread Joh. 6. 32, the True Light Joh. 1. 9, the True Vine, Joh. 15. 1, and the true Grace 1 Pet. 5. 12. So the Scripture is all the true Worde of God. Ps. 119. 160. Rev. 19. 9.: etc.: Now all truth, and all Sorts of Truth are in Christ and he is full of the Same.

Query. 3. In what Sense is Christ said to be full of Truth?

Or how is Truth in Christ?

Solution: Truth is in Christ $\begin{cases} \text{Objectively.} \\ \text{Subjectively.} \end{cases}$

First. Objectively. As he is the Object of all the Old Testament Prophecies, and Metaphoricall Descriptions of the Messiah. He was variously foretold in the Old Testament even from Adam to the latter end of Malachy. As in Prophecies, Promises, and Types, which differ one from another, onely as to the manner in which hee was shewn: as he was held out in the Prophesie, he was foretold without any express obligation upon it, yet implicitly there was an obligation upon the Author to effect the matter prophesied. As in the Promise, God doth as I may say, put in bond to do the thing Promised. And as he is foretold in the Type, God doth as it were pensill out in fair Colours [199] and [ingrave] and portray Christ and his Natures and Properties in him. And as these are given out, they flow from the very fountain of Truth: but yet their truth appeareth not while that which is foretold is not apparent

⁶⁸ *true, and*] MS true. &

⁶⁹ 3, and] MS 3. & ⁷⁰ Christ. Hence] MS Christ Hence ⁷¹ Joh. 6. 32, the] MS Joh. 6. 32. y^e ⁷² 9, the] MS 9. y^e ⁷² 1, and] MS 1. & ⁷⁵ Same.] MS Same

⁷⁸ { Objectively.
Subjectively. } MS { Objectively
Subjectively

⁸⁴ *shewn: as*] MS *shewn. as* ⁹¹ *And*] MS &

but to some, (viz, as believe them not) they are lookt on as fictitious, and fancies: to others, as dubious, and doubtfull: and to all not as visibly true. Faith onely gave them an Existence as true which is the Hypostasis or upstanding of things hoped for, and evidence, or Conviction of unseen things. Heb.

99 11. 1. Hence all the Truth in these Prophecies, Promises, and Types lodges in Christ. Christs coming made them True. Their Truth lieth in him. He is the truth of them. Hence v. 17: Grace, and Truth came by Christ and as the Apostle saith [of] Circumcision (one of them, so may I in a Sense Say of them all,) He was a Minister of Circumcision, for the truth of God, to Confirm the Promises made unto the Fathers Rom. 15. 8. Hence Origen² saith The Truth of the Types of the Law was compleate in him. Nay Some goe further, and say, that Christ is the Truth of the Precept, and Command etc.

10 and it seems to agree in some measure with that Rom. 10. 3. Christ is the end of the Law for Righteousness sake to every-one, that believes which shews that the Design of God in giving the Law was Christ, That he should fulfill it: and this Seems very rationall. For that God should give to man a Law comanding him to keep it, and yet did not in that comand imply at all, that it should ever be kept by any of mankinde, seems not to Square with the Wisdom of God unless it be said, his design was by it to Condemn all mankinde: but so to imagine, will not Square with the Justice much less with

20 the Grace of God. With the Justice of God, for to give his innocent Creature a law to ensnare him, and his to Eternall Wrath is hard measure. Nor to his bounty and Grace that provides Comfortable things. We rather, according to the Scripture say, that God did design that the truth of its obedience implicitly promised in the giving of it; should be in Christ. So that the Obedience intended in the morall Law was reserved to be performed by Christ, and hence the Law being broken by all mankinde, and it exacting obedience, and Satisfaction at their hands, which they never can give, they

⁹⁶ *doubtfull: and*] MS doubtfull. &

² *Hence v. 17: Grace*] MS hence v. 17. Grace ⁵ *Circumcision, for*] MS

Circumcision. for ¹³ *Christ, That*] MS Christ That ²⁰ *God, for*] MS God. for

²⁸ *things. We*] MS things We ²⁷ *Christ, and*] MS Christ. &

might be thereby constrained to make their recourse unto Christ to obtain true obedience unto the law performed by him for them. And so he is the Truth of the Obedience to the Law, and full of this Truth also [200] [*lacuna*] which it could not be, if wee could attain obedience to it of our own, or if the Truth of Obedience was not in Christ. And thus we see how Truth is fully in Christ Objectively.

Secondly. Subjectively. As Christ is the Subject wherein Truth is Stowed up. As he is full of it Objectively, there was as to the Types and Promises, not an absolute neede of his being actually affected with truth, Save onely in Such respect that the Description is of his Qualifications, or operations. For in this respect Cyrus a Pagan was full of the Truth of that Prophecy Isa. 44. 28, and 45. 1—Yea, the four Greate Monarchies of the World were full of the Truth of the Prophecies contain'd in the Image of Gold, Silver, brass, and Iron Dan. 2. etc. But He is full of all Truth as all truth is in him, and a personall Property, of him. Hence he is Truth itselfe Joh. 8. 32. 36, and C. 14. 6. And in this Sense Christ is full of Truth {Habitually.
Practically.

1. Habitually. Truth was so Seated in him that all the Whole of his Humane Frame was alwayes actuated, according to the Same. His Manhood was a Living pure Vessell top full of this Holy Water. He was Truth itself. For there was no falshood in him. He was made up, as of Truth. God that loveth Truth in the inward parts found it in him to love, whom he proclaimed from heaven to be his beloved Son. Matt. 3. 17:

2. Practically. Truth attended his Whole Life. All his Doctrine is the Doctrine of Truth. His Enemies Spake truer than they designed to grant when they Cried out, Thou teachest the way of God in truth Matt. 22. 16, and he tells them that he was a man that had told them the Truth. Joh. 8. 40. 45. So all his Words are words of Truth. He tells us Pro. 8. 7, My

³² And] MS &

³³ Law. and] MS Law. & ³⁸ Lacuna of one line. ⁴³ 28, and] MS 28. &

⁴⁸ 36, and] MS 36. & ⁴⁹ {Habitually.
Practically. } MS {Habitually
Practically ⁵⁴ him. He] MS him He

⁶⁰ 16, and] MS 16. & ⁶² 7, My] MS 7 My

mouth Shall Speake the Truth: and Wickedness is an abomination to my lips. Indeed the Law of Truth is in his Mouth, and he turns many from iniquity. So, Isa. 11. 5. יְהוָה אֱמִתּוֹ Truth shall be the Girdle of his reins. All his Obedience to the Law was true Obedience, not Hypocriticall. He obeyed from the heart. Thy law, saith he, is in my heart Ps. 40. 8. Hence his delight was in Gods Will. All his Miracles were true Miracles: they Were not Cheats, nor Fraudulent. So that he was indeed a Man of Truth. He came out of his Fathers bosom to discover the Same truly to us Joh. 1. 18.

Objection: There are Severall things discovered of him, that seem hard to make true. He Seems to answer his Parents irreverently, Lu. 2 latter end, Joh. 2. Some Parables want littoral truth, being not true Histories as Lu. 18. 2 v. 10. 11. So C. 16. 19.—So C. 12. 16.—[201] when you se a cloud rise out of the West, ye say there will be a Shower, and so it is: and when you see the South winde blow, ye say there will be heat, and it cometh to pass, as Lu. 12. 54. 55, and we finde it often, if not mostly, otherwise. So he told Pilate, that he said, that hee was a King, who onely asked him Whether he was one Lu. 23. 3. Nay, he feigned one thing, and did another. Lu. 24. 28. 29.

Solution: Notwithstanding this we must Subscribe to Theophylacts Saying upon our Text,³ That what things the Prophets, and Moses himselfe Spake and did, were all Types. So those things which Christ Spake and did were all full of Truth: he being Grace itself and Truth itselfe. But to come to a more distinct answer I say.

1. Touching that of his Carriage towards Joseph and Mary his Parents as irreverend. All that can be inferrd is onely this, that he did modestly reprove them, for their errour, and not without Cause. For they Chide him as dealing ill with them, in his attending his greate worke, that he came about

⁶⁴ lips. Indeed] MS lips Indeed

⁶⁴ Mouth, and] MS Mouth. & ⁶⁷ Obedience, not] MS Obedience. not

⁶⁸ law . . . is] MS law saith he is ⁶⁹ Miracles: they] MS Miracles they

⁷¹ Truth. He] MS Truth He ⁷⁵ end, Joh.] MS end Joh. ⁸⁰ heat, and] MS

heat. & ⁸¹ pass, as] MS pass. as ⁸¹ 54. 55, and] MS 54 55 & ⁸² King, who] MS

King. who ⁸⁴ 29.] MS 29 ⁸⁹ itselfe. But] MS itselfe But ⁹² All] MS all

⁹³ errour, and] MS errour. &

as is in Lu. 2. And as for that Joh. 2. 3: Mary being a Guest and himselfe, it was rather a meddling with matters not belonging to them to concern themselves with the Wants at the Feast, and so was dishonourable in them, and might be offensive. And this Could be no breach of any rule of duty to Say to his Mother, What is this to thee and mee, and the words would be better rendered thus than as we read them.

2. As for those Parables that are recorded in an Historicall way, as if they were things really done, I say, we are not able to say, that there were no Such things done. Some learned men are ready to thinke Such things, were really acted, and then the matters are historically true. But yet we are not driven by this plea, tho' they are onely parables, and nothing of Historicall truth in them. For Words are used onely to import the intent in the minde of the Speaker. And all Languages admit of Metaphoricall forms of Speech, and the Spirit of God abounds in this manner of Speech in the Scripture and did foreshew that Christ Should abound in this Sort of Speech Ps. 78. 2. Matt. 13. 35, and this Sort of Speech never was expected to be literally true, nor Charged to be a lying form of Speech, but a neate Rhetoricall, and Wise manner of Speaking. Hence saith Gods Spirit in the Psalmist Ps. 49. 3. 4: I will open my mouth in Wisdom: the meditation of my heart shall be of understanding. I will encline mine eare to a Parable and open my dark Saying upon my harp. Hence then this form of Speech is a truth Speaking form, Conveying the thoughts of the heart of the Speaker unto the hearers in Such words as are apt to do it metaphorically and wisely.

3. As for Such Speeches wherein he asserts a Truth in the Signs prognostick of the Weather, these also are true, for [202] they are known oft to be foregoing prognostick Signs of the Weather, tho' they may not always be so. For there is no proverb, that is true in every Sense that may be put upon

⁹⁸ 2. *And*] MS 2 *And* ⁹⁹ 3: *Mary*] MS 3. *Mary*

⁹⁹ *Feast, and*] MS *Feast*. & ¹ *And*] MS & ² *mee, and*] MS *mee*. &

³ *them.*] MS *them* ⁷ *acted, and*] MS *acted*. & ¹² *Speech, and*] MS *Speech*. &

¹⁵ *35, and*] MS 35. & ¹⁷ *Speech, but*] MS *Speech*. but ¹⁹ 4: *I*] MS 4. *I*

²⁰ *true, for*] MS *true*. for ²⁰ *Weather, tho'*] MS *Weather*. *tho'*

²⁸ *For*] MS *for*

30 it, or that is true universally, especially Such as are touching rain and Fair Weather. But yet the Sayings are Country proverbs: and Such, tho' they may be true of the land of Judea, they may not be true of Constantinople, Greece, Spain, France, etc. or not so Commonly true. So that if Common observation draws up this Conclusion that a Cloud rising in the West, i, e, out of the greate Sea in Canaan, rain follows 1 Kin. 18. 44. 45, and when the Winde Sat South blowing thro' the Warme beams of the Sun, and driving their Warmth upon lands, it bee asserted that ordinarily this winde brings Warm
40 weather as Job. 37. 17. Shall this assertion for Some particular instances otherwise be said to be false? Then the Proverbs *Nimbolus Affricus* Showery South West winde: and *Astuosus Auster*, an hot South winde are naughty Proverbs.

4. As for Such Sayings, as that on Pilate's asking him thus: Art thou the King of the Jews? To which he said, Thou saist, that I am. Matt. 27. 11. Mar. 14. 62. Lu. 23. 3. Joh. 18. 34. 37. Pilate did not look on Jesus, as turning any untruth upon him. This [would] have been to have provoked his judge, and have shewn him to have been a False Speaker. But it
50 being a Question pronunciatively propounded, did imply in it a grant of the thing: and therefore Christ replying thus, Thou saist it, is implicitly a Confirming that he was so: and yet so as not to expose himselfe, but in effect to say, thou speakest as the matter is, thou sayest so indeed, and thy enquiry implieth as much. Hence Theophylact saith: ⁴ Christ gave him a most wise answer. For he neither said, that I am not, nor again, that I am. But that between both said, Thou saist it: For this might be understood even thus, I am so as thou saist That, I indeed say it not: but thou saist it. So that
60 this reply of Christ being but an answer that was implicitly contained in the Question, he in the very question did, in effect say it, and it was in effect, as if Christ said thou saist the right and I am so. Hence no untruth is in this reply, He wrote it in his Title.

³⁰ it, or] MS it. or ³⁰ universally, especially] MS universally. especially

³⁷ 45, and] MS 45. & ⁴⁴ thus: Art] MS thus Art ⁴⁸ Mar. 14. 62.]

MS Mar. 14. 2. ⁵¹ thus . . . is] MS thus. Thou saist it is ⁵⁴ is, thou] MS is. thou

⁵⁴ indeed, and] MS indeed. &

5. As for his Seeming as if (which is objected by [sining]) to doe one thing, and yet did another. Lu. 24. 28. It was nothing of Hypocriticall feigning. But a piece of Decent Humanity, putting the disciples upon the inviting and urging him to go in and to lodge with them, as the Angells did Lot Gen. 19. 2. 3, and God oft deales thus with his people to Stir them up to Seek him more earnestly Ps. 30. 7.-11. Hos. 5. 15, and the Bridegroom dealt thus with the Spouse Cant. 3, and C. 5. So that there is nothing of falsehood in these [203] Matters. And thus have I given an Answer to the Third query How Christ is full of all Truth.

70

Query. 4. What Evidence is to be given in, to demonstrate That Christ is full of Truth?

Solution: A Positive assertion of this matter, as our text is, is Demonstration Sufficient to Carrie it on against all pleas to the Contrary. Yet take Such as this following for this matter.

80

1. In that there is no falsehood in him, he must needs be full of Truth: This will pass without a Ticket, having in its own power warrant Sufficient to Satisfie all Watches, that he in whom is noe falshood, is full of Truth. For Seing Contraries cannot be in the Same Subject that are immediately Contraries, it must needs be true, that if one of them is not inhering in it, the other is. If it be said, that they may be inherent in the Same Subject Successive, tho' not *Simul*, this avails not in our Case, for its but drawing up the Proposition universally, and then it overtops this [Quirk]. And therefore, I say, that there never was any falshood in Christ, and this I shall make out. There never was any falshood in Truth itselfe: if there ever had been, or could be any falshood in Christ he could not be truely styled truth itselfe, but he is thus styled by the Spirit of Truth, as Joh. 8. 32. 37. C. 14. 6. Further, he in whom there never was any Sin is full of all truth. For all Falshood is Sin, is from the Father of Lies Joh. 8. 44. Act. 5. 3. It is a transgression of the ninth Comand, that saith thou shalt

90

⁶⁸ *them, as*] MS *them. as* ⁷⁰ *3, and*] MS *3. &*

⁷¹ *15, and*] MS *15. &* ⁷² *3, and*] MS *3. &* ⁷⁴ *And*] MS *&* ⁷⁵ *Truth.*] MS *Truth*

⁸⁰ *Yet*] MS *yet* ⁸⁸ *Simul, this*] MS *Simul. this* ⁸⁹ *Case, for*] MS *Case. for*

⁹⁰ *And*] MS *&* ⁹⁰ *therefore, I*] MS *therefore. I* ⁹² *There*] MS *there*

⁹² *itselfe: if*] MS *itselfe. if* ⁹⁶ *Further, he*] MS *Further he* ⁹⁸ *It*] MS *it*

99 not beare false Witness. And indeed all Sin is falshood: it is a dealing falsly with God. Now there never was Sin in Christ. He is and ever was *χωρὶς ἁμαρτίας* Heb. 4. 15. Without Sin. *ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι.* He Committed no Sin, nor was there any guile, (treachery or falshood) founde in his mouth. He was without Spot, and blameless 1 Pet. 1. 19, and 2. 22: and further he saith the Prince of this World cometh and hath nothing in mee Joh. 14. 30 *ἐν ἐμοὶ οὐκ ἔχει οὐδέν*, hath not any one matter in mee; So that there is nothing in Christ of Sin, nor of Satan. Hence no
10 falshood is in Christ which is both Sin, and of Satan. So that Seing there is no falshood in Christ nor ever were, it must needs be that hee is full of Truth, its Contrary. [204]

2. Because he is the Truth of all the Prophetes, and Types of the Old Testament. Now he in whom lies the Truth of all the Old Testament Prophetes, and Types aboute the Messiah, and his Kingdom, must needs be full of Truth, For the truth of all these is in him. They are given out by the God of Truth, and therefore must needs be true, or what becomes of the truth of God? They are not untrue before they are
20 fulfilled: nor are they true before they are accomplished. The accomplishment of them is necessary in order to their truth. Rom. 15. 8. Christ, saith Paul, was So, for the truth of the Promises made to the Fathers. They were not untrue before they were fulfilled. For then they could not be believed. We are not under any call to believe what is untrue, but we are bounde to believe the Promises. Abraham did So Rom. 4. 18. So are we to believe the Promises Act. 16. 31. Joh. 14. 1. 2. Yet if these Promises, and Types should never be fulfilled; they would be false, and assert untruth. Hence in respect
30 unto their being true, there must be the fulfilling of them. The Supposition of their not being at all fulfilled, doth not onely yield Such an inference as striketh down their truth, but also, that Strikes against the Deity of their author and

⁹⁹ And] MS & ³ He] MS he ⁴ (treachery or falshood)] MS [treachery or falshood] ⁶ 19, and 2. 22: and] MS 19, and 2. 22. & ²⁰ accomplished. The]

MS accomplished The ²² 8. Christ] MS 8 Christ ²⁴ We] MS we

²⁵ untrue, but] MS untrue. but ²⁶ Promises. Abraham] MS Promises Abraham

²⁸ false, and] MS false. & ³¹ The] MS y^e

that will Say, either their Author is not God, or that God is not true, and so there is no God. For if no true God, then no God at all: and this is destructive to all Religion. Hence there is a necessity of their being fulfilled. But now he in whom they all are fulfilled, is he in whom all their Truth lieth. They derive their Truth from him in whom they are fulfilled, and therefore their truth is all Stored up in him. He is their truth. Now Christ is this onely one in whom they are fulfilled. All the Promises of God are yea, and amen in him. 2 Cor. 1. 20. He is the End of the Law for righteousness sake. Rom. 10. 4. The types, and Ceremonies were shadows of Good things to come, but the body is of Christ. Col. 2. 17. He came for the truth of the Promises made to the Fathers Rom. 15. 8. Now then seing the truth of these things lies in their fulfilling, and their fulfilling lies in Christ, its plain that their truth is [205] in Christ, and hence Christ is full of Truth. If here it be said, that many of these Promises, and Types do not Center upon Christ but Speake forth other things, and their accomplishments and truth lieth therein and hence not in Christ.

I answer. Tho' they may Speake out particular things that are not to be founde in Christ personally considered, yet they are in Christ Mystically Considered. Tho' they belong not to the proper body Personall, yet they belong to his Body Mystically, and so their accomplishment falls upon Christ in this Sense, that are not under the other: and in this Sense their Truth ariseth from Christ: and so is in Christ.

3. It is so, that all truth is in Christ, that he is full of Truth, that so he might be a Suitable object for Faith to rest upon. He upon whom all the Calls of Grace are made to procure the Settling of Faith, must be Such an Object, so Suitable for faith to Cast the Soule upon, that there may be no grounded objection interpose between the Call, and the Faith called for, arising any way, much more, from the unsuitableness of the

³⁵ true, and] MS true. &

³⁶ all: and] MS all. & ³⁷ their] MS there ³⁸ They] MS they

⁴⁰ fulfilled, and] MS fulfilled. & ⁴⁸ fulfilling, and] MS fulfilling. &

⁴⁹ Christ, and] MS Christ. & ⁵¹ things, and] MS things. & ⁵⁷ Mystically, and] MS Mystically. & ⁶¹ so, that] MS so. y^t ⁶⁸ for, arising] MS for. arising

Object of Faith, unto the nature of Faith. For if the nature
 of the Object, is unsuitable to the Nature of Faith, it is im-
 possible for Faiths Subject to Exercise Faith upon that Object
 (I mean the Faith of Trust and dependence) For God him-
 selfe hath in the formation of the nature of things laid Such
 a law in all, as inviolably requireth a Suitableness in things in
 order to their uniting one with another; and whereupon a
 Supposition of Such a Suitableness, there is an Union made,
 and after the things appeare unsuitable, the bonde of Union
 will be either torn apieces to avoide the unsuitableness,
 or proove prison Chains upon the united. But it never is so
 to Such as are united to Christ and therefore as the Call of
 the Gospell is to all to believe in the Lord Jesus. Joh. 14. 1.
 Act. 16. 31. Mar. 1. 15. 16. 16: So it presents Christ a Suitable
 Object for Faith to Confide in, and rest upon. Now it is onely
 truth that every way fits an Object for Faith to rest upon.
 All things required to this Suitableness must be true. If Christ
 be full of truth then he is the right Object, not else: it is
 impossible for wisdom to Suffer a Confiding in any fallible
 object in an Eternall Concern. [206] It is impossible for any
 man that acts wisely, and without doubt to confide in any man
 for any matter of Concern, who is an unstable man. Well but
 Christ being the Object presented us to believe in, and that
 in order unto Eternall glory, and in order to escape Eternall
 Damnation, he must needs bee a Suitable Object for our
 Faith to rest on for the ends instanced in: and Seing he could
 not be So unless he be full of Truth, hence he must needs
 be full of truth.

4. Christ is full of truth, that so there might be no objection
 founde against him, that might oppose his Mediatory worke.
 He that is the Mediator, or Redeemer, must be so accom-
 plished that all the Whole volumn of the law of Nature, may
 not be able to produce, so much as an umbrage of any Statute
 in it, to plead against him as to that Office. For then he will
 not be Sufficient to Carry on his Worke. Now unless he bee

⁶⁰ *unsuitable*] MS *unsuitable* ⁷⁰ *unsuitable, the*] MS *unsuitable. y^e*

⁸¹ *Act. 16. 31.*] MS *Act. 16. 32.* ⁸¹ *Mar. 1. 15.*] MS *Mar. 1. 16.* ⁸¹ *16: So*] MS

16. So ⁸⁵ *Object . . . it*] MS *Object. not else. it* ⁸⁷ *Concern. It*] MS *Concern It*

full of Truth, this Greate Statute Booke of Heaven Will produce pleas against him as to the Compleatness of his Humanity, as that his Humane nature is not Compleatlie accom-
plisht Humane Nature, its inferiorly accomplished to what it was in its first Edition: and that in two things as

1. It is not so full of Excellency as Adams and Eves were. For they were full of Truth, and therefore had no falshood in them in their Innocency: But it is not so here, for here is not a Fulness of Truth, and therefore not an absolute freedom from falshood.

2. It is not so unblameable as theirs. For here being wanting what was first Confer'd, and the inbeing of what the Fall brought to wit, this Want of truth, and the inroaching falshood in it, it is under faultiness, which theirs were not. So that unless it be a truth that Christ is full of truth, its cleare, that there may be objections laid in against his Mediatory office. Yea and they may be laid in also upon other grounds, as that he would not be a Suitable person to be Confided in for Eternall life, and Salvation, because he is not full of truth. But now no Such objections can be made against his Mediatory worke. And seing his being full of truth is that alone that will exclude all Such objections, hence it appears that he is full of Truth.

I shall make no further addition of Demonstrations to this inquiry: but shall pass from it to make some brief improovement of the truth. [207]

USE. 1. By way of Inference. Is it thus that Christ is full of Truth? This will allow us then Such Conclusions as these following.

1. That Christ Jesus in his Humane Nature is of Singularly greate Concern. He is in his Manhood Wholy Singular: and therefore of Singular Concern. For answerable to the Condition of things usually is the Concern that they are of. But if we weigh Christ Jesus we shall finde him to be of the greatest, and most Singular Concern of any person whatever, and

⁴ *Truth, this*] MS Truth. this ⁵ *Humanity, as*] MS Humanity. as

⁸ *Edition: and*] MS Edition. & ¹¹ *here, for*] MS here. for ¹² *Truth, and*] MS Truth. & ²⁰ *grounds, as*] MS grounds. as ²⁴ *And*] MS & ³⁸ *whatever, and*] MS whatever. &

that in all respects. If we Consider what Intrest of God is in
 40 his hand, it will appeare to be the greatest intrest that belongs
 to the Righteous Law of God in the Way of the most Supream
 Wisdom, and Grace that is, lieth in his hands. That this trans-
 gressed law, may be Satisfied, and the Elect Secured from its
 revenging Justice; that all the Powers of Hellish Enmity
 might be destroyed; and the Glory of All Gods Divine
 Properties promoted: Here is matter of the Greatest Con-
 cern Godward. So as to the Intrest of Man, it is the greatest
 that Can be thought on. The Securing of the Best of them
 from the Wrath of their Maker, the Reconciling of them to
 50 God: the Recovery of them from Sin: the Renewall of them
 in their Spirits and Persons; Life, and Conversation into the
 Image of God: the restoring of them again into a state of
 Fitness for Eternall Glory; the obtaining Everlasting Life for
 them in Heaven, and the Rewarding of them therewith. What
 an Intrest, and Concern is here in Christs hand? None Can
 do these things, but He. But as he is of this Singular Con-
 cern, so our truth will Evidence the Same. For he is full of
 truth: yea all truth. Now it hath been made out, that he is
 the truth of all the Prophetes, Promises, Types, and Cere-
 60 monies, respecting the Messiah in the Old Testament from
 Adam to his own day. Now this truth is of vast Concern.
 The truth of the Promises of the Types, and Ceremonies of
 the Law, is of Such Concern that all Religion, Faith, and
 Obedience ever since the Fall of our First Parents lieth on it.
 If it faile, all this is groundless, and falls down. Well but
 Christ having the truth of all this [208] [thing] in his hands,
 who is the fulfilling of them all: and his being gives them the
 being of all their truth, it must needs argue, the greate Con-
 cern that Christ is of, in his Humane Nature both to God,
 70 and Man.

2. That Christ as touching his Manhood, is the Highest
 Honoured, and made most glorious of any that ever was or
 shall be. God never Conferred so much Honour, and Glory

⁸⁹ *respects. If*] MS respects If ⁴⁴ *Justice; that*] MS Justice. y^t

⁴⁵ *destroyed; and*] MS destroyed. & ⁴⁶ *promoted: Here*] MS promoted. Here

⁵⁰ *but He. But*] MS but. He. But ⁵⁰ *Ceremonies, respecting*] MS Ceremonies.

respecting

on anyone: nor ever will. He is higher than the Kings, and Potentates of the Earth Ps. 89. 27. I will set him, the First born (and hence Double Dignity belongs to him). I will also set him עָלֶיּוֹן לְמַלְכֵי-אֲרָץ High, and Ascendent above, or unto, the Kings of the earth. Nay he hath upon his Vesture, upon his thigh, as in letters of gold, writ, this Name: King of Kings, and Lords of Lords Rev. 19. 16. Whereas Monarchs (saith Mr. Brightman on the place)⁷⁵ ware the titles of Emperiall on their Heads in their Crowns, and Diadems, Christ wares a more Sublime title on his thigh than ever any of them attain'd unto. Nay more Honour, and brightness of Glory, than ever Adam, the Father of all the Monarchs, and Emperours, yea of All men that ever breathed, ever was arrayed withall. Who is said to bee made a little lower than Angells, and Crowned with Glory and Honour, and was set over the Work of Gods hands Ps. 8. 5. 6, the Which with a brightening life is also asserted of Christ Heb. 2. 7. 8, in that he is advanced above Angells, and Principalities and Powers. C. 1. 5. 6. And all this Honour, and Glory, Soul, that God hath illustrated Christs Humane Nature with is in Some Sparkling, and Eye Dazling luster intimated to us in our text, and Doctrine, For in that he is full of Truth, its cleare, that there Shines forth upon him all the Glory, that the Splendor of Truth can adorn him withall. Here we have him the Object, and very Center wherein meet all the beams of those glorious discoveries of the Messiah in Divine Prophecies, Promises, and Types given forth by God himselfe. And here if we Stande and view a little, wee shall finde a glory that will make the Eyes of the Soule [dazed] to behold. For What a glory is it to a person to be attended on with the obsequious Beams of a bright prophesie going before his birth. Not many have this honour. [209] Josiah had this honour Conferred upon him: and done unto Him, that he was prophesied of some hundreds of years, yea so many years, as the Kingdom of Israel, i, e, the ten tribes, and more, did Continue, before he

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⁷⁵ him). I] MS him) I ⁷⁶ Name: King] MS Name King

⁷⁸ breathed, ever] MS breathed. ever ⁷⁸ Honour, and] MS Honour. &

⁸⁰ 6, the] MS 6. y^e ⁸⁰ Heb. 2. 7. 8, in] MS Heb. 2. 6. 7. in ⁸² And] MS &

⁸¹ withall. Here] MS withall Here

10 was born, both by name, and also by What he should doe.
 1 Kin. 13. 2. 2 Kin. 23. 16. And it was a greater glory to
 King Cyrus that he was foretold, and his Work by the Spirit
 of Prophecy Isai. 44. *ult.* and 45. 1—than all the glory that
 did flash forth like lightening, from all the bright Shining
 precious Stones in his royall Crown. And If you say, that if
 this is Such an Honour, then God Confered this Honour on
 Antichrist, who was foretold by the Spirit of Prophecy. 2
 Thes. 2. 3. 4, and in Daniel and the Revelations. To this I
 say, that Antichrist, and False prophets are indeed foretold by
 20 the Spirit of Prophecy, and the Objects of Gods displeasure,
 and so it is a most fearefull thing to be a member of that
 body. Seing God in Such a glorious way hath discovered it
 before hand to warn his people to have a Care of the Same.
 But the Case is otherwise before us: For these Prophecies are
 the beaming forth of the highest Love from God towards
 the Lord Christ that they Center in, and therefore this is the
 highest Honour indeed. Further, God hath used the most
 Honourable persons on the Earth to deliver these prophecies
 of Christ: and this is an higher Honour. For Prophets rose
 30 higher than any King in the Kingdom, tho' not in Civill
 Power, and hence Kings often abused their Swords by im-
 bruing them in the blood of the Prophets Matt. 23. 35. But
 as to Nature of their Office: and hence you See how Moses
 glories over Pharaoh, and Abimeleck is Sent to Abraham as to
 a Prophet, and how roundly Elijah rounded up Ahab and
 Elisha Joram 2 K. 3. Well but these all are imployd in these
 Prophecies. What glory then doth this adde to the Object
 of the Prophecy? But still it is not one Single Prophecy or
 two, but all the Prophecies, Promises, and Types of the Mes-
 40 siah have their truth in Christ, and therefore doe bring all
 their glory. Now many of these Lay him out in glorious
 terms: as Light, the Glory of the Lord Isai. 60. 1. 2, the Sun

¹⁵ And] MS & ¹⁸ 4, and] MS 4. &

²⁰ displeasure, and] MS displeasure. & ²⁶ in, and] MS in. & ²⁹ Honour. For] MS Honour For ³¹ Power, and] MS Power. & ³² Matt. 23. 35. But] MS Matt. 23. 37. but ³³ Office: and] MS Office. & ³⁴ Pharaoh, and] MS Pharaoh. &

³⁵ Prophet, and] MS Prophet. & ³⁹ 3. Well] MS 3, Well ³⁸ Prophecy? But] MS Prophecy. But ³⁹ Prophecies, Promises] MS Prophecies Promises

⁴³ terms: as] MS terms. as ⁴² 2, the] MS 2. the

of Righteousness Mal. 4. 2. And as for the Types How glorious were Some of them? Look on Solomons Temple, one of the most magnificently glorious buildings that ever was raised in the World. Look on the High Priest in his Priestly ornaments. His Mitre on his head of Most curious Sky Colored Silk, His rich robe with golden bells, and Pomegranates. His [210] Ephod that was adorned and garnished with huge Precious Stones Set in gold on each Shoulder one, with the Names of the Children of Israel engraven Six on one of them; and Six on another. His Breast plate most richly made of Choicest matterials, with four rows of Precious Stones set four Square three in a row, with the names of the twelve tribes upon them engraven a name upon one: so each Stone a name and all set in Ouches of gold, and the Urim, and Thumem put in it, and its fastened with a Chaîne of Gold to the Ephod. And a Curious girdle binding of him [about] under the Breast plate. All which was but a Type of Christ: and the thing Typified is as far more Excellent in glory as a Living Spirituall thing excells a dead thing in Glory. 2 Cor. 3. 7. 8. 9. 10—That which was made glorious had no glory in this respect by reason of the glory that exceeds. Now then put all the glory of all the Prophetesies, Promises, and Types together, and what a glory is here. Yet all this comes upon Christ, who is the glory of them all and no more, if compared to his glory, than the light of a Candle to the Shining Sun. Well then how glorious must Christ bee? O wonderfull glorious. But yet this is not all. For in that he is Full of Truth all Gospell Truth is in him, and depends upon him: and all those things promised in the Gospell flow from him. O, and shall be as truely performed by him. And when he comes to accomplish them: and put truth forth thereby, then he will come in his glory, and all his Holy Angells with him and then shall he Sit upon the throne of his Glory. And now who can imagine how Glorious he is?

3. That the Lord Christ is indeed the True, and alone Saviour

⁴³ And] MS &

⁴⁴ them? Look] MS them. Look ⁴⁵ buildings] MS building ⁵⁶ gold, and] MS gold. & ⁶⁵ Yet] MS yet ⁷⁰ him, and] MS him. & ⁷¹ him. O] MS him O

⁷² And] MS & ⁷³ is?] MS is

of Gods Elect. He is truth itself. Seing he is full of truth
 its impossible he Should be a Cheate. For then instead of being
 80 full of truth, he would be full of Falshood: yea and the Spirit
 of truth must also be a lying Spirit, that testifies that Christ
 is full of Truth, whereas he is all false. But now I say it is
 altogether impossible, that Christ should be a forgery. For
 if he be a forgery, then all the Prophetes, Promises, and
 Types of Christ are forgeries. [For] if they be no forgeries,
 then they necessitate the being of Someone in whom their
 truth is found, and We have seen Christ is the man in Whom
 their truth is found. But if it be Supposed, as Porphyry⁶
 touching Daniels Prophe-[211]sy of four beasts that rose
 90 up that it was not a Prophecy of them going before of them:
 but an History following them, giving an account of things
 done, in that they Were so lively described by him. So that
 these things Contain'd in the Prophetes, Promises, and Types
 were things devised of Christ after his day, and Suited to his
 Design, and State by him, and his followers, afterwards: I say
 that this Cannot be 2 Pet. 1. 16. Peter prevents it saying, We
 have not followed Cunningly devised fables, when wee made
 known to you the Power, and Coming of our Lord Jesus
 99 Christ: but were eye Witnesses of his Majesty. And further
 It is impossible that these things, should be devised by man,
 after Christ. For the first Promise was made to Adam with
 which we may rationally Conclude did arise instituted Wor-
 ship Suited to the nature of the Promise and the State of the
 Fall: and hence types were forthwith instituted. Hence
 Christ in the Sacrifice, was a lamb Slain from the foundation
 of the World. Rev. 13. 8. and Adams Children were train'd
 up in this Worship Gen. 4, you finde them at it. Noah at-
 tends it Gen. 6 and his Children Carrie Sacrifices and Sacred
 10 Ceremonies with them onward, and their Children that apos-
 tatized receiving this Worship from their fathers Carried it
 down, and on in their apostate State thro' all the World: and
 here we have the Originall of the gentiles Sacrifices and many
 of their Sacred rites. But as for the Church Seed they went

⁸² *Truth, whereas*] MS Truth whereas

⁸⁷ *found, and*] MS found. & ⁸⁶ *followers . . . I*] MS followers. afterwards. I

⁹⁸ *saying, We*] MS saying We ⁸ *4, you*] MS 4. you ¹⁰ *onward, and*] MS
 onward. & ¹² *down, and*] MS down. &

on in the Same, and to Abraham new promises are made; and new Ceremonies added: and by Moses the Whole frame of this Nature were Compleated with many Promises: and clear of Christ. And now as God went on with his Church, he was Still going on making more promises by David, Solomon, Isaiah, Jeremiah, Daniel, Hosea, Joel, Micha, Haggai, Zachariah, and Malachi. And the Jews who are utter enemies to Christ, do defende the Scriptures both the History of it, its Prophetesies, Promises, Types, and Ceremonies, and never Charge Christians, nor any other as devising these things, but deny onely their accommodation to or being fulfilled by Christ. Hence Christ is no forgery. For Seing it is impossible for these to be forgeries, it is impossible for him to be a forgery in whom these are fulfilled. But they are all fulfilled in Christ. Never anyone did fulfill them but Christ. The Jews therefore that deny Christ, say they are not fulfilled as yet, but are to be fulfilled by the Messiah. [212] But if Christ is not the Messiah then some of them are utterly false, as that Gen. 49. 10, that the Scepter shall not depart from Judah nor a Lawgiver from between his feet untill Shilo come, and to him shall the gathering of the people be. Judahs rule and Kingdom hath Ceased 1650 years. So that of Daniel, Ch. 9. 25. 26, that after Seventy Weeks, the Messiah should be Cut off. So that of Hag: 2 that he should come to the Second Temple etc.: Hence these hold him out to be come, and Jesus Christ is onely he in whom they all agree. Hence he at his first shewing himselfe, was received, as He whom Moses in the Law, and whom the Prophets did write of Joh. 1. 45. So that it must needs be, that this Christ is he, that all their beams of Truth rest upon, and hence he is the True Saviour of Gods Elect.

4. That the Lord Christ is the onely Suitable Object for Faith to rest upon, and Love to Center in. Faith respects

¹⁵ Same, and] MS Same. &

¹⁶ added: and] MS added. & ¹⁸ And] MS & ²⁰ Daniel, Hosea] MS Daniel Hosea ²⁰ Haggai, Zachariah] MS Haggai Zachariah ²¹ And] MS &

²³ Ceremonies, and] MS Ceremonies. & ²⁴ things, but] MS things. but

²⁵ their] MS there ²⁶ The] MS y^e ³⁰ yet, but] MS yet. but ³¹ Messiah. But] MS Messiah But ³³ 10, that] MS 10. y^t ³⁷ 26, that] MS 26. that

⁴⁷ upon, and] MS upon. &

Truth in its Object, and Love respects Beauty, and Excellency. Faith must have truth to Stand upon. Truth is the
 50 foundation of all faith. There is no sort of faith but requireth truth for its Stay. Take away truth, and you take away all Commerce from the World. Take away truth, and Children of men are in a Sad State: they Can have no dependence out of themselves. They can have no Comfort in themselves: they can have little but doubtings, and fears in all things that are not in their own power, and they cannot but be perplexed with distrust touching these things, lest a greater force than what resides, in their own hand, will not lay hande there-
 60 upon. Truth therefore giveth a Settlement unto the Soule upon the Object treated with. If man be the Object, and he be not a man of truth, or tooke so to bee, there is nothing but doubtfulness in the depender. Hence men of truth are sought for. Exo. 18. 21. אֱנֹכִי וְאֶנְשֵׁי אֱמֶת men of truth. Nay, if Wicked men treat with wicked Angells, they wholly confide in the truth of the Father of Lies, or else they are as in the terrours of Death and he to Cheate them appears unto them with truths Cloak upon his back for a While 2 Cor. 11. 14. But when he hath gained his design, then he will deale with them in his own Colours: and if they Complain, he will say to them, as
 70 the Pharisee, and High Priest and Elders to Judas, See thou to that. If we deale with God his Truth is the rock that our dependence builds upon. Isa. 65. 16: He that blesseth himselfe in the Earth, shall bless himself in the God of truth. etc. Now Christ is full of Truth, yea, so full that he Styles himselfe Truth itselfe. Truth is the Underpinning of [213] dependences. It is the marble pillar of the Spirituall Temple. Nay in one word, I say it is the golden tressle, adorned With all the Precious Stones, that Divine Grace sets in it, that the Faith of the Church of Gods Elect thro' all ages of the World
 80 is Supported with, and wholly leans upon; adventuring her all upon it to all eternity. And hence Christ, who is full of it is the alone object of Faith to fix on. And besides this, he

⁴⁸ Object, and] MS Object. & ⁵⁰ There] MS there

⁵⁴ They] MS they ⁵⁴ themselves: they] MS themselves they ⁵⁶ power, and] MS power. & ⁶⁸ Nay] MS nay ⁶⁹ Colours: and] MS Colours. & ⁷² Isa. 65. 16: He] MS Isa. 64. 16 He ⁷⁴ Truth, yea] MS Truth yea ⁸² And] MS &

is also the Object of Love. For Truth, and Excellency are inseparable Consorts, and go together: and hence he is True and Lovely. All glory is in Him: as all truth, and therefore Faith, and Love do both finde their objects in him.

5. That the Faith of the Old Testament Church, and of the Church of the New Testament is set on the Same Object: That Christ was as truely the Object of old testament faith as of the New. That the old Testament believer did as truelie believe in Christ, as the New doth. Christ is the Same Christ to both: that the faith in Christ was the Same faith to both: that they are both Saved by the Same Faith, as the means: by the Same Christ, as the Cause of Salvation, the one as the other. For in that the one Was under Christ in the Promise, Prophesy and Type, and the other under Christ dispensed in the Substance, Spirit, and Power of the Gospell: they both Sit under the Exhibition of the Same Christ, of the Same Grace, and in the Exercise of the Same faith; onely there is a difference as to the manner of the Dispensing the Same. They had Christ dispensed in Promises and Types, as a Mediator to Come. We have him dispensed in a Cleare, and Manifest way as Come already. But the different manner of dispensing of the Messiah, doth not produce, a Different Christ, nor a different Faith on Christ. Sometimes the Church sets forth Christ as an Obscure person standing behinde the Wall, peeping in at the Window, and making a flowrish thro' the lattice as Can. 2. 9. Sometimes she setts him out in orientall Colours and in most Allegoricall accomplishments as Cant. 5. 10—16. Yet this differing way of Setting of him out, makes not any Personall Difference. Its the same Person, and Beloved in the one description, as is described in the other. Now in that Christ hath the fulness of Propheticall, Promisive, and Typicall Truth in him: He is the Kinnell of this Way of Discovery, for those under it to feed upon, and the New Testament Dispensation is the Divine Hammer that breakes this

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⁸⁴ *Consorts . . . and*] MS Consorts. & go together. & ⁸⁵ *truth, and*] MS truth. & ⁸⁸ *Object: That*] MS Object That ⁸² *both: that*] MS both y^t ⁸⁶ *Type, and*] MS Type. & ⁸⁷ *Gospell: they*] MS Gospell. they ³⁰ *in most*] MS in a most ¹² *Its*] MS its ¹⁴ *Propheticall, Promisive*] MS Propheticall Promisive ¹⁶ *upon, and*] MS upon. & ¹⁷ *this [214] Shell*] MS this [214] the Shell

[214] Shell, and brings forth the Kirnell and feeds the Gospell believer therewith.

20 6. That in the New Testament Exhibition of Christ a Ceremoniall Worship is unlawfull, and not to be admitted. Christ having the truth of the types in him, as fulfilling of them, all the Ceremoniall Worship is accomplished, and it hath by the authority of the Spirit of God been utterly laid aside, and never did appeare in the Gospell Worship. Our Lord, in opposition to all Ceremoniall Worship, Saith, Joh. 4. 23, that the hour cometh, and now already is, When the true Worshippers shall Worship the father in Spirit, and truth for the father
30 Seeketh *τοιούτους τοὺς προσκυνούντας αὐτόν*, Such persons that worship him that shall not worship him (as you, including him within doores, nor) as the Jews by the type and Shadow: but in truth. Such things of the Jewish Customs, and rites of things to come are dissolved.

When the truth typified is come, to use the Shadow is not onely to abide in the darke rather than in the Sunshine, but to embrace the picture, and disgrace the person. Now to use the type is to say, the Shadow is better than the Substance, and to denie that the thing typified is come. It is therefore to blow out the light of Christs truth, and hence the
40 Apostle plainly asserts touching the use of one of these types, that if a man be Circumcised Christ shall profit him nothing: —but he is a debtor to the Whole Law Gal. 5. 2. 3. When the light is Come, the Shadows fly away. And seeing he is the truth of all types, which were erected onely to typify him when he is come their typicall relation to him ceaseth, and when the nature Ceaseth, and is destroyed the thing is dead, and not for use: and Such then are all Ceremonies, and hence not to be used.

USE. 2. By way of Conviction. Is it thus, that Christ is
50 Full of all truth? That the Fulness of Truth is in Christ?

¹⁹ *therewith.*] MS therewith ²¹ *unlawfull, and*] MS unlawfull. &

²¹ *admitted. Christ*] MS admitted Christ ²³ *accomplished, and*] MS accomplished.

and ²⁵ *Our*] MS our ²⁸ *Saith . . . that*] MS Saith Joh. 4. 23. y^t

³³ *dissolved.*] MS dissolved ³⁵ *Sunshine, but*] MS Sunshine. but

³⁹ *truth, and*] MS truth. & ⁴⁵ *ceaseth, and*] MS ceaseth. & ⁴⁶ *dead, and*] MS

dead. & ⁴⁷ *use: and*] MS use. & ⁴⁷ *Ceremonies, and*] MS Ceremonies. &

⁴⁸ *used.*] MS used

This Doctrine then Convicts many of Errours as follow:
 First. That wicked Errour of Saturninus,⁷ whom Irenaeus affirms,⁸ did not Stick to say, that Christ was Incorporeall, Without Shape, no true man: but onely Phantasmaticall, and Imaginary, as a Shade, having neither Body, nor Soule, as the Magdeburgh Centuriators⁹ Cite of him. But we see him to be the Treasury of Truth, and therefore True as he appeared. For in that he is full of truth, there was no falshood in him, and therefore not false Manhood but True Manhood was his Manhood and on the Same Score are the Ebeonits, Cerinthus, and the Arians¹⁰ put to shame, who deny him to be truely Godhead Nature, for the [215] truth of the Prophecy and of the Types require him as well to be God as Man, to be God With us Isa. 7. 4. Matt. 1. 21. That Offering of the two Goats Lev. 16. 5. 7. 8—is a plain type of the two Natures in Christ, one that Suffered, the other a non-suffering Nature. And this type must have its truth in Christ. etc. So that Prophecy Isa. 7. 14. C. 9. 6. etc.

60

Secondly. The Revived antiquated Spawn of Simon Magus, who rejected Christ Jesus, that was born of the Virgin and pretended a Certain Emanation of Light from the Father within him as his Christ. Such are the Quakers, and Such is their Christ. O what Wickedness is this? What Contempt do these offer to the Free Grace, Infinite Wisdom, and Wonderfull Truth of God, in making a Scorn at him, who is the brightness of the Glory of all before our Eyes? What hellish affront do they put upon this Gloriously truth adorned Lord and Saviour in Whom is hid all the treasures of Wisdom, and strike down at once all the promises and types as mere lies which they by their falshood make a flout upon? And how do they under a vile and Servile Humour, attending the Spirit of lies, attempt to Carry all the World away, from the true Lord Jesus, and the true Grace of God, that brings Salvation, unto a State of Paganish Wickedness? What hellish

70

80

⁶¹ follow:] MS follow ⁵⁹ Incorporeall, Without] MS
 Incorporeall Without ⁵⁸ Shade, having] MS Shade. having ⁵⁵ Soule, as] MS
 Soule. as ⁵⁶ Cite of] MS Cite. of ⁵⁷ Truth, and] MS Truth. &
⁵³ him, and] MS him. & ⁶¹ shame, who] MS shame. who ⁶² Nature, for] MS
 Nature. for ⁶³ Man, to] MS Man. to ⁶⁷ And] MS & ⁷² Quakers, and] MS
 Quakers. & ⁷⁹ as mere] MS as, mere

Wickedness; and Divilish vileness is this against God, against Christ, and against Eternall Salvation?

Thirdly. Such as Carry on a Ceremoniall Worship under the Gospell dispensation. As the Papists, and Prelates. If Christ is the Truth of the Ceremonie, then the Ceremony
 90 reacheth no farther than to Christ, and God that instituted them set bounds unto them: and these all lay in Christ. May any man pluck up the Stake, and remoove this ancient landmark, and say, nay it Stands, and is to be Set at the lands end of this World? Christ said, the Hour now is, that the true Worshipers shall worship the Father, (not with Types, and Shadows:) but in Spirit and in truth. We may here say With Bernard,¹¹ the Promises are the Seed, the Types are the Blossoms and Christ is the ripe fruite. And hence Cere-
 99 monies go no further. There is no fruite founde on them when used after the accomplishment of them.

If it be said, that some of them was used after Christs time by the Christian Church at Jerusalem, as Act. 21. 20—27.

To this I say, they were all in their own Nature *Mortalia*. Such things as should vanish. John Baptists Axe at the Root of the tree rendred them *Mortificata*, mortified, mortaly wounded. Christ's Death rendered them *Mortua*, Stark dead. But the Destruction [216] at them as [*lacuna*], not make the use of them *mortifera*, deadly. Further as for the Jews, that
 10 had been Educated from their forefathers, to be difficultly brought off from this manner of Worship while God permitted the Greate type the Temple to Stand, and his instituted typicall worship to be Still Celebrated in it, was no wonder. But he gave a Signall frown upon it, and their tampering in this Matter, by the uproare, that it occasion'd wherein Paul had likt to have had his brains dasht out, and was imprisoned Severall years on this account.

Now then having waded over this Stream another let comes before us. viz, that tho' all typicall Ceremonies respecting
 20 Christ and the Doctrine of Faith in Christ are abolisht, yet some of a Morall Signification, as the purging away of Leaven

⁸⁰ *Christ, and*] MS Christ. &

⁹⁸ *And*] MS &

⁷ *Christ's*] MS Christ

⁸ *But*] MS but

¹⁰ *forefathers, to*] MS

forefathers. to

¹⁶ *out, and*] MS out. &

²⁰ *abolisht, yet*] MS abolisht. yet

at the feast of the Passover, imported the mortification of Sin and Malice 1 Cor. 5. 6. 7. Now some of these Still remain, and will warrant the use of Human Ceremonies, of a Significant Nature, as the Cross, the Surplice, etc.

Solution: This indeed is a Non-Sequitur. Because Some of Gods own Instituted types, of a Morall Signification, are not abolished, therefore Man may devise Sacred Ceremonies to be used in Divine Worship. Nay, it rather runs thus. Seeing those Ceremonies that God instituted for religious worship are laid aside, Humane Ceremonies of a Significant nature are utterly unlawfull. If God permits not his own to be used, he will not allow those that are none of his own. Nay, all those that he instituted Whether of a Morall, or Ceremoniall Significency are abolished. For the truth of all is in Christ Col: 2. 17: they are Shadows [And] they Shadow out the body of Christ. Some the bodie of Christ Properly and Personally: others of Christ Mystically, i. e, the Church. for the Church is his body Col. 1. 20. 21. Eph. 1. 20. 21. 22, and I would query which of these Morall Ceremonies, yet remain, and were not abolisht? Nay we Se in Peters Sheet, all Sorts of Unclean Creatures presented him to feed on Act. 10. 11—18, and tho' we eate not now of the Camell, of the Hawke, the Owle, etc. it is not in that any Divine prohibition gives a restraint: but in that their meate is offensive and not Wholsom. We may therefore, say that the Ceremoniall Cleanness and Uncleaneness gives us to Consider how Morall Cleanness is the qualification of the Gospell Church State, and Morall Uncleaneness is exclusive, from the Same. And so the thing typified takes place, and the type Ceaseth and hence we se no plea can be made for a Ceremoniall Worship in the Gospell time. Col. 2. 20. 21. Wherefore, if ye be dead with Christ from the rudiments of the World, why as tho' living in the World, are ye Subject to Ordinances? Touch not, tast not, handle not? [217]

²³ remain, and] MS remain. & ²⁵ Cross, the] MS Cross the ²⁶ Surplice, etc.] MS Surplice etc. ²⁹ Worship. Nay] MS Worship Nay ³⁰ 17: they] MS 17. they ³¹ Mystically, i, e, the] MS Mystically. i. e, y^e ³² 22, and] MS 22. & ⁴³ 18, and] MS 18. & ⁴⁴ Owle, etc.] MS Owle. etc. ⁴⁷ how] MS now ⁴⁹ And] MS &

Fourthly. Those that Sit under the Gospell Dispensation abiding in a State, and Course of Sin. O how many are there here in this place, that have Christ laid before them, as the Onely Redeemer, as the true Mediator between God, and
 60 Man: and that own, and profess the Same, and yet regard him not, as to his Calls, as to the duties he requireth, as to Repentance, as to reformation of life, as to New Obedience, but a lust, an humour, a pleasure, a vanity, a pennys advantage shall turn Christ off of their hands. That will Sell Christ for their Profite, With Judas for thirty bitts of Silver, yea for a pleasure, a Lust, or a lie, a Curse, or a Complement? Well but my enquiry now is, what you thinke to do? What? Christ is the true Saviour, and he must, and Will Save you: Is it so? Nay he is the true Saviour, and is full of truth, and there-
 70 fore:

1. He will not Save you, you abiding this. For this Truth will not permit it: He hath given you his Worde for it Jer. 7. 8. 9. 10. 15. Behold ye trust to lying Words, that Cannot profit. Will ye Steale, and murder, and Commit adultery, and Sweare falsly, etc. and come and stande before me, and say we are deliver'd to doe all these abominations—I will Cast you out of my Sight. Lu. 13. 3. 5. Except ye repent ye shall all likewise perish. Matt. 7. 19. Every tree that brings not forth good fruit is hewn down, and Cast into the fire Joh.
 80 15. 2. Every branch that beareth not fruite my father takes away, etc. Now dost thou thinke Christ that is full of truth must Save thee, against his truth? If So, He could not bee full of truth.

2. In that he is full truth, those Calls, and Comands that he layes thee under are in truth his Minde, and thy Duty is answerable thereto. Thou must live up to his Laws, attend his Calls. Come up into a State of Repentance, Reformation, and Renovation. To neglect these, is to neglect him and his Truth too, and this is fearfull.

90 3. Truth hath no Sway with thee. Falshood reigns in thee.

⁵⁹ Redeemer, as] Redeemer. as ⁶¹ Repentance, as] MS Repentance. as

⁶³ lust, an] MS lust an ⁶⁰ therefore:] MS therefore

⁷⁰ Joh. 15. 2.] MS Joh. 15. 3. ⁶¹ away, etc.] MS away. etc. ⁶⁸ Laws, attend] MS Laws. attend ⁶⁸ too, and] MS too. & ⁶⁹ fearfull.] MS fearfull

Thou walkest in the Spirit of falshood, and liest Mic. 2. 10, a Ly is in thy right hand. For the truth of Christ Swayes thee not. Thou darest on against his Will, his Word, his way, tho' they be never so true, and garded by Truth itselfe. Hence all that thus abide shall finde that take place against them. Heb. 10. 26. 27. He that Sins Wilfully (i, e, lives in Sin) after he hath received the knowledge of the truth, there remains no more Sacrifice for Sins: but a certain fear-[218] full looking for of judgment and fiery indignation, that shall devour the Adversaries.

99

USE. 3. By way of Consolation, to all that have a Saving relation unto Christ Jesus. Is Christ full of truth? Art thou implanted Savingly into Christ? What a Sweet thing is this? Thou are implanted into truth itselfe. Thou cans't no more be deceived than truth can deceive, as to a Pardon of Sin: a Freedom from Eternall Wrath, an inheritance with the Saints in Grace, in the Favour of God, and Eternall life. For thy Standing is in truth itselfe, and hence Springs Consolation every way.

10

1. The Object that thy faith doth anchor in, is the right object of Faith, and hence comes Comfort. For look back to the beginning of the World, and thou shalt finde all the Promises of God, that present the Messiah, send forth all the Beams of their light upon Christ to discover him: and all the Prophetes, theirs to describe him: and his very Portraiture is lying very amply drawn out in the Types, and all fingers pointing upon him and pointing him out as he is, and so he riseth up accomplishing of them all. So that unless they all are false, Christ is true, and the True object of the Faith, and Trust of all Gods people from the beginning to the End of the World. O! the Certainty of the object of Faith! and hence the Sweetness that ariseth.

20

2. The Consolations that arise from the Good things, that are to be had from this Object, and enjoyed by him is as great. All the Good things of the Gospell. The Gospell Doctrine, the Gospell Faith, the Gospell Walk, the Gospell Worship:

⁹¹ *Thou*] MS thou ⁹¹ *10, a*] MS 10. a ⁹⁸ *Thou*] MS thou ⁹ *itselfe, and*] MS
itselfe. & ¹² *Faith, and*] MS Faith. & ¹⁷ *Types, and*] MS Types. &

¹⁸ *is, and*] MS is. & ²⁵ *great. All*] MS great All ²⁷ *Worship: all*] MS Worship. all

all are right, true and good; the Gospell Promises, the Gospell Grace, the Gospell Perseverance, the Gospell Righteousness,
 30 the Gospell glory shall all be effected; none Shall faile; all Shall be fulfilled unto you. For Christ is to fulfill the Same, and he is full of Truth and Can no more faile than truth is fallible. Hence the Certainty of these things is as greate as truth can make them. O! then what Consolation is here to all in Christ Jesus? With Joy may you draw Waters out of this Well of Salvation, Isai. 12. 3.

USE. 4. For Exhortation. Seing Christ is full of Truth it may be a Strong Call from God unto us: [219]

First. That we make it our [greate] worke to get a Saving
 40 intrest in Christ. He is full of Truth. The greate impediment to a Saving intrest in Christ is a lurking unbelieve that these things are true. We have this advantage above the Jews, that We have an open believe that Christ is the true Messiah, Which the Jews believe not. They say, he is a deceiver, and deceiveth the people. But if they were once perswaded to believe, that he was full of Truth, how would they flock unto him. But yet we finde it a difficult thing to prevaile with persons, that profess to believe Christ to be the true Messiah, and that he is full of truth, to come off from their Sinfull
 50 Courses, and lives to a Saving Closing with Christ. But let notwithstanding this truth of ours open its heart unto you to urge you to be in the persute after a Saving intrest in Christ. It Spreads before you thus much that Christ is the True Messiah: and therefore that you cannot do without a Saviour: that while you are without Christ, you are without Truth, you lean upon lies, and make Lies your refuge: and under falshood put your Trust. Isa. 28. 15. But here is all truth on Christ Side. So that there cannot be any possibility of a Cheate. For then there must be no truth in the Promises,
 60 Prophetesies, nor in the Types of Christ.

Further, as the Prophetesies, Promises, and Types of Christ all are fulfilld in him and Christ is the exact accomplishment,

³⁰ effected; none] MS effected none ³⁰ faile; all] MS faile. all

³⁸ Isai. 12. 3.] MS Isai. 12. ³⁸ us:] MS us ³⁹ First. That] MS First That

⁴² Jews, that] MS Jews. y^t ⁵⁰ Christ. But] MS Christ But ⁵⁷ But] MS but

⁶⁰ Cheate. For] MS Cheate For

and Truth of them, So that Christ makes them to be manifestly true, and they make Christ out to be the true Messiah, So they evidence impossibility of falshood to be in Christ, or in the Gospell of Christ: or in the Promises and Threatonings of the Gospell. For truth cannot deceive. As he hath fulfilled those things, that went before of him in Truth, So by his Truth he doth and will fulfill the Things that are asserted by him. The accomplishing of the former, is an infallible ground of Faith that he will assuredly fulfill the other, and this should urge us to labour to obtain a Saving interest in him.

Secondly. That we make it our greate Endeavours to live according to the Gospell of Christ. This is that Gospell that flows from the main Sea of Truth: it is the Gospell [220] of Truth. Truth itselfe [cannot Deceive.] Christ, who is full of Truth hath laid down the Doctrine of Salvation in the Gospell. Nay the Gospell is the Doctrine of Salvation, which Christ hath Delivered unto his Church to live up unto. If you live up unto this Doctrine, you cannot miss of Salvation. Salvation that is the End of this Doctrine you cannot miss of if your lives run uniform with this Doctrine, that is the rule thereto. Unless the rule faile you, if you do not faile the rule, you shall attain the end of the rule, and the rule being, that which the Truth itselfe hath given you, it can no more faile you than truth itselfe can faile. And therefore there is an impossibility of failing, of Salvation, if the failure be not in your hands. Further a better rule you cannot have: hence you have it to be the Evangelicall option: peace be upon all them that walk according to this rule Gal. 6. 16.

Thirdly. That we mentain Christ Jesus to be the True Messiah against all Hereticks that Slight him, and put contempt upon him, and especially these of this last age that are the Worst of Men, the Quakers,¹² that advance a Light within, (that is onely *Lumen Naturae*) actuated as an *Ignis Fatuus* by the Spirit of darkness, under the appearance of an Angell

⁷² other, and] MS other. & ⁷⁸ Truth: it] MS Truth. it

⁸⁵ rule, and] MS rule. and ⁸⁶ you, it] MS you. it ⁸⁷ And] MS &

⁹⁰ option: peace] MS option peace ⁹⁴ him, and] MS him. and

⁹⁵ Men . . . that] MS Men. y^e Quakers. that

of Light unto them, that leads them into all false wayes, and
 99 durty boggs, and brambly thickets of notorious Vilany even
 against the law of nature, as Well as against the Gospell of
 Christ, and Christ himselfe which indeed is not that Christ
 that they prefer: they do reject the Lord Jesus Christ indeed,
 upon whom the Faith of the Church of God in all ages of the
 World doth lie, and in whom the Truth of the Promises,
 Prophetes and Types is onely, and fully and clearly found.
 The which this evill brute Strive to make all false, and to
 make our Lord a Carnall Christ, and a deceiver. But oh! de-
 10 fend the Lord Christ to be the true Messiah, against all op-
 position thereunto: For he is the True Grace of God 1 Pet.
 5. 12: he is full of Truth. Remember the testimony from
 heaven given in our Text, Saying, The Word was made flesh,
 and dwelt amongst us, and we beheld his glory, (the glory
 as of the onely begotten of the father) full of Grace and
 Truth.

⁶ *lie, and*] MS *lie. &*

⁸ *deceiver. But*] MS *deceiver But* ¹¹ *12: he*] MS *12 he* ¹² *Text, Saying*] MS
 Text. Saying

Meditation 51. Eph. 1. 23. Which is his body, the
fulness of him that filleth all in all.

My Heart, my Lord, 's a naughty thing all o're:
Yet if renew'd, the best in mee, 'twould fain
Find Words to waft thy praises in, ashore,
Suited unto the Excellence in thee.
But easier 'tis to hide the Sun up under 5
Th' black of my naile, than words to weald this Wonder.

Had I Corinthian Brass: nay, Amber here:
Nay, Ophir Gold transparently refinde:
Nay, th'heavenly Orbs all Quintessenced clear,
To do the deed, 'twould quite deceive my minde: 10
Words all run wast: so these a nit may Weigh:
The World in Scale, ere I thy wealth display.

Then what doe I, but as the Lady Bee
Doth tune her Musick in her mudd wall Cell:
My Humming so, no musick makes to thee: 15
Nor can my bagpipes play thy glory well.
Amaizd I Stand to see thee all Compleate:
Compleated by a body, thou makst neate.

Thy Church, (what tho' its matter of it here
Be brightest Saints, and Angells, all Compact, 20
With Spirituall Glew, with grace out shining cleare
And brimfull full of what the World ere lackt),
Whom thou hast filld with all her fulness, shee
Thy fulness is, and So she filleth thee.

Oh! wondrous strange! Angells and Men here are 25
Incorporated in one body tite.
Two kinds are gain'd into one mortase, fair.

⁷ here:] MS here ¹¹ wast: so] MS wast. so S wast, so ¹² Scale] S scale

¹⁷ Stand] S stand ¹⁹ tho'] S though ²¹ Compact,] S Compact

²¹ Glew] S Glow ²² lackt),] MS lackt) ²⁴ So] S so

Me tenent in thyselfe, my Lord, my Light.
 These are thy body, thou their head, we see
 Thou fillst them first, then they do fill up thee.

30

This gracious fulness thus runs to and fro.
 From thee to them: from them to thee again:
 Not as the tides that Ebbe, as well as flow.
 The Banks are ever Full and so remain.
 What mystery's here? Thou canst not wanty bee.
 Yet wantest them, as sure as they want thee.

35

Necessity doth in the middle Stand,
 Layes hands on both: constrains the body to
 The head and head unto the body's band.
 The Head, and Body both together goe.
 The Head Compleats the body as its Such:
 The Body doth Compleate the Head, as much.

40

Am I a bit, Lord, of thy Body? Oh!
 Then I do claim thy Head to be mine own.
 Thy Heads Sweet Influence let to mee flow,
 That I may be thy fulness, full up grown.
 Then in thy Churches fullness thou shalt be
 Completed in a Sense, and sung by mee.

45

²⁹ *body, thou*] MS body thou S body: thou

³¹ *fro.*] S fro ³⁷ *Stand,*] MS Stand S stand

⁴¹ *Such:*] S such: ⁴³ *Oh!*] MS oh! ⁴⁴ *own.*] MS own ⁴⁵ *Sweet*] S sweet

⁴⁵ *flow,*] MS flow.

SERMON X¹

Eph. 1. 23. Which is his body, the fulness of him that filleth all in all.

The Holy Apostle Paule, personating the Body of the Elect of God, under the Sweete enravishments given his Heaven born Soule, in Such influences, as were poured out upon it, from the Electing, Redeeming, and Regenerating Grace of God in Christ, soars up into Heaven with holy Praise, and adoration on this account, which when he had done he having heard how the Same Grace, had gloriously broken forth upon the poore Gentiles at Ephesus, Greatly affected therewith breakes forth into a transcendent Strain of Tryumphant Praise to God, on this account, accompanied with ardent Prayers, that God would give them the Spirit of Wisdom, and Revelation; in the Knowledg of him: that they may know what is the Hope of his Calling: and what the riches of the glory of his Inheritance in the Saints: and what is the exceeding greatness of his power towards Such as believe, according to the Working of his mighty Power: which he wrought in Christ: when he raised him from the dead: and Set him at his own Right hand in heaven etc. and gave him to be head over all things to the Church. Which Church now is described in our text. Which is his Body, the Fulness of him that filleth all in all. O! what wonder is here? Hath God so raised up Christs Humane Body? and so exalted the Humane Nature, to be far above all Principalities: Might, and Dominion, and every name that is named both in this World, and in the World to come? and hath put all things under his feet? and hath made him head over all things unto the Church? and yet hath made the Church his Body, and

10

20

⁴ *Redeeming*] MS Redeeming ⁶ *account, which*] MS account. which

¹⁰ *account, accompanied*] MS account. accompanied ¹⁹ *Church. Which*] MS Church W:^{ch} ²¹ *here? Hath*] MS here. Hath

Fulness? What a Strange thing is this? What unconceivable honour, and advancement unto the Church is this? How can
 30 the Church be his Fulness who is so full of Advancement over all things in heaven, and Earth? How Can the Church be said to fill him, who indeed fills all things in all? But thus you see it is.

We have considered Christs Fulness as it stands in Relation unto Truth: and now I come to Consider it in Relation to his Church which is his Body. The Compleatness of a matter lies in its proper fulness. Hence the Church Compleats Christ as she is his Fulness. Hence I lay down this Doctrine.

40 Doctrine. That there is in Christ an Ecclesiasticall fullness, that the Church Constitutes unto Christ.

The Church is his Body, the Fulness of him that fills all things. Christ fills her top full. Seing he alone fills all things [222] [*and*] She fills Christ top full, because She is his Fulness, and indeed he fills her out of his all filling Fulness, that she might be his Fulness filling him again. He makes her Compleate that she might Compleate him. She is Compleate in him, who is the head of all Principalities, and Powers: and he is Completed in her Who is his Body and Fulness of him that fills all in all. Hence there is in Some Sense a mutuall
 50 Inbeing One in the Other and a mutuall Compleating one of the other. For as the Head being a relative term hath no Comliness without its body: So the Body being a relative term, hath no Compleatness without the head, nay, they are both either monstrous, or Mangled if either be without other: or Severed a Sunder.

Query. 1. What Church is this, thats Christs Fulness?

Solution: 1. Negatively. This Church doth not Consist of any painted, Flowrisht up, or Hypocriticall professours of Christianity. Such are rotten members of the visible body:
 60 but never had any union unto the Head at all. Save onely in Colour, or Shew, as Jezabels painted beauty did but Stick

³⁶ *Truth: and*] MS Truth. &

⁴² *full. Seing*] MS full Seing ⁴³ The first line of Taylor's page [222], almost entirely lost, was later rewritten as the last line of page [221].

⁴³ *Fulness, and*] MS Fulness. & ⁴⁴ *Fulness, that*] MS Fulness. that

⁴⁷ *Powers: and*] MS Powers. & ⁵² *body: So*] MS body. So ⁵³ *head, nay*] MS head nay ⁶¹ *Shew, as*] MS Shew. as

upon her Face, and was not the vitall Smiles upon her polisht Skin portraied by the pensill of nature out in fresh Colors of an aireall blush and animal vivacity mixt in her Countenance. Such paintery will not Constitute a member of this Corporiety. Nor is this Church any one Particular Society Ecclesiasticall: tho' a Church of true believers. For every particular Church of Saints, is but a part of this Body and therefore not the Whole. For the Whole doth not consist of any one part, but of all together, and a greate deale of the Matter of this Body may be no member of any Particular Church, as Such as Die Converted but not joyned to any. 70

2. Affirmatively. This Church consists of the whole Body of the Elect of God both men and Angells, in all times and places of the world wheresoever. Hence Eph. 1. 10. God hath gathered together all things in Christ (as their head) both of things in heaven, and of things in earth. Col: 2. 10. He is not onely Called the Head of the Church: but also, the Head of all Principalities, and Powers and Ephes. 3. 15. Of him the Whole family in heaven, and Earth is Named. 80

The generall Assembly, the Church of the firstborn Heb. 12. 22. 23.

Objection: But here riseth a Difficulty. How can the Holy Angells be members of this Church? The Head and the Body must be *Ejusdem Generis*, of the Same nature. But Christ took not upon him the Nature of Angells. Heb. 2. 16. Christ redeemed his Church Act 20. 28. Rev. 7. 14. C. 14. 3. Eph. 5. 24. 25. 26. Rev. 1. 9. etc.: Now he hath not redeemed the Angells: nor Washt them, Rev. 1. 5. 6, but us: not Reconciled them, but us Col: 1. 20. How then can they be of his Church? [223] 90

Solution: 1. They yet are a materiall part of the Church, for

1. The Matter of it is not absolutely necessarily *Ejusdem Naturae*. For the Apostle 1 Cor. 6. 3, saith, We shall judge

⁷⁰ *part, but*] MS part. but

⁷⁰ *together, and*] MS together. & ⁷² *Church, as*] MS Church as

⁸¹ *Assembly, the*] MS Assembly y^e ⁸⁵ *Generis, of*] MS Generis of

⁸⁸ *But*] MS but ⁸⁹ *them, Rev. 1. 5. 6, but us: not*] MS them. Rev. 1. 5. 6. but us.

not ⁹² *Church, for*] MS Church. for ⁹⁶ *1 Cor. 6. 3, saith*] MS 1 Cor. 6. saith

Angells, and yet the Court before whom Angells are arraigned, and the Angells are not *Ejusdem generis*. As to the Church, so far as it wanted Redemption, so far it, and its head must be *Ejusdem Naturae*. Because the Price to be laid down
 99 must be paid by the Same nature. The head, and the Members must be of the Same kinde. But as for that part that stood in no need of Redemption, there is no neede requiring it to be of the Same Specifick Nature *per omnia* with either Head, or the other Members. For this Society is a Speciall and Singular Society that hath not its like again.

2. Tho' they are of Differing kinds: yet their next Genus in which they both agree, is the proper, and onely Genus, or kind of Creatures Capable of a Federall, Mysticall, and
 10 Spirituall Corporation: being both Rationall Nature. Hence the Church of Christ intended in our Text, is a Spirituall Body as 1 Cor. 15. 44. The Nature of the Soule, is Spirituall, and its called a Spirit Eccl: 12. 7. Ps. 31. 5. Lu. 23. 46, etc. and in its Separate State is Angelicall. And hence Men, and Angells are fellow Servants Rev. 22. 9, in the Service Common to both, under one Lord. And the Angells have a greate love to mankind as to minister to them Ps. 104. 3. Heb. 1.
 14. To rejoyce with them on the account of their happiness, Lu. 2. 13. 14, at their Conversion Lu. 15. 10. To administer
 20 Comfort to them Dan. 10, and to Defende them Ps. 34. 7, and 91. 11. 12: Hence they oft took upon them Humane bodies, and Eat, Drank, and Discoursed with men. Gen. 18, and C. 19. 1. Lu. 1. 11. 26. Mar. 16. 5, and so they are oft Called men Gen. 18. 2. C. 19. 1. Jud: 6. 11–13. 6, and hence one was called the man Gabriel Dan. 9. 21. Yea and Christ himselfe appeared in the appearance of an Angell as to Abraham and Joshua, and to Jacob Gen. 18. So C. 32. 24. 30. Jos. 5. 13. 14. 15. And so as Christ is called the Head of the Church here Eph. 1. 22 and Col. 1. 18: So he is called also
 30 the Head of Principalities and Powers Col. 2. 10, that is of

⁹⁶ *Angells, and*] MS Angells. & ¹² *Spirituall, and*] MS Spirituall. &

¹³ *46, etc.*] MS 46. etc. ¹⁵ *Rev. 22. 9, in*] MS Rev. 22. in ¹⁶ *And*] MS &

¹⁷ *Ps. 104. 3.*] unidentified. ¹⁸ *happiness . . . at*] MS happiness. Lu. 2. 13. 14. at

²⁰ *10, and*] MS 10. & ²⁰ *7, and*] MS 7. & ²² *18, and*] MS 18. &

²³ *Mar. 16. 5, and*] MS Mar. 16. 2. & ²⁴ *6, and*] MS 6. & ²⁵ *Yea*] MS yea

²⁹ *18: So*] MS 18. So ³⁰ *10, that*] MS 10. that

all the Holy Angells and hence they are Called his Angells Matt. 13. 41, and hence Saints and Angells make up that Generall Assembly Heb. 12. 22. 23. One part whereof is described to be an innumerable Multitude of mighty Angells: and another part to be the Church of the firstborn recorded in heaven, unless this last term is explaining of the Word Generall Assembly, as shewing it to Consist of all the Elect both Men and Angell, Styled firstborn in that they are Elected.

3. Christ is Redeemer onely, and properly of his Elect people for they and not Angells stood in need of Redemption.

4. Yet the Angells are influenced by Christs redemption. They are joyously reconciled to the Elect Saints the Church, [224] and their affections, and Wills are made Subjects Capable of more Delight and joy. Some Say, tho' they fell not, yet they were in a Capacity liable to fall: as appears, from the fall of Some (But this argument will not carrie it clear, for none of the Elect Angells fell, and if the State of the Covenant of works were Such, as upon the performance of one dutie in the State of Innocency thereunto, a perseverance therein did unavoidable follow, as a promise due upon that Obedience, than that Obedience, did confirm them in their State, yet on the account on the Contrary, its said.) that they that are Confirmed in their State, by Christs Blood. However this they have by Christs Redemption, they are reconciled to the Sining part of this Spirituall Corporation hereby. For by the blood of the Cross the things in Heaven, and the things in earth (that were pulld asunder, and made to jar, and Clash. The Holy Angells and the Sons of men were run into discord) they are reconciled and made friends again. And thus we see reason to Conclude the Elect both, Angells and Men are this Church and body of Christ.

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Now having laid down a word to these difficulties, I shall produce the judgment of two or three in this Case, as in the first. Calvin saith thus: *Christus solus vocatur Caput, certe omnes tam Angeli, quam homines in ordinem membrorum co-*

⁸² 41, and] MS 41. &

⁴³ Church, and] MS Church & ⁴⁶ clear, for] MS clear. for ⁴⁷ fell, and] MS fell. & ⁵⁰ And] MS & ⁶⁸ Case, as] MS Case. as ⁶⁴ thus: Christus] MS thus Christus

*guntur: ut qui excellit maxime supra alios, sit tamem unum ex membris sub comune Capite. Cal. in Ephes: Cap. 1. v. 22.*² Christ onely is stiled the Head, and indeed all as well Angells as Men are brought into the Order of Members: as that which
 70 doth most excell others, yet might be one of the members under the Common Head. Another is Zanchy who saith thus upon the first Chapter to the Ephesians v. 10. *Deum, qui in Christo tum Angelos Coelestes Spiritus, tum nos, Homines terrenos, sibi in filios, et fratres Christi Elegeret, Sicut eos qui peccarunt redimere, et Sanctificare in Christo, jam inde ab aeterno constituit. Sic etiam omnes, qui non peccarunt, uti sunt Angeli, ut qui peccarunt, ut nos, cum omnes essemus aliquo modo dissipati, ut Supra declaravimus, in unum recolligere. et Sub uno Capite conjungere, unumquor ex iis omnibus*
 80 *membris Corpus constituere, quod est ecclesia, Decrevisse.*³ God, who chose in Christ both Angells the Heavenly Spirits, and us Earthly men for himselfe for Children and brethren of Christ, hath also Decreed in like manner to gather together into one, and joyn under one Head, all, as well those that Sinned not, which are the Angells, as those that Sinned, viz, us, Seing we were all in Some Sort Shattered asunder: and to Constitute of all these members one body which is the Church. Thus Hee. So Bucanus in his *Theologicall Institutions* p. 464 queries: *Annon Angeli beati sunt etiam verae*
 90 *Ecclesia pars Materialis* [225] Answers. *Sunt sane, sicut beatorum anima, eaque pulcherrima* Heb. 1. 6. 7, and 12. 23. Are not (saith he) the blessed Angells a materiall part also of the true Church? He answers Truly they are: as also the Souls of the blessed, and that a most beautifull part.⁴

And thus I pass from this Query.

Query. 2. In what Sense may the Church be said to be the Fulness of Christ?

Solution. πλήρωμα Fulness of πληρώω to fill, implieth Such a
 99 measure of the matter filling put into the matter filled as filleth up the Same. Now according hereunto this fulness is the Fulness of Christ in an Active, and in a Passive Sense.

⁶⁸ Head, and] MS Head. & ⁷⁰ others, yet] MS others. yet

⁸³ Christ, hath] MS Christ. hath ⁸³ gather] MS gether ⁸⁵ not, which] MS not w:^{ch} ⁸⁸ Hee. So] MS Hee So ⁸⁹ queries: Annon] MS queries Annon

⁹¹ 7, and] MS 7. & ⁹⁴ blessed, and] MS blessed. & ⁹⁴ part.] MS part

First. In an Active Sense. As Christ doth Communicate it to his Church, and She is the Vessill that he puts all this Fulness into, and Fills her withall. And if I mistake not our Apostle in the place, we may have a prooffe of this matter in our text. Saying, the Fulness of him that filleth, and indeed there is in Christ, and in his Church a mutuall Inbeing. Christ is in her: and she in Christ 2 Cor. 5. 17. If anyone be in Christ. Col: 1. 27. Christ in you. And hence there is in a Sense a mutuall Filling each other. Christ fills her, that she may be his fulness: and she in a Sense fills him and so also is his fulness. Now He fills her, and so she is his Fulness Actively thus: In that

1. All the Whole Sea of Electing Grace, and Love, in the Eternall Purpose of God, is poured out into the Church of Christ thro Christ. There is not one drill of this Ocean runs to anyone, but this alone. There is not one Drop of this water falls into any other vessell. This is the Onely vessell of Grace, Rom. 9. 23. The Elect obtain this Rom. 11. 7. Oh! this is Wonderfull. The Fulness of Electing Grace, All the gracious purposes of God: all the Whole Store, not one excepted, of the Gracious purposes in the Whole Godhead, come shining forth upon this Object onely. Not one raye of this Sunshine falls upon any other.

2. All the Whole Bundle of the Shining Beams of Executive Love in the Godhead, streame forth thro' Christ upon the Church onely. This Sun Shines onely, upon that plot. This Goshan hath all the light of that Sun: not one beame runs beyond these bounds. None of this sunshine falls upon any other field. The Church is the Onely Object of the boundless Love of Gods infinite breast. God So Loved the World, i, e, the Elect World: and not the world opposed to the Elect. Joh. 3. 16. Here is a [226] cleare proof of the matter that is to all Demonstrative. God so loved his own Elect. Here his Love is brought out to encounter as a thing Challenging any Peare or Match, he So Loved. But there is nothing to be founde to encounter in the Scale or balance, nothing to be

⁴ *Church, and*] MS Church. & ⁵ *into, and*] MS into. & ⁶ *And*] MS &
⁷ *filleth, and*] MS filleth. & ¹⁰ *you. And*] MS you And ¹³ *thus: In*] MS thus. In
²⁰ *Sun: not*] MS Sun. not ²⁸ *balance, nothing*] MS balance. nothing

had to accept of the Challenge, or that may enter within the
 40 bounds of a Comparison. All Stand as amazed at the Chal-
 lenger, none deems himselfe affronted by the Challenge, and
 therefore bound to defende his own honour in accepting of
 the Challenge, and so will enter the ring to Compare Love
 with this Love of God. Noe, but readily saith, it is too greate
 to be grapled with, too mighty to bee Matcht by any, and
 hence there is no demonstration to this Comparison. He So
 loved: but how much none can fathom. Hence we may say,
 Behold What manner of Love is this. 1 John 3. 1. Now all
 this Love that Executes the Purposes of Electing Grace, is
 50 laid out upon the Church, and She is the Celestiall vessell
 holding all this *Aqua Celestis*.

3. All the Works of Redemption that Christ hath Carried
 on are all bestowed upon the Church. There is not one of
 them bestowed any other way. Christ put not forth one
 mediatoriall act, one Work of Mediation, one design of Re-
 demption, One Drop of his precious blood, One breath of
 his interceding Function, or one minim of his headship in-
 fluences for any that is not of his Body the Church. As he
 included his petitions within the Walls of his Church: So he
 60 excluded all out of his Church out of his Petitions Joh. 17. 9.
 And as he would not pray for the World, so he would not
 poure out his Soule unto death for the World. But all is for
 his Church. He loved it, laid down his life for it: purchased
 it by his Death, purified it by his blood, Justified it by his
 Righteousness: Sanctified it by his Spirit; Rules it by his
 Gospell, Enricheth it, by his Grace, Glorifies it by his Hon-
 our, and leads it to his Eternall glory. All that he hath done
 is for his Church. He hath put upon her the Fulness of his
 Redemption. Thus She is his Fulness.

70 4. All the Saving Application of Redemption is bestowed
 upon the Church of Christ. As there is no gracious Purpose
 for any other: no gracious purchase made for any other: So

³⁹ *Challenge, or*] MS Challenge. or ⁴⁰ *All*] MS all ⁴⁰ *Challenger, none*] MS
 Challenger. none ⁴¹ *Challenge, and*] MS Challenge. & ⁴⁴ *Noe*] MS noe

⁴⁵ *any, and*] MS any. & ⁵⁰ *Church, and*] MS Church. & ⁵⁵ *As*] MS as

⁵⁹ *Church: So*] MS Church. So ⁶⁴ *blood, Justified*] MS blood. Justified

⁶⁶ *Gospell, Enricheth*] MS Gospell. Enricheth ⁶⁶ *Honour, and*] MS Honour. &

there is nothing of any Purchasing blood, or Purchased Benefit of Grace applied to any other: all is applied to the Church. She is redeemd, She is Effectually Called, She is Washed, She is Justified, She is Sanctified She is Enjoynured into Christs Kingdom: and made to drink of the Rivers of his joyes. She is adorned with his Graces, She Wears his Livery. She sits down under his Shadow. His fruits are Sweet unto her [227] tast, and she Shall enjoy all joys, and all joyous 80 Enjoyments in eternall glory. She shall eate of the tree of Life, in the midst of the Paradise of God. Rev. 2. 7. She shall enjoy the White Stone and the new Name Written in it. She shall sit down with Christ in his Throne. Now what a fulness is Here. The Fulness of all the Everlasting Designs of Grace, and of the Electing Purposes of God: The Fulness of all the Executing Love of God performing all things decreed touching the Election is wholly poured out upon this Object. So the Fulness of all the Works of Redemption: and the Full Application of these Works are all laid out upon 90 the Church of Christ. Now then what a fulness is here? Can it be imagined that there Should be any greater Fulness? And in this Sense it is that the Church is the Fulness of Christ in an Active Sense.

Secondly. In a Passive Sense. As Christ is filld up with the Church. In this Sense Christ is as a Celestiall vessell Fild up to the brim with the Church. She is the Filling matter, and he is the Filled vessell. She is the Compleater, he the Completed One. But yet it is not of Christ as to his Person: but as to his 99 Polity. Not as the Son of God: for so it would be blasphemie: But as to His Mysticall Body. Every head must have a body. The Naturall Head must have a naturall Body. So the Mysticall Head, must have a Mysticall Body. And hence the Church is

1. The Fulness of his Body. An head without a body is monstrous, either in a naturall, or a morall Sense. In that sense in which he is an Heade; in that he must have a Body,

⁷³ *Purchasing*] MS Purching ⁷⁵ *redeemd, She*] MS redeemd. She

⁷⁶ *Shadow. His*] MS Shadow His ⁸⁰ *tast, and*] MS tast. & ⁸⁴ *Throne*] MS Trone ⁸⁷ *matter, and*] MS matter. & ⁸⁹ *Compleater, he*] MS Compleater he

¹ *Polity. Not*] MS Polity Not ¹ *blasphemie: But*] MS blasphemie. But

⁸ *Body, and*] MS Body. &

and the Body is as necessary to the Heade, as the Heade is to
 10 the Bodie, and is as much to the Compleating of the Head-
 ship, as the Heade itselfe. The Headship is a mere notion
 without the Body, because the Head is the Head of the Body.
 If then the Head is Compleate it receiveth its Compleatness
 from the Body, and the Church is indeed the Body, as you
 see in our text. And so Col: 1. 18, and so his Fulness, as
 his Bodies fulness.

2. The Fulness of his Birthright. His birthright Fulness. He
 is an Heir, in that he is the Firstborn. Gods firstborn Ps. 89.
 27. Maries first Born. Lu. 2. 7. Matt. 1. 23. The first Born
 20 among many, (i, e, all) brethren. Rom. 8. 29. The firstborn
 of every Creature. Col: 1. 15, and the first Born from the
 Dead. Col. 1. 18. Now as he is the firstborn he hath a Birth-
 right Heritage. He is born Heir. And his Church is his proper
 inheritance. Matt. 21. 38. Mar. 12. 7. Lu. 20. 14, and altho'
 in some places the word hath a tropicall sense, and implieth
 a greate benefit bestown as Ps. 2. 8: Ask of mee and I will
 give the heathen [228] for thine inheritance, and [Use.] But
 there is an using it properly and strictly for Such a possession,
 as is due by an hereditary Right and so the word is used oft
 30 as Deut. 2. 5. 3. 20, the 33. 4. Ps. 61. 5. Obed. 17. For tho'
 נחל imports an inheritance by way of possession, yet ירשת
 and מורש import an inheritance, or possession by Hereditarie
 right, or law. And so he that is born heir, hath the Hereditary
 Law for his inheritance. Now Christ as heir must have Such
 an Inheritance, or else how is he born heire? Hence Isa. 9. 6.
 His heritage falls to him by birthright, and this Inheritance
 is the Church of Christ. Hence Christ brings in his enemies
 Saying, this is the Heir: let us kill him, and the Inheritance
 shall be ours Matt. 21. 38. Now this inheritance is his Church.
 40 They would take his vinyard, the Church away. But an in-

¹⁰ Bodie, and] MS Bodie. & ¹¹ itselfe. The] MS itselfe y^e

¹² Body, because] MS Body. because ¹⁴ Body, and] MS Body. &

¹⁵ And] MS & ¹⁶ 18, and] MS 18. & ¹⁵ Fulness, as] MS Fulness. as

¹⁶ fulness.] MS fulness ¹⁸ Heir, in] MS Heir. in ¹⁹ Lu. 2. 7.] MS Lu. 2. 6.

²¹ 15, and] MS 15. & ²⁴ 14, and] MS 14. & ²⁶ 8: Ask] MS 8. Ask

²⁷ inheritance, and] MS inheritance. & ²⁸ possession, as] MS possession. as

³⁰ 20, the] MS 20. y^e ³⁰ Ps. 61. 5.] MS Ps. 61. 6. ³⁵ Inheritance. or] MS

Inheritance. or ³⁶ birthright, and] MS birthright. & ³⁸ Heir: let] MS Heir let

⁴⁰ They] MS they

heritance is the Heirs Fulness: it is the Fulness of his being an Heir.

Objection: But we finde him Stiled Heir of all things Heb. 1. 2. And that the Heathen are his inheritance Ps. 2. 8, and he shall rule all nations with a Rod of Iron Rev. 2. 27, and 12. 5. Surely then his inheritance is extended larger than his Church.

Solution: 1. A possession may be by Conquest, and so after be Hereditary to Succession, and so the Father gave the Son the Heathen for his possession, and those that Successively under him rule them with, a rod of iron have it as Hereditary. 50

2. Christs inheritance is not that which he dasheth to pieces; but that which he Cultivates, dresseth, defends, mentains, and gathers the fruits of, and this is his Vinyard the Church. Can. 8. 12. Isa. 5. So C. 27. 2. 3. 4. Matt. 21. 33.-42.

3. That Ps. 2. 8. intimates that Christ should gather his Church even from amongst the Heathen Nation, even all over the World and Such as Would not Subject unto him should be destroyed by him, and that Heb. 1. 2, either is to be understood that his Power and Dominion is absolute over all: over all the World as belonging to him on the account of the absolute Sovereignty of his Godhead, or if otherwise, it be referred to his mediatoriall Concern. O then this (All things) must be restrained to the Concerns of his Church: which seems to mee the best Sense, for in this Sense he is indeed heir. In the other Sense it is a Metaphor, holding out his power, and Dominion, that is absolutely Sovereign, as he is Lord: and Head over all. Yet this also as to the Exercise thereof as a Mediator, is laid upon him and so he is made Heir as God-Man of All things, to order, use, and Dispose them to the Welfare of his Church, which in Strict and a Direct Sense is his proper Heritage, and all other things tho' within 60 70

⁴¹ *Fulness; it*] MS Fulness. it ⁴⁴ 2. 8, and] MS 2 8. &

⁴⁵ *nations*] MS nation ⁴⁶ 27, and] MS 27. & ⁴⁸ *Conquest, and*] MS Conquest. &

⁴⁹ *Succession, and*] MS Succession. & ⁵⁰ *possession, and*] MS possession. &

⁵⁵ *of, and*] MS of. & ⁵⁶ 12. Isa.] MS 12 Isa. ⁵⁷ Ps. 2. 8.] MS Ps. 2. 9.

⁶⁰ *him, and*] MS him. & ⁶⁰ 2, either] MS 2. either ⁶³ *Godhead, or*] MS

Godhead. or ⁶⁸ *Sovereign, as*] MS Sovereign. as ⁷² *Church, which*] MS

Church. w:^{ch} ⁷³ *Heritage, and*] MS Heritage. &

the Compass of his Mediatory Power, yet are not properly his heritage. But the Power whereby he treats [229] them, as enemies, is absolute, either *nativa*, as so its the Power of his Godhead, or *Data*, and so it is mediatoriall, conferrd on him as Godman, to be used for his Churches Good. But I will stand no longer here. Onely gather up the matter thus That
 80 Seing the Church then is Christs inheritance, She is his Fulness as Such. For an Heirs inheritance is his Fulness, as an Heir.

Thirdly. What Sort of Fulness is it of Christ, that the Church is said to bee?

Solution: 1. Negatively. It is not an Internall Fulness. An Internall Fulness lieth in Such Personall Qualifications, that fitt him for his Offices, and the Worke of a Mediator. Now as to the fulness of this Sort, the Church is not his Fulness.

2. Affirmatively. It is his Externall Fulness, or rather an Ex-
 90 ternall Fulness of Christ as a fulness belonging to him. As a mans riches are stiled his fulness. We say such a man hath greate Fulness, i, e, He is a rich man Deut. 33. 23. full with the blessings of the Lord. Phil: 4. 18. I have all, and abound. I am full, having received of Epiphraditus the things sent by you. And yet more particularly, I say, it is a Mysticall and Spirituall fulness: it is a Fulness of a Spirituall nature. The[re] is a Spirituall Body 1 Cor. 15. 44, and this is a greate mystery. Hidden Wisdom in a Mystery. 1 Cor. 2. 7. Eph.
 99 3. 9. The fulness is indeed a mysterious fulness.

Fourthly. What further Evidence may be presented to evince this, that the Church is Christs Fulness?

Solution: I shall here lay down these Demonstrations for it.

1. In that the Church is his own. He is the Lord Proprietor of it. He Saith, My Vinyard which is mine is before mee Can. 8. 12. He calls his His, as in his own person Speaking to her, My Love, My Dove, My Sister, My Spouse C. 2. 2. 14. C. 4. 8. 9. 10, and She Calls him Hers, Saying, My beloved Can.

⁷⁵ But] MS but

⁷⁷ Godhead, or] MS Godhead. or ⁷⁷ Data, and] MS Data. & ⁷⁸ Fulness.] MS Fulness ⁸⁰ Fulness, or] MS Fulness. or ⁸² Fulness, i, e,] MS Fulness. i, e,

⁸³ 33. 23.] MS 33 23. ⁸⁶ fulness: it] MS fulness. it ⁸⁷ 44, and] MS 44. &

⁸ it.] MS it ⁹ His, as] MS His. as ⁸ 10, and] MS 10. & ⁸ Hers . . . My] MS hers. Saying. My

1. 13. 14. 16. etc. I am my beloveds, and my beloved is mine C. 2. 16, and 6. 3. The Spirit of God calls Her Christs, as 10
 Rom. 16. 16. The Churches of Christ Salute you. Now a Persons intrest is his Fulness. Answerable to the nature of the thing, Such is his fulness, that owns it. A mans riches are his fulness. No man can claim the rightfull estate of another. So that of what sort soever the matter owned is, Such is the owners fulness. But here it is the Church that is Christs propriety, and therefore She is his Fulness.

Secondly. In that the Church fills up Severall Vacan-[230]
 cies in Christ. Hence the Evidence of this Demonstration lies thus. That which doth Supply the vacancies of another is that 20
 which is the Fulness, or at least, wherein the others fulness doth consist. For the Fulness of a thing lies in the Supply of its vacancies as When the Empty vessels had their vacancies filld 2 Kin. 4. 3. 4. 5. When David did not Supply his own place, it was empty. I Sam. 20. 25. 27. Therefore the Supply of it was its fulness. But now, the Church is in Sundry Considerations a Supply of Severall vacancies (as I may say, in a Sense) in Christ. But here I would lay in a Caution, as follows, viz, Properly, and absolutely there is no vacancies, or Vacuums in Christ. He Stands not in need of anything. 30
 He that gives all things cannot be said properlie to want anything. Yet notwithstanding upon Severall Considerations Christ, that fills all things, may be said to want, if he hath not Such things as belong to him, and so the absence of that, which should be present, is a want. Hence the Lord Christ lacked the Ass Matt. 21. 3, and the obtaining a Supplie fills up this vacancy. And here I shall mention Severall things, as 1. Gods Election. For this was made in Christ. Eph. 1. 4. Now the Entrance of Sin, did Seem to be destructive to Electing Favour. For as part of the Angells fell, it was cleare that 40
 the rest were fallible by nature, and might fall, and as for mankinde it was wholly gone, and all run over with Sin. Here now seem'd a greate vacancy in respect unto the Decree it now Seemd, as if Sin had evacuated the Decree of Election,

¹⁰ 16, and] MS 16. & ¹⁰ Christs, as] MS Christs. as

¹² Answerable] MS answerable ¹⁶ propriety, and] MS propriety. &

²⁷ vacancies] MS vacancy ³⁴ him, and] MS him. & ³⁸ 3, and] MS 3. &

³⁷ And] MS & ³⁷ things, as] MS things. as ⁴² gone, and] MS gone. &

Save onely in respect unto the Holy Angells, and they were liable to be Surprized also. But now the Church Supplies this Vacancy and evedently fills up the Decree of Election in Christ Jesus.

2. Gods Wisdom. God in Wisdom laid the foundation of the Earth and by understanding establisht the Heavens Pro. 3. 19,
 50 and these things were effected by Christ. Heb. 1. 2, in whom are all the hidden treasures of Wisdom. But the entrance of Sin Seems to vacate this Wisdom: and to lay it open as a weake thing. But now the Church of Christ, in its full Consideration, will fill up this vacancie. For in order to its redemption, Regeneration, Justification, Sanctification, and Everlasting Salvation, there will be the Shining forth of the manifold Wisdom of God, and that to admiration. Rom. 11. 33.

3. The Glory of God. This was, and is the End why God
 60 Created the World. Rev. 4. 11. This glory was that which was to be carried on in the Exercise of the Holy Qualifications of men and of Angells. These were also to give the revenue of praise to God [237] on the account of the works of Creation. The whole Creation doth bring all its Shining Glory, as a Sacrifice to be offerd up to God from, and upon the Altar of the Rationall Creature in Sparkling Songs of praises to God. But now man, and Angells falling into Sin, there is a greate Vacancy of all this glory. Onely part of it was secured in the Angells, that fell not: all the rest was lost:
 70 and irrecoverable, had not there been a Church of Christ. But now the Church of Christ, the redeemed part of it, are renewed by Grace Strengthened to obedience, inabled to draw out their renewed persons, and their renewing Graces into exercise, and in the exercise thereof to advance the Glory of all Angelicall, and Evangelicall Obedience, yea and also of all the glorious Works of God both of the Animate and Inanimate world in a rationall adoration of God in Christ, which is the Highest Glorifying of God, and in the onely God glorifying way acceptable to God. And so the Church supplies
 80 this Vacancy, and is therein become Christs fulness.

⁴⁵ *Angells, and*] MS Angells. & ⁵⁰ *19, and*] MS 19. & ⁵¹ *2, in*] MS 2. in

⁶⁹ *not: all*] MS not. all ⁷² *obedience, inabled*] MS obedience. inabled

⁷⁹ *And*] MS & ⁸⁰ *Vacancy, and*] MS Vacancy. &

4. Redemption. Christ hath Redeemed his people from Sin, and the Curse. Gal. 3. 13. C. 4. 14. Eph. 1. 7. 14. Tit. 2. 14. 1 Pet. 1. 18. 19. This redemption is Such as hath purchased Life and Salvation for his people, Grace, and Glory, the blessings of this Life, and of the Life after this. The Kingdom of Grace and the Kingdom of Glory, all are the purchased possession Eph. 1. 14. Now this Redemption, that is made by Christ, requireth that it be applied unto the persons for whom it is made, and untill there is an application of it made, it is under a want of its Compleatness: and hence here is greate Vacancy, and an emptiness to be filld up: and Supplied, as while the tribes remaind without their possessions in the land of Canaan, when the Land was Conquered, there was a vacancy, which they filled up, when they had each tribe his inheritance. So here, in this Case there is a vacancy to be Supplied by the Application of Redemption. Application onely fills up this Vacancy, and this is made onely to the Church of Christ, for none but the Church of Christ doth obtain this matter, and thus we Se another Supply to another manifest vacancy of Christ on the Contrary. 90

5. The Promises of Christ. Christ hath made manie Promises to his Churches As that Grace and Glory will God give [232] and no Good thing will he withhold from them that walk uprightly Ps. 84. 11. O! the promises that are made to the Churches. There are personall Promises, and there are Church promises. But now these promises must be made good, and untill they be made good, there is a Vacancy as to the Promises. Suppose a promise be never accomlisht, it is a ly, or Untruth. Christ is truth itselfe, and the true and faithfull Witness, that Cannot ly. His promises therefore shall be accomplished, but as the promise of the land of Canaan, made to Abraham, was possessed with a Vacancy till it was accomplished; So it fares in this Case: there is a vacancie attends 10

⁸² 14. 1 Pet.] MS 14 1 Pet.

⁸⁸ Glory, all] MS Glory. all ⁸⁸ made, and] MS made. & ⁸⁰ Compleatness: and] MS Compleatness. & ⁹¹ Vacancy, and] MS Vacancy. & ⁹¹ Supplied, as] MS Supplied. as ⁹⁷ Vacancy, and] MS Vacancy. & ⁹⁸ Christ, for] MS Christ. for ⁹⁹ matter, and] MS matter. & ⁹ There] MS there ⁷ good, and] MS good. and ⁸ good, there is] MS good there, is ¹⁰ itselfe, and] MS itselfe. &

¹¹ accomplished, but] MS accomplished. but ¹⁴ Case; there] MS Case. there

the promises till they be accomplit. But now they are onely accomplished to the Church of Christ. There is not one promise, that anyone can lay any Claim unto, but the Church of Christ, or the members of it. The Proper Subject, to whom the promises belong is the Church of Christ. For all the
 20 promises of God, are in Christ, yea and in him Amen 2 Cor. 1. 20, and therefore those to whom they are fulfilled, as the Church, must be in him, and So the Church of Christ fills up this Vacancy.

6. Evangelicall Obedience, and Sanctifying Grace. God in the Creation of Man designed, that all those Glorious Qualifications, and all those admirable Organs of the Bodie of man, so curiously made, and that imortall Soule, that is Seated in the Whole of these, should in a most regular way act to the glory of God. And therefore he gave to man his own Holy
 30 law, as a rule to regulate mans actions by, and so an Harmony arising in the exercise of these Curiously framed Organs, and the Whole fabrick Consisting of Body and Soule, should be, as a Shining glory Served up thereby unto God. But man falling into Sin, never exercised this glorious image of God in him, nor these Curious Organs, nor his more noble part in the Way of obedience but all were Spoiled, and broke to pieces by the Fall. And his Holy Law never was Conformed unto: but lay violated: and was reduced to poure out its Curse upon man, as having none other way to Secure its own
 40 righteousness. But this [lost] it. Hence Christ in his Compact with his Father in the Covenant of Redemption, having the Security of the Whole lying in his hands, came and assumed our nature to glory his law in, and fulfill it Isai. 42. 21, and having done this gives out a renewall of his holy Image on man again in the Work of Regeneration, [233] afresh upon his Soule in Evangelicall Colours according to the eternall purpose of God Rom. 8. 29. He gives him a new Stock of Grace to improove in Obedience to the Holy law of God Eph. 4. 22. 23. 24. Col. 3. 8. Eph. 2. 10, but changeth the
 50 Nature of the Obedience from Legall, to Evangelicall, be-

¹⁵ *accomplisht. But*] MS *accomplisht But* ¹⁸ *The*] MS *y^e* ²⁰ *Christ, yea*] MS *Christ yea* ²¹ *20, and*] MS *20. &* ²² *him, and*] MS *him. &* ²⁷ *And*] MS &
⁴⁰ *But*] MS *but* ⁴³ *21, and*] MS *21. &* ⁴⁹ *10, but*] MS *10. but*

⁵⁰ *Evangelicall, because*] MS *Evangelicall. because*

cause the Qualifications fitting and inabling thereunto, are wholly New-Covenant Gifts: and the Condition, Nature and Use of the Same wholly Evangelicall. But now this Obedience to the Law, and the Exercise of Sanctified Qualifications, and a glorying the Law of God in Such a Conformity, had never been, had there been no Church of Christ. It is onely the Church of Christ, that yields this Obedience that hath the graces of the Spirit improoved in obedience unto the law of God, and in whom mans nature comes into an obedientiall Conformity of an Evangelicall Nature unto the Law of God. 60 All other persons are without these gracious and Sanctifying Qualifications, and are under the power and pollution of Sin. Hence Could never come into a Conformitie unto the Law of God, neither upon the old account, nor upon the new. And hence we se a greate Vacancy as to obedience to Gods law, and as to Sanctifying Grace, or the Image of God on man, unless there be Some founde in whom this Vacancy is Supplied. If it be said, that its fulfilld by Christ, and by Christ alone: It is replied That Christ fulfilld it perfectly and Legally, to Satisfy for the Sins of his people, that the righteousness of 70 the Law might be fulfilld in us who walk not after the flesh but after the Spirit Rom. 8. 2. 3. 4. But tho' Christ fulfilled the Law for his people, he remooved not the Law from his people. He exempted them not from Obedience unto the Law as a rule of Righteousness, but from the Curse of the Law. Gal. 3. 13. Now then, if the Law still remain as a rule (and thus it doth Matt: 5. 17. 18) then this Obedience must be either Legall, or Evangelicall. But legall it cannot be, for its qualifications answer not unto the Demands of the law, in that it is both Sinfull, and imperfect, and therefore will 80 not availe, as to the end of Legall obedience, viz, a Legall Righteousness, and Recompence. And therefore it must be Evangelicall Obedience, and this is Onely to be found in Such

⁵⁶ *It*] MS *it*

⁵⁹ *God, and*] MS *God. &* ⁶² *Qualifications, and*] MS *Qualifications. and*

⁶⁵ *And*] MS & ⁶⁹ *alone: It*] MS *alone. It* ⁶⁹ *Legally, to*] MS *Legally. to*

⁷⁰ *people, that*] MS *people. that* ⁷⁶ *Righteousness, but*] MS *Righteousness. but*

⁷⁸ *be, for*] MS *be. for* ⁸⁰ *imperfect, and*] MS *imperfect. &* ⁸² *And*] MS &

⁸³ *Obedience, and*] MS *Obedience. &* ⁸³ *Such as*] MS *Such. as*

as are in Christ. And hence those in Christ, viz, His Church, fill up this Vacancy. I will go on no further here.

Now we see then that Christs Church Supplies, and fills up severall vacancies in Christs Concerns laid out for her to fill up and none but the Church can do this. And therefore on this account [234] it is cleare, that the Church of Christ is Christs fulness.

Now in my Demonstrations of this matter, I have not reasoned from her Relation unto Christ, as his Body, nor as his Heritage nor the other Considerations mentioned, in the Explication of the truth, which being there made out, carry in them the force of clear Evidence that She is the Fulness of Christ.

USE. 1. By way of Information. Is the Holy Church of Christ, the Fulness of Christ? This truth then will Serve to discover to us Such truths as these following:

First. We see by this a most High, and magnificently gracious Design touching Some of the Children of men laid before us in Shining, and amiable Colours. Such indeed as may fill us with admiration, and may being Seriously thought on inflame our hearts with heavenly enravishments of Love. It would be lookt upon, as little less than blasphemy to have uttered in direct terms alone the undeniable inference of this Doctrine, which is the very assertion of the Holy Ghost, that saith of the Church, that she is the Bodie of Christ, and the Fulness of him that fills all in all. Now on this Consideration we may see Such a Design in God laid open before our eyes as this.

1. That he designed ever to give Some of the Children of men an Equality in Some respect, unto, if not a transcendencie above the Holy Angells. An Equality, for you see here that Men and Angell both incorporated into one Bodie, and so made fellow Denisons of the Same Corporation, and this is to make them *ισαγγελοι* equall to the Angells. But this is not the Whole of this design, for here is a Discovery of Something of advance above the Angells. For in that the Head of

⁸⁴ And] MS & ⁸⁵ here.] MS here ⁸⁸ And] MS & ⁸⁹ following:] MS following

¹⁵ Equality, for] MS Equality. for ¹⁶ Bodie, and] MS Bodie. &

¹⁷ Corporation, and] MS Corporation. &

the Church, whose fulness is Christs, is not Angell nature, but the Nature of man, hence tho' both Sorts of the Matter united, is this fulness, yet it hath a more neer respect unto the Humane Part, as being the nature of the Same sort with the Nature of the Head, and in the Head is made Lord of Angells. O what a Design is here?

2. That he designs that every Child of God shall in a Sort make to the Compleating of Christ. For if the Church is Christs fulness, every Child of God goes to the filling of the Church. If the Church hath not every part, if she lack any single member, she is maimed; and not full. As therefore every single member goeth to the Compleating of the Whole: so the Whole must be the Whole wholly, else she will not be the fulness of Christ: but onely part of the fulness of Christ, and so but as every Single member is. For as every Single member is a part [235] of the Whole Fulness: so it gives integrity, and Compleatness in Such a measure, to Christs Compleatness, and Fulness. If Christ should have but one Single Child of God taken from him, he could not be Compleat, nor full, he would want of his fulness: and hence Gods design is to perfect and Compleate the Lord Christ by every Single Believer. O what a design is here of grace towards some of the Children of men? and

3. That God design'd that Some of the Children of men should be as really necessary to Christ, as Christ is to them. His Church is his Compleatness. Relats are mutually necessary to each other. I do not say that they are equally beneficiall one to the other. This as it follows not from the nature of relation: So in our Case is not onely absurd, but blasphemous. Yet they are equally necessary one to the other. The Heade stands in as much neede of the body to Constitute its headship as the Bodie doth of the head to Constitute its Corporiety. Now then what a design is here in God to manward to make

²² *man, hence*] MS *man. hence*

²³ *Head, and*] MS *Head. &* ²⁹ *fulness, every*] MS *fulness. every*

³⁰ *If*] MS *if* ³¹ *As*] MS *as* ³² *Whole; so*] MS *Whole. so* ³⁴ *Christ, and*] MS *Christ. &* ³⁶ *Fulness: so*] MS *Fulness. so* ³⁸ *Compleatness, and*] MS *Compleatness. &*

⁴⁰ *full, he*] MS *full. he* ⁴⁰ *fulness: and*] MS *fulness. &*

⁴⁵ *them. His*] MS *them His* ⁴⁹ *relation: So*] MS *relation. So* ⁴⁹ *blasphemous. Yet*] MS *blasphemous Yet*

him, as necessary to the being of Christs headship fulness, as Christ is to man, for his membership? This we ought to adore: and admire and be much affected with.

Secondly. We may observe from this truth what Honour every Child of God is made partaker of. Wonderfull Honour indeed doth God advance them unto. Man is capable
 60 of Honour and loves to Sayle under full gales of Honour. O! how did Haman pant after this, and proudly boast of this? And oh! how was he cut at the very heart, when he saw poor Mordicai outshine him in point of Honour? Shined upon with brighter beams of Honours Sunshine, than what was allowed himselfe? Well but if all the Face of Honour in the World should smile upon thee: if thou wast made onely Honours Darling this would be but a dishonourable Smoot, in Comparison to this Honour, that every true believer is invested with. For he is put into the Highest Relation which
 70 can bee. He is a Fellow Citizen with the Saints. He is of the Household of God. He is a member of that Body that Holie Angells are incorporated into. He is a member of the Body of Christ, and so hath Christ for his Head. Nay He is one that goes to the filling up of the Lord Christ, and makes to the Compleating of him. Seing the Church is for the Compleating of Christ: and he is to the Compleating of the Church; its cleare that every member puts in his modicum to the fulness, and so far as this Modicum makes, he makes to the fulness of the Body, the Church: and the Church makes to the Compleat-
 80 pleat-[236]ing of Christ. And what honour is this? Such honour have all the Saints of God. He and the Glorified Saints, and Glorious Angells, and the Holy Servants of God on earth are all one as Head and members together. Christ is the Head, they are made partakers of the Honour, one of another: and so of all the Honour of Christ. They Shall reign with him: they are joynt Heirs with him Rom. 8. 16. 17. They shall Sit down with him, in his throne. Rev. 3. 21. They shall be Crowned with his glory 1 Pet. 5. 4, which is incorruptable, and Withers not: they shall let into their Souls of his Felicity

⁶⁰ *Honour. O!*] MS Honour O! ⁶² *And*] MS &

⁷⁴ *Christ, and*] MS Christ. & ⁸³ *together. Christ*] MS together Christ

⁸⁴ *Honour, one*] MS Honour. one ⁸⁵ *They*] MS they ⁸⁸ *4, which*] MS 4. which

in beholding of his glory Joh. 17. 24, and so drink of the
 rivers of his pleasures for ever more. O! what Honour is this
 then that every Child of God is made partaker of? for it is
 Common to everyone, that is in Christ. But that Special hon-
 our that our text respects, is the honour that they Confer
 on Christ in that they are his Fulness, and Compleatness in a
 Mysticall Sense.

Thirdly. Here we have the perseverance of Saints con-
 firmed: and the greate Security of Gods Children from fall-
 ing away, undeniably evinced. For in that the Church is
 Christs Fulness, Christ should want of his fulness if any Single
 member should perish. You heare Christ speaking indefinitely
 of them Joh. 10. 27. 28. My sheep heare my voice, and follow
 mee, and I give unto them eternall life: and they shall never
 perish, neither shall any man pull them out of my hand, and
 so he also saith of his Church. Matt. 16. 18. That the gates of
 Hell Shall not prevaile against it. Now we see Particular
 Churches faile Rev. 3. 1. v. 15. 16. The Living Members
 thereof remooved by Death, and a Succession of Spiritually
 Dead persons come on, till, by their unspirituall behaviours
 God spews them out of his mouth, and remooves the Candle-
 stick out of its place Rev. 2. 5. What is become of the Seven
 Asian golden Candlesticks? What is become of the famous
 Churches of Egypt, and of Africa, as at Alexandria Hippo?
 or of Palestine, as at Jerusalem, Cesaria? of Syria as at Antioch.
 etc.? of Thrace, as at Alexandria? etc.? of Macedonia, and
 Greece, as at Philippi, Thessalonica, Corinth etc.? and of
 Rome, which is the very Synagogue of Satan? etc. How are
 these gone away? But yet the Church in our text is not fallen
 away. It is Christs fulness: not one member of this Church
 shall perish. Christ should want of his fulness then: A man
 may have a finger or toe rot off: may lose an Arm, a leg,
 or a Thigh. But Christs body cannot lose its least member
 in its mysticall Nature, for then Christs body would not be

⁹⁰ 24, and] MS 24. and ⁹² of? for] MS of. for ⁹³ But] MS but

³ Joh. 10. 27. 28.] MS Joh. 10. 28. 29. ⁵ perish, neither] MS perish. neither

⁵ hand, and] MS hand. & ⁹ Death, and] MS Death. & ¹² Rev. 2. 5.] MS Rev.

2. 6. ¹⁰ etc.? of] MS etc. of ¹⁸ Rome, which] MS Rome. which

²⁰ fulness: not] MS fulness. not ²⁴ Nature, for] MS Nature. for

intire, but incompleate, and imperfect, the which cannot be: and therefore the Security of Saints is firm. [237]

USE. 2. For Reproofe to all Such as stand not conformable to this truth and these are of Severall Sorts. For, if Christ's Church is his Fulness, then there are many fall under
 30 blame on the Consideration hereof, as

First. Such as Offer violence to this Truth: and force Such Conclusions from it, that it will not at all allow of in the Sense in which it is the Fulness of Christ. For it is his Fulness by Vertue of the Mysticall union, wherewith it is United unto Christ: and not a Physicall or Naturall Union: tho' as to a Physicall, or Naturall Union, it is true that Such a Union there is. For our nature, as we are man Kinde, is the Same with his Humane nature. And so he, and wee are united together (*Genere*) in one and the Same common Nature. This
 40 indeed gives the Pagan as reall propriety in Christ, and as true a Claim to him, as to the true Believer. Now there are a sort of men that offer violence to this Doctrine, and force Such a Conclusion from it, as that Christs Humane Nature must be everywhere Carnally, or Corporally present with his Church: and so with every true believer, because the Head, and Members are inseparablie United; and Cannot be Separated. These persons are the Ubiquitarians, Whereof there are two Sorts, viz, Some Corrupt Lutherans: ⁵ and All the whole rabble of Papists, and in Opposition to which error all
 50 the Protestant Martyres in Queen Maries day were burnt to ashes in England, and multitudes in other places have been put to Death, both before, and Since then.

Now that Christ is Corporally present with his people neither in the Bread, and Wine in the Lords Supper, nor in any other Ordinance: or place is no inference from this Doctrine of ours its plain. For take it in a Carnall Sense (tho' that is not the meaning of it), yet it is cleare that the heade is not in the place of the Body, nor of any Member of it, as Arm, hand, foot etc. Nor that its immediatly Joyned there-

²⁵ *imperfect, the*] MS imperfect. the ²⁵ *be: and*] MS be. & ²⁸ *Christ's*] MS Christ ³⁰ *hereof, as*] MS hereof. as

³¹ *First. Such*] MS First Such

³⁸ *And*] MS & ³⁹ *This*] MS this ⁴⁷ *Ubiquitarians, Whereof*] MS Ubiquitarians. Whereof ⁴⁸ *Sorts, viz,*] MS Sorts. viz, ⁵² *Death, both*] MS Death. both

⁵¹ *Supper, nor*] MS Supper. nor ⁵⁸ *it, as*] MS it. as

with. But this not being the Sort of union. If there were a
 morall Union between the Church, and Christ, this requireth
 not Christs Corporall presence with his militant Church, no
 more than the Kingdom requires the personall presence of the
 King Corporally in every place of the Kingdom. But this
 Union being Spirituall, and Mysticall, it requires onely a
 Spirituall, and Mysticall presence of Christ with his Church.
 And hence, the Ubiquitarian heresy is an abuse of our Doc-
 trine and they fouly faulty that abuse it by Such inferences.

Secondly. It frowns hard on all Such as abide in a [*lacuna*]
 [238] of a State of Sin; Is the Church Christs Fulness? Is it
 his Compleatness? Then if thou art in a State of Sin thou art
 none of Christs Church: and hence not of his Fulness, and so
 allest under woefull Considerations. Thou canst not be of
 his Fulness whilst thou art in a State of Sin. For Christ saith,
 Come out from amongst them, and be ye Separated, and
 touch no unclean thing, and I will receive you saith the Lord
 2 Cor. 6. 17. Christ will not hold fellowship with Such as
 are in a State of Sin. Except ye be Converted, and become as
 a little Child, ye shall not enter into the Kingdom of Heaven
 Matt: 18. 3. You cannot be of Christs Holy Body. But you
 say, You believe in Christ. You profess Christ and the Gospell:
 and you are of the Visible Church of Christ, and therefore
 you shall do well enough. But what? Art thou in a State of
 Sin? Art thou an Unregenerate person? Dost thou live a Vain,
 or Sinfull Life? Deceive not thyselfe. Christ saith, let all that
 name the name of Christ depart from iniquity 2 Tim. 2. 19,
 and will Say to thee as to Nicodemus Joh. 3. 3. Except a man
 be born again he cannot See the Kingdom of God, and will
 profess unto thee at last as Matt. 7. 21. 22. C. 25. 9. 10. I never
 knew you whence ye were: depart from me ye workers of
 iniquity. But let it be thought on: Can it be thought that
 persons all defiled with Sin, should be of the Mysticall body
 of Christ? or should make to Christs fulness? or Compleat-
 ness? Doth not Christ Wash, and purify his Church, that he

⁶⁷ And] MS &

⁷⁰ Sin; Is] MS Sin, Is ⁷¹ Then] MS then ⁷² Fulness, and] MS Fulness. &

⁸² Christ, and] MS Christ. & ⁸³ what? Art] MS what art ⁸⁴ 19, and] MS 19. &

⁸⁵ God, and] MS God. & ⁸⁶ were: depart] MS were. depart

might present it to himselfe, a glorious Church, not haveing
Spot or Wrinkle, or any Such thing? Eph. 5. 24. 26. 27. That
it might be Holy, and Without blame. If therefore thou art
of the Visible Church, it is as a Wen, Wart, or Freckle is of
99 the Body. Thou art as a Corrupt member of the body, that
is to be taken away, and thou wilt finde in the time of Harvest,
if thou thus remainest, that thou shalt be gathered up, as the
tares: and bound into bundles and Cast into the fire Matt. 13.
40. 41. So that this truth is very heavy unto all Such, as are
in a State of Sin and in a Christless State under the means
of Grace.

Thirdly. It brings a fearfull Charge against all Such as are
Enemies, and persecuters of the Church of Christ, or of any
truely Godly person. Is the Church Christs fulness? Is every
10 Child of God necessary to this fulness? Then Woe, Woe to
all that are enemies to the meanest of those that are in truth
Sanctified in Christ Jesus. Christ is tender of the members of
his body, and will Secure them to their Sorrow. Christs [foes]
have imputed their plagues to his [239] Sheep. If anything
fell out Cross to the [Success] of the Heathen prosperitie, If
Tyber Swelld too high, if Nilus did not overflow its banks,
if Famine etc., then *Christiani ad Leones*, the fault was the
Christians, and now to the Lions they must goe and be beaten
with Wild beast, as bare and dogs. But this Christ Will take
20 an account of, and Woe to all that thus Worry his own Saints.
And this is the practice unto this very day, Satan sets his
Slaves to Slaughter Christ's Saints, but they being the Fulness
of Christ it Will be dreadful unto them at the last and hence
I may take up Justine Martyres ⁶ wish. I would to God Some
would Cry out from Some lofty place with a lamentable voice,
Veriamini, Veriamini etc. Be ye affraid, be ye affraid to cast
out those things, which ye perpetrate, upon innocent ones.—
In whom you shall finde no Such faults: etc. O! how fear-
fully do all Such offend that hate, and persecute Gods people.
30 For

¹ away, and] MS away. &

⁹ Is] MS is ¹⁰ Woe, Woe] MS Woe Woe ¹⁸ body, and] MS body. &

¹⁵ prosperitie, If] MS prosperitie. If ¹⁹ high, if] MS high. if ¹⁹ But] MS but

²⁰ of, and] MS of. & ²² Christ's Saints, but] MS Christ Saint: but

²⁸ Be] MS be

1. They shall ever be fearfully befooled in so doing. Christ will not lose anything of his fulness. This Would be to his reproach, and therefore the matter will be folly indeed to be seeking against the people of God. Such attempts will ever be blasted, and proove Successless. What did Pharao get by Such attempts? What did Balak get by Seeking to Curse Israell? What did Saul get by Seeking Davids ruine? What did Haman get by devising the exterpatation of the Jews? What did the Jews gain by Crucifying Christ? God knows how to deliver his out of trouble, and to bring the Wicked into the Net. The dumb ass with mans voice forbad the madness of the prophet. Such make but a rod for their own back.

2. All attempts against Gods Children shall proove ineffectuall. They are Christs fulness: and Christ will not lose anything of his fulness. Hence Justin Martyre saith to the Senate of Rome, *Vos autem occidere quidem potestis, nocere non potestis*. You may indeed hang us: but you cannot hurt us. Christ will Save his own body, and not lose one little toe thereof. Nay their very sorrows shall be for their Solace. The Consideration whereof made Holy Ignatius⁷ Cry out *Haec vincula circumserro Spirituales margaritas*, these Chains I carry are Spirituall Pearls unto mee. So that all attempts against the people of God proove ineffectuall, and worke contrary to the Design of the Attempters.

3. They are so deare to Christ, that are his Fulness, that Christ will not see their abuse without avenging of it. God tells you that no weapon formed against them shall prosper Isai. 54. 17. Tho' thorns, and briars would come against him, as he keeps them, he would pass thro' them; and burn them up together Isa. 27. 4. And therefore he saith to them, he that toucheth you, toucheth the apple of his eye Zech. 2. 8. No man can Suffer his Dear Spouse to be abused. [240] If you tread upon a worm, it will torn. The Smallest creature which is to be found amongst animalls hath an avenging Spirit in it to its power, that will Seeke to injure what injures it. The Honey Bee, if it be molested, will assault with its Sting, as well as

³³ *reproach, and*] MS reproach. & ³⁵ *blasted, and*] MS blasted. &

⁴⁰ *trouble, and*] MS trouble. & ⁴⁸ *body, and*] MS body. & ⁴⁹ *Nay*] MS nay

⁵⁴ *Attempters.*] MS Attempters ⁶⁰ *And*] MS & ⁶² *abused. If*] MS abused If

the pievish Wasp. You may see flies, Fleas, and lice fighting together. The harmless dove, that is reported to have no gall, will fight Stoutly with its own kinde. And hath the Almighty
 70 given them Such a nature so emulous of justice in attempting to give wound for wound, and Shall we think that it is no efflorescency of an Excellency so putting out itselſe in God? Nay, Surely we may argue much more hence, that Christ will be avenged on all Such as offer to tread upon his least Toe. He that offers to Strike his body shall be destroyed. Jerebohams arm was dried up, that was stretched out against the Prophet, 1 Kin. 13. Pharao fell into the Jaws of Death, that persued the life of the Church Exo. 14. The worms made havock of Herod, that made havock of the Church Act. 12.
 80 But if any foes to the Children of God escape Divine Judgment here, they, (as Tertullian told Scapula President of Carthage who threatend the Christians ⁸⁾ *venient in Diem Divini incendii. Non Te terremus, qui non timemus sed—monendo* *μὴ θωομαχεῖν*, must come unto the Day of the Divine burning. So that it is matter of terrour to all that any way injure the people of God, in that they are Christs fulness.

USE. 3. By way of Consolation to all the people of God.

Is it so, that the Church is Christs Fulness? What comfort, and heart refreshment is this to the People of God?
 90 to all that are in Christ? to these onely? Here is more comfort then that is in your kenning. You cannot imagin the Spring of Comfort that Comes in this way. Every one of these are necessary to Christs fulness. Hence arises all Sweet, all Joy, all Security, and all good things, as your due thro' grace. O think of the Same.

1. You are in a Safe State. You are belonging to Christs Fulness. You cannot miscarry, but Christs fulness will faile. You can no more faile of Eternall joy, and Honour than Christ
 99 [241] can lose anything of his fulness. His Compleatness must be eternally mangled, before you can miss of its being a member thereof. Christs members must be torn apieces, before you can lose being a member of Christ. What though you

⁸⁷ You] MS you ⁸⁸ God, in] MS God. in ⁸⁶ Same.] MS Same

⁸⁸ You] MS you ⁸⁷ miscarry, but] MS miscarry. but ⁸⁷ faile. You] MS faile
 You

may meet with tribulation, and persecution for Christ? This will not worst you, but it will Wound them that would worst you, as he told the Martyres. *Stetêrunt [torti] torquentibus fortiores: et pulsantes, et laniantes ungulus pulsata et laniata membra vicêrunt.* The tortured stood more stoutly than the torturers, and the beaten, and mangled members overcame the beating, mangling Claws that tore them. And indeed these sorrows will turn to Crowns of joyes. 10

2. Christ hath high, and Wonderfull Love for you. No man ever hated his own body but loved it. You are of Christs body and Fulness. You make to his Compleatness, and glory. Surely then you are most deare to him. All his love comes upon you, all the benefits that love can afford you come upon you. All the Springs of Divine influences in the head, shall be carried by the hand of Love down thro' all the Secret wayes and Chanells of Conveyances to every member of the body for its Spirituall increase, and fulness, in that every member makes 20 to the fulness of Christ. So that Christs own fullness requires Christs keeping every member of his body full, and his love Will mentain this, and this is Sweet Consolation. The Lord himselfe in Love to his Body hath died for it, that the beloved body might live and not dy, and this love is extended to every member of the body. He sends down its Capitall Care over every member, Spirituall for its Spirituall nourishment, increase, growth and glory and these are managed so as conducts them safe thro' all Difficulties unto eternall glory. The Consideration whereof was applied by Cyprian,⁹ to Some of his Church in their Sufferings thus: O Happy Church of ours, 30 —neither Lillies, nor Roses are wanting amongst her Flowers. Now everyone strives for the amplest Dignity of both sorts of honour, that they may receive their Crowns, either shining white with Obedience, or died purple with their Sufferings. Both Peace, and Perill hath their flowers in the Celestiall Camp, wherewith Christs Souldier shall be Crownd, for Glory.

And So also this love poures out Strange refreshing Beams of Temperall Refreshment in this life. The Hidden Mannah

⁴ *This*] MS this ⁶ *you, as*] MS you. as ⁹ *torturers, and*] MS torturers. &

¹⁰ *And*] MS & ¹⁵ *you, all*] MS you. all ²² *full, and*] MS full. &

²³ *this, and*] MS this. & ²⁵ *dy, and*] MS dy. & ³¹ *thus: O*] MS thus O

40 none tast of, but those that have it Rev. 2. 17. How Strangely
 was Joseph Secured from his Brethrens murtherous attempts?
 and his Mistriss malicious madness? and made as it were Mon-
 arch of Egypt? How did the River, that was designed to
 drown the Children [know] the means to secure Moses from
 the Design'd Ruin, in a [242] boate of Bulrushes, and prefer
 him to be the Kings grandson by giving of him the daughter
 of the King for his mother? How was Elijah Saved from
 Ahabs Fury, and from Jezabel's fiery threatening? How was
 the three Children Saved from fire in the furnace? and Daniel
 50 from the fierce and famished Lions in the Den? And here I
 shall instance onely in one instance in latter dayes, and no
 more. How Strangely did Christs Love mannage all things
 for the Security of that Instrument of Reformation, Mr. John
 Craig,¹⁰ a Scotch Divine that was joynd Colleague with the
 Famous Knox nine years together, who in his first years was
 a frier of the Dominican order, went to Rome, where by
 Cardinall Poole, he was brought into greate preferment. And
 having opportunities of Libraries, and Chiefly of that of the
 Inquisition, where meeting with Calvins *Institutions*, he drunk
 60 in Saving Doctrine. And now being apprehended for heresie,
 he made a Cleare Confession of his faith before the Judge of
 the Inquisition, and is by him condemnd to be burnt the next
 day, being 29 August:

But now observe Christ riseth for his Servant. That very
 night is call'd before Christs judgment Seate, the Pope, Paul. 4.^s
 In the morn his death being known, the people tumult, drag
 the Popes marble Statue some dayes along the Streets, and
 then threw it into Tiber: threw open all prison doors, and
 set the prisoners at liberty amongst whom Mr. Craig was set
 70 at Libertie, who now going to get out of the Citie met the
 Outlawd people called the Banditti, one of whom, (Mr. Craig
 having shewd kindness to at Bononia), took notice of him,
 directed him out of the Suburbs to Bononia, and gave him
 Some Money, enough to beare his Charges thither. But when
 he came thither, his acquaintance looking Strangely on him, he

⁴⁸ *Jezabel's*] MS *Jezabel* ⁵⁰ *And*] MS & ⁵⁵ *together, who*] MS *together. who*

⁶⁷ *And*] MS & ⁶⁰ *And*] MS & ⁶⁸ *In*] MS in ⁷⁰ *Libertie, who*] MS *Libertie*
 who ⁷⁴ *But*] MS *but*

secretly gets away, and sets out for Millain, and going some dayes out of the Wayes for feare of Discovery, came into a wild, and desert Forest, tired, and Sorrowfull, lay down among the Bushes by a little brook to refresh himselfe. Having no money, nor knowing where he was, was full of thoughts. And now there cometh a little dog with a purse of money in his mouth, and fawning upon him, laid down before him. He got up, startled at first, but after was much affected with this providence, tooke it, and so went on and escaped safe from his enemies. O! how doth Christ shew his Love in Such instances many whereof might be produced? O here is Comfort indeed to every member of this Body. But (*[Ite] prophani*) oh! ye prophane ones, and you that abide in an unregenerate State, not a Crumb of this belongs to you.

3. You his Saints shall reign with Christ Eternally. You shall share with him in his glory. Christ will not divest himselfe of his Fulness in the fulness of his glory, and hence you are as sure of enjoying of his eternall glory, as he shall enjoy it, in that you are [243] of his Fulness. [*lacuna*] Consider this, as that whereof you shall be made pertakers. For the Body is glorified by the Crown, which the head doth weare. The head is not Crowned without its body: nor can enjoy any fulness of glory Separated from its body. And hence the Whole body is made to partake of the heads glorie so long as the glory of the head last: and this being everlasting, you will enjoy this everlastingly: and this is Sweet Consolation.

USE. 4. By way of Exhortation. Is this So that the Church is Christs Fulness? Then this may Stir us all up to Distinct Duties according to the Distinct States and Conditions, that we Stande in, and therefore,

First. In Generall to us all without any distinction. Let it move us to a friendly Carriage to the Church of Christ, and to every Child of God. If you have any respect for Christ carrie it respectfully to the Church of Christ, which is his fulness. You cannot want respect to a Child of God, but you do it for want of Respect to Christ. If you harm the body

⁸¹ And] MS & ⁸⁸ him. He] MS him He

⁸⁸ first, but] MS first. but ⁸⁹ produced? O] MS produced. O ⁹⁰ glory, and] MS glory. & ¹ last: and] MS last. & ⁶ in . . . therefore,] MS in. & therefore

you hurt the Head: If you Honour the Head as you are bounde to doe, you cannot dishonour the least member of the Body, but you wound yourselves. Christ expects it at your hand, that you do your Dutie to promote his fulness. Have a Care that you offend not against his Fulness. But he encourageth you to Shew all honour to the Same, Saying: He shall prosper that Loveth thee Ps. 122. 6, and on the Contrary,
 20 saith, He that toucheth you, toucheth the apple of his eye Zech. 2. 8, the tenderst part in all the person.

Secondly. More particularly the Exhortation comes

1. Upon you that are not of this Mysticall Bodie. Be pressed on by this truth, to Strive to be of this Mysticall Body. If you get an intrest in Christ, if you be members of his Body, o! how deare then will you be unto Christ? You will be of his Fulness: Christ then cannot Spare you. He should want of his Compleatness, if you should be torn from him. You will now be delivered from all danger of Sin, hell, or Wrath of
 30 God. You will now be entitled to all Favour, Honour and Glory. Nay, you will be made to partake of all Christs Glory. For every member of the body partakes of the Glory of the Head. [244]

2. Unto you who by Grace are members of this fulness, O! how doth God Speake to you? How doth Christ oblige you hereby? How doth the Holy Spirit Constrain you hereby to Severall Speciall Duties hereupon, and attend them as follow.

1. Be much affected with, and thankfull for this unspeakeable Grace of God that thou art the Subject of. Thou art
 40 part of Christs Fulness: and this is a fulness of Divine Favour to thee. How was that holy Soule affected with Such grace who cried out saying Unto mee is this grace given 1 Cor. 15. 10. Eph. 3. If thou shouldst Seriously weigh this matter, and think of proportioning praise for the Same, thou wouldst be Swallowed up with amaizement, Finding the Whole Circumference of all the Creation, a measure too little to hold enough: and all the mouths in all the Whole World organs too few,

¹⁷ But] MS but ¹⁹ 6, and] MS 6. & ²¹ Zech. 2. 8, the] MS Zech. 2. 6. y^e

²³ Be] MS be ³¹ Nay] MS nay ³³ Head.] MS Head ³⁴ fulness, O!] MS

fulness o! ³⁷ hereupon, and] MS hereupon. & ⁴⁵ amaizement . . . the] MS
 amaizement Finding, y^e ⁴⁶ too little] MS to little

and the Whole length runing to the uttmost end of eternity too Short a Space of time to contain praise Sufficient for Such mercy, that thou art in the rightfull possession of, and art enriched with Age. But then what a little is all that which thou canst attain to, or dost present, compared to this? And shall any of this little be detain'd? If not, then let it be thy Constant worke to return thy thanks unto God for this unspeakeable Benefit.

2. Be ever pressing on to a fulness of Obedience, and Holy walking with God. Strive for full Obedience. Let your measure be full. Grace full: Faith full: and then you will be truly faithfull to Christ. If you are of Christs fulness, then you ought to be full in all the Degrees of Grace, and in all the Sorts and degrees of Obedience. For answerable to your Station ought your accomplishments to bee. You will finde a deficiency in that proportion of Christs fulness, that is allotted for you to arrive unto. And this will not be for your glory, nor Comfort. But the more Full you are, the fuller glory of Christs Fulness of this Sort will attend you. But its a Shame for any member of this body to be in a dwindling State: a dwarfe was not admitted to the Sacred Function of the priesthood Lev. 21. 20. Much less may any appeare as a dwarfe in Christs Body. A witherd member argues obstructions of the Vitall influences: and of animall Spirits from the Head to the Same. Or a deficiency in the Head. And these inferences as to the Mysticall body, are false predications as to the Head, and members too: and therefore they are Slanderous as to the Head, and body too. They way to prevent them is to bring forth Full Obedience and to grow full of Grace. Hence you will be full of Honour and an Honour in this Fulness of Christ.

⁵¹ But] MS but

⁵⁷ Let] MS let ⁶⁰ Grace, and] MS Grace. &



Meditation 52. Mat. 28. 18. All Power in Heaven,
and Earth is given mee.

What Power is this? What! all Authoritie
In Earth and Heaven too? What Lord is here?
And given All to thee! Here's Majisty.
All Worldly Power hence slinks away for feare.
Then blush my Soule that thou dost frozen ly
Under the beams of Such bright Majesty. 5

What flying Flakes of Rapid flames of Love
Scal'de from my heart by those bright beams that bed
Do in thyselfe, up mount to thee above,
Oretoping golden mountains with their head. 10
But Why, my heart? O! why so drossy now;
When Such Authority doth to thee bow?

One Sprig of this Authority doth beare
The Tree of Life, that Spreads ore heaven quite
And Sinners Sprinkles with its Sap t'make faire, 15
And with its juyce doth quench Gods wrath out right.
With God it maketh Reconciliation
By Offering, and Holy Intercession.

Within whose Shade my Sin Scorcht Soule doth bathe:
In Gods bright Sunshine, Smiling heart-Sweet beams, 20
Whose Rosie Sents reviv'de my Spirits have,
Whose Spirits wash away my guilt, and Stains,
Amongst whose leaves my heart doth Shroude its head
And in whose buds my grounded hopes do bed.

¹ *What! all*] MS What all ⁶ *Such*] S such ⁹ *above,*] S above
¹⁴ *Spreads*] S spreads ¹⁵ *faire,*] MS faire. ¹⁸ *Offering*] S offering
¹⁹ *Sin Scorcht*] S sin scorcht ¹⁹ *bathe:*] S bathe ²⁰ *Sunshine*] S Sun Shine
²⁰ *Smiling heart-Sweet*] S smiling heart-sweet ²⁰ *beams,*] MS beams.
²¹ *have,*] MS have. ²² *guilt, and*] S guilt and ²³ *Shroude*] S shroude

O that I could once frown away my Sloath: 25
 And dart my dulness thro' with glouts that stroy!
 That mine Affections (O! their sluggish growth)
 Might with Seraphick Wings, Lord, swiftly fly
 Unto thine Altar for an Holy Cure
 Produced by a Coale thence took most pure. 30

When this is gain'd, a Golden Trumpet I,
 All full of Grace shall be, wherein, in rayse
 Of thy bright Priesthoods sweet Authority
 My Spirit trumpet shall, tun'd to thy praise,
 Till when let this unskilfull ditty still 35
 Tunes in thine Eares, pipd thro' my Sorry quill.

²⁵ *Sloath*:] S sloath ²⁸ *thro'*] S through ³³ *Authority*] S Authority,
³⁴ *Spirit*] S spirit ³⁴ *praise*,] MS praise ³⁶ *thro' my Sorry*] S through my sorry

SERMON XI¹

Matth. 28. 18. All Power is given me in Heaven and Earth.

I am now come to the last Branch of the Relative Allfulness of Christ, and this is All Fulness of Authority: and for this end have I fixt upon this portion of Holy Scripture. Our blessed Lord, after he had Celebrated his Supper told his Disciples, what would befall him that night in order to the Fulfilling of that Word, I will Smite the Shephard and the Sheep shall be Scattered Zech. 13. 7. But by way of Comfort he tells them, that when he is risen he will goe before them into Galilee Matt. 26. 31. 32. When he was risen, the Angell tells the women at the Sepulchre that he is risen, and behold saith he, he goes before you into Galilee (as much as to say, remember that he said to you at his Supper, that he would do so when he was risen, and now he will do soe.) and Christ forthwith appears to them, and saith, goe tell my brethren, that they go into Galilee, and there they shall See me C. 28. 7. 10, and it seems that he appointed them a mountain to appeare upon. But what mountain it was, is not said: it is Commonly conjectured to be mount Tabor, in the Tribe of Zebulum. But as that is a Conjecture and so that it was the Mount upon which he was transfigured: So others do not like the Con-

10

20

² *Christ, and*] MS Christ. & ² *Authority: and*] MS Authority. &

¹⁰ *risen, and*] MS risen. & ¹⁸ *10, and*] MS 10. & ¹⁷ *said: it*] MS said it

¹⁹ *upon which*] MS upon, w:^{ch} ²⁸ *Yet*] MS yet ²⁶ *28, and*] MS 28. &

Evangelists. And therefore to thinke he should pass thence to Mount Tabor, almost the whole breadth of Galilee, where we have no account that hee ever was, seems not so easy a
 30 thought, but that it may rather be thought, that it was some High mountaine neer Caesaria Phillipi. Now if the reason of the Conjecture that the Mountain on which Christ was transfigured was the mountain, whither he appointed his Disciples to resort, then unless Tabor was that mountain, this Conjecture is weake. But it was a mountain in Galilee, and here the Eleven come, Judas either being gone to his place before this: or absenting from, and shund by the rest. But it may be considered the 500 brethren mentioned [270] 1 Cor.
 40 15. 6, now saw him together at once. I know not but it might be now. For it was after he had appeared to Peter: and so was this. And this being at a place must needs be at a time appointed: and therefore no question but this matter being noised abroad, would be attended on by very many, yea by all that heard of it. the number of whom, may very rationally be concluded, was taken. But to let this pass: it was at this time, that the Disciples coming to the place, and Worshipped him; and he Salutes thus as in our text, which is as a Preface unto what he said. In which last Clause of the text we may note

50 1. The Matter Spoke of, and this is All Power in Heaven and in Earth, in which words we have the Matter Spoke of set out 1. by its Nature, viz, Power. *ἐξουσία* *Authoritas*: it is Authority, Majesty, Right to anything that a man hath, So Joh. 1. 12. To them that received him, he gave power *ἐξουσίαν*, a legall Right to become the Sons of God. And it by a Metonymy oft is put for persons in Office authority as Rom. 13. 1. 2. etc. Yea for Distinct ranks of Angells Eph: 1. 21, and C. 6. 12. Yea, and it is the *jus agendi*, that the Exercise of any Ecclesiasticall Office is mentained, and defended by as the

²⁷ And] MS & ³⁰ thought, but] MS thought. but ³⁵ Galilee, and] MS Galilee. &

³⁰ come, Judas] MS come. Judas ³⁸ 6, now] MS 6. now ⁴¹ And] MS &

⁴⁵ taken] MS followed by "and some Suppose also, that it was the last time of Christs appearance when he ascended up from them into Heaven," all of which is struck through. ⁴⁷ text, which] MS text. w:^h ⁶⁰ of, and] MS of. &

⁶¹ Earth, in] MS Earth. in ⁶² *Authoritas; it*] MS *Authoritas it*

⁶⁵ And] MS & ⁶⁷ Yea] MS yea ⁶⁷ 21, and] MS 21. & ⁶⁸ Yea] MS yea

Duty incumbent upon the Officer to attend, as is cleare 2 Cor. 10. 8. C. 13. 10. 2. By the Universality of it, viz, All Power. All, none excepted: that is necessary to his Office. Now his Office, being the Office of a Mediator, it is all Power or Authority Mediatoriall, i, e, requiring of him, and Warranting him in the attending of everything belonging to him as a Mediator. And 3. By its Extent, viz, in Heaven, and Earth. All authority to act and Dispose of things in Heaven, and all to Dispose and manage things on Earth, that he as a Mediator must attend, is the Matter Spoken of.

2. Here is that which is Spoke of this Power: and that is, this, saith Christ, is given mee. Its mine: its given me. It is a power *non naturalis, Sed Moralis*: its not a naturall Power: but morall: it is a Morall Power not *nata Sed data*. It is given, not native, but donative. Its given in opposition to usurpation, *Non Rapta: sed data*. The Father hath given into the hands of Christ this Power. He that made him the Mediator, gave him all Mediatoriall Authority, Commissioned him to Carry on the Work. [271] [*lacuna*]

Doctrine. That all Mediatoriall Power in Heaven and in Earth, is given unto our Lord Christ.

You se its, as it were, the very words of the text, and therefore standes not in need of any other prooffe. Yet I will not put off the truth so Slenderly mentaind, as to rest in the mouth of one Witness onely. Read therefore these Scriptures. Act. 5. 31. Joh. 5. 20. 21. 22. etc. Eph. 1. 21. Rom. 14: 10. 11. Phil. 2. 9. 10. etc.: In Speaking to this truth I shall in the Doctrinall handling of it, resalve these Queries.

1. What is this Mediatory Authority?
2. When was this Mediatory all fulness of Authority given to Christ?
3. How doth it appeare that all the Fulness of Mediatory Authority, is given to Christ?

First. What is this All-Fulness of Mediatory Authority, that is given to Christ?

⁶¹ C. 13. 10.] MS C. 13. 11. ⁶¹ *it, viz, All*] MS *it. viz All* ⁶⁸ *And*] MS & ⁷⁰ *is, this, saith*] MS *is this saith* ⁷¹ *mine: its*] MS *mine. its* ⁷² *Moralis: its*] MS *Moralis. its* ⁷⁴ *usurpation, Non*] MS *usurpation Non* ⁷⁸ *Lacuna* of about seven words. ⁸¹ *text, and*] MS *text. &*

In Answer to this Query, I shall shew { What it is.
Wherein it consists.

First. What the Nature of it is, and this you may see thus.

1. Negatively. And here shewing what is not sufficient for it. I say.

99 1. That it is not a Simple Liberty, to carry it on. For if it was only a liberty, then it would have no Must upon it: it would not have a necessity upon it. Christ might doe it: or he might let itt alone. But there is a MUST upon Christ in respect hereunto. Joh. 9. 4. Lu. 24. 26. Again secondly it is not a bare Licence to Carry on these works. For tho' a Licence is more than a bare Liberty, in that it makes it the Duty of the Person licenced, to doe the matter that he hath a Licence for; Yet in Some Cases it doth not binde to the Duty. But it never
10 Confers the Whole matter, unless it be of a Particular Nature, upon any one Single person, that hath a licence for the Same. But many do Commonly gain licences for the Same thing, and the thing is Common for the most part, to be licenced out to many.

2. Affirmatively. Therefore, this All-Fulness of Mediatory Authority then, is that Comission that the Father hath given the Son, called to this Work, for his carrying on of this worke, wherein, all others being excluded from it, he hath the Work laid upon himselfe as his duty, and is warranted in it for the Carrying of it on. It is the Comission, that the Father gave
20 Christ when he Constituted him Mediator and sent him. [272] Gen. 49. 10. שִׁילֹה, which (as it intended Christ) by the generall Consent of all Christians, So (if it come from שִׁלַח as some learned Expositors do conjecture, and do strengthen their Conjecture by the interpretation, that the Spirit of God in Joh. 9. 7, gives of the poole of Siloa, that is Sent) it in respect to Jacobs prophesy, saith, that the Messiah is called Shiloh, as being Commissioned, i, e, Sent of God: yet indeed there is no neede to assert this to be the end of this name, or reason of it, for Christ is called the Person Commissiond or
30 Sent of the Father abundantly in the Scripture Matt. 21. 37.

⁹⁵ consists.] MS consists ⁹⁶ is, and] MS is. & ⁹⁷ And] MS & ⁹⁸ on.] MS one.

¹ it: it] MS it. it ⁴ Again] MS again ¹¹ thing, and] MS thing. & ¹⁴ Therefore] MS therefore ²⁵ 7, gives] MS 7. gives ²⁷ God: yet] MS God. yet

Joh. 3. 17. 34. C. 4. 34. C. 24. 36. 37. etc. and so he is Called the Apostle. Heb. 3. 1. So the Messenger of the Covenant Mal. 3. 1. All which terms imply a Commission given him of the Father, and indeed there is no Authority without Commission. And hence the Father is said to Seale the Son Joh. 6. 27. And in our text you have in express terms, that all Authority is given to Christ, which is impossible without a Commission.

This is given Christ as Called to the Worke of a Mediator. This is a Qualification of the Son in order of method pre-cursive to the Commission given him, altho' in the Godhead it cannot so well be asserted to have priority, or Posteriority there, as being identicated in God both in respect unto Act, and Time in that they are *Ab aeterno*. Yet as to a methodicall Consideration that they fall under in our mindes, and management; the Call takes place first, as a qualification preparative unto the Commission.

It is added, That this is for the Carrying on of the Work, i. e. of a Mediator. This is the End of this Commission. He is hereby authorized to Carry on this Worke. Hence he pleads a necessity for it Lu. 2. 49. Wist ye not, that I must be about my Fathers business? And hence Severall things follow, as
1. That this Commission is exclusive of all other from this Worke. There is none may, or Can intermeddle with it. Christ saith, Joh. 10. 8. All that ever came before mee, are theeves and robbers. Act. 4. 12. There is no other name under heaven given among men. 1 Tim. 2. 5. There is one (and therefore but one) Mediator between God, and Man, the Man Christ Jesus.

2. That it is laid upon him as his Work, and he must carry it on. Isa. 53. 6. The Lord hath laid upon him the iniquity of us all, and he saith, Ps. 40. 7. 8: then said I, loe I come, in the volumn of thy booke it is Written of me, I delight to doe thy Will, O God, thy law is in my heart. Unwillingness [273] could not hinder, but lay under an absolute impossi-

³¹ C. 24. 36. 37.] C. 5: 36, 37. (?) ³⁴ *Father, and*] MS *Father*. &

³⁵ *And*] MS & ⁴⁶ *Commission*.] MS *Comission* ⁵³ *There*] MS *there*

⁶¹ *all, and*] MS *all*. & ⁶¹ *8: then*] MS *8. then* ⁶³ *Will, O*] MS *Will O*

⁶⁴ The last line of Taylor's page [272] was perhaps rewritten as the first line of page [273].

bility, in Case he be faithfull. But he is Faithfull indeed Heb.
3. 1. 2. Hence not unwilling.

3. This is his warrant for the Carrying of it on. If any person
enter upon a matter of anothers Concern, and be called to an
account, by the parties Concerned therein, if he hath a Com-
mission for his So doing given him by his Sovereign, he hath
70 that which will Warrant him in his Work and evince, that
he neither Usurps, what belongs not to him nor acts unright-
eously in what he doth. But will uphold him in his proceed-
ing. All Lawfull Commissions will warrant Such as have them
in their intermeddling in the matter thereby Committed to
them, and mentain them in their Carrying on the Same. Tho'
it be turnd on them as it was on Moses, Who made thee a
Prince, and a Judge over us? Exo. 2. 14. They neede not
feare: their Commission is good warrant. So here.

80 Now this Mediatory Authority of Christs is Such as Con-
tains all this in it. But thus much as to its Nature.

Secondly. Where in it Consists, or the Speciall offices,
wherein this Power is brought out into Exercise, or that divides
this power itselfe. Now these Offices are Such as are Carried
on by the Mediator either Godward, as treating him on the
Behalfe of man, as the Priestly office, which is to transact the
Concerns of Men with God, as Heb. 5. 1. Every high priest
is taken from among men, and is ordain'd for men in those
things which are to be acted with God τᾷ τῶν ἀνθρώπων πρὸς
90 τὸν θεόν rendred *pro hominibus in iis quae apud Deum agenda*
Sunt. Or Manward as Such as transact the Concerns of God
With man, as the Offices of a Prophet, and of a King, as 2
Cor. 5. 20. We then as ambassadors of Christ, do as if God
by us did intreat you, beseech you in Christs Stead to be
reconciled to God. But here now comes in a Question:
whether of these is to be considered in the first place? For
the Order of method, leading us to take in hand the handling
of things in those places where the things do manifest them-

⁷⁹ *them, and*] MS them. & ⁷⁸ *us? Exo.*] MS us Exo.

⁷⁹ *feare: their*] MS feare. their ⁸¹ *Nature.*] MS Nature ⁸² *Consists, or*] MS

Consists. or ⁸³ *Exercise, or*] MS Exercise. or ⁸⁴ *office, which*] MS office. which

⁸² *King, as*] MS King. as ⁸⁴ *you, beseech*] MS you beseech

selves, the handling of the Prophetickall Office, comes in the first place. Because it is the Office of a Prophet to set before us the Nature of the Priestly office and then to treat of the Priestly office whereby the Reconciliation with God is made: and then of the Kingly Office which effectually administers the Benefit unto the Soule in a Saving way. But yet Considering how this Method breakes in another Sense, the Order of Nature, as dividing those Offices asunder one from another, that have man for their Objects and puts in that Office between them, that hath God for its Object, and considering that the first worke of a Mediator is to treat the offended and to bring his terms to the Offender, of peace, before hee treats the offender. For the terms come from the offended [274] Side. The offender is under necessity to come to the terms, and Conditions that the Offended sets him: and still in case the Mediator should first address the Offender, and bring him to a Compliance, it would be not onely to unknown terms: but perhaps the Offended will admit of no terms but the utmost of the Law, which in this Case of God, and Man, is exclusive of all Mediatoriall intervention, if Such terms be proposed to be personally made. And yet further, Should the Mediator treat the Offender in the first place upon whom the Offence lieth, the Offended might warrantably come out in a way of Revenge upon the Offender, while the mediator is treating him for God. Because justice offended admits no delays, if no Satisfaction be offerd: but is indeed constrained and under the Constraint of its own nature (from which it cannot vary an hair breadth) to take vengeance forthwith. Now upon these Considerations, and Such as these, I conclude that that Office of the Mediator is to come into its exercise in the first place, which mannageth Mans Concerns with God, and acts Godward: having God for its Object and hence I say, that this Mediatoriall Authority of Christ is Such as brancheth itselfe out into Offices { Godward.
Manward.

³ made: and] MS made. &

⁹ Object, and] MS Object. and ¹⁸ The] MS y^e ¹⁹ intervention, if]

MS intervention. if ²⁰ God, and] MS God. & ²⁸ { Godward.
Manward. } MS { Godward
Manward

First. Into office Godward. Such as hath God for its Object. And here I say, that this all-Fulness of this Mediatory Authority Consists in the Speciall Comission that the Father hath given Christ for, and the right making of it his and his Duty alone, to, and Warranting of him, in, the Executing of the Office of the Priest of his Church. His Priestly Office is
 40 founded upon this Authority. It is his Duty by reason of it. He could not meddle with it without it. It is his Warrant upholding of him in it. He hath the Carrying on of his priestly Office imposed upon him herein. So that it is his. The Lord hath Sworn and will not repent: thou art a Priest forever after the Order of Melchizedeck. Hence it is his dutie to carry it on, and also it is his Warrant. If he appeares before God in this Worke, Suppose it should be queried, What hast thou to doe to meddle in this Matter? Here is his Warrant for So doing So that on all Considerations, this will Secure
 50 him for the Same: and worst all Opposition thereunto. So that his right to Carry on the Office of a Priest lies in this Power, and Authority.

Objection: But the Socinian Dottage now begins to Storm [against] us, and say, That this Authority belongs to the Royall [275] Office. Christ as he is the King of his Church put out his Authority that he had to send them forth to preach the Gospell to all the World, and this was royall, and Kingly, and wee have Christ positively assert that it is the Work of a King *ἐξουσιαζουσιν* as Matt. 20. 25. The Rulers of the gen-
 60 tiles exercise dominion over them, and they that are Greate *κατεξουζουσιν* exercise authority over them. And they hence Say that Christ was but a Metaphoricall, and noe reall Priest.³

Solution: To remoove this Quibble out of the Way, I say
 1. Those that have a Conscience cast into Such a latitude from the Equator generally inhabite Such a Cold Climate as doth almost totally lay their Spirits into a Constipated Frame, that their Consciences are much like the frozen Snake, and there-

³⁵ And] MS &

⁴⁴ repent: thou] MS repent. thou ⁴⁵ Hence] MS hence ⁴⁶ on, and] MS on. &

⁴⁷ Worke, Suppose] MS Worke Suppose ⁵⁴ say, That] MS say. That

⁵⁷ World, and] MS World. & ⁵⁷ Kingly, and] MS Kingly. & ⁵⁹ The] MS y^o

⁶⁰ them, and] MS them. & ⁶⁸ Way, I] MS Way. I ⁶⁷ Snake, and] MS Snake. &

fore dare attempt the Holy Scriptures with their own figments: and make them truckle to their own imaginations, and not their own Conclusion to give way to the Scriptures. Hence they Stick not to adventure an incounter with the Positively reiterated assertions of Christs Priesthood in the Scripture by the Holy Ghost and also Gods Oath to the Confirming the Same Ps. 110. 4. Hebr. 3. 1. 2. C. 4. 14. 15. C. 5. 5. 6. 10. C. 7. etc. and the Whole body of all the typicall Priests and Sacrifices, as to what they say, with their own Metaphoricall Sense making Christ no proper but an improper priest. The which is Such a boldness, that one would thinke no man in his Wits durst assert, or patronize.

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2. Tho' the word *ἐξουσιάζουσιν* notes the exercise of Authority, yet it is Such authority as belongs to the Office, that the agent is invested with: and this is not onely the Royall office, but other offices. Hence Christ who gave his Disciples authority Matt: 10. 1. etc. did not make them Kings: nor were they kings that did *κατεξουσιάζουσιν* but greate Ones, yea benefactors Lu. 22. 25. But Suppose the Verb was peculiarly used to import the actions of Royall authority, yet the noun *ἐξουσία*, notes any Lawfull Right, and Power of Claim to what is a persons own, as Joh. 1. 12. 1 Cor. 9. 4. 5. 6. But indeed *ἐξουσιάζουσιν* doth import the use of any rightfull power that anyone hath in anything, as is manifest from 1 Cor. 7. 4. *ἡγνυῖ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει* etc.? and it is used also in the passive Sense as exerted by anything 1 Cor. 6. 12. *οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος*. I will not be brought under the power of any. So that the word is not peculiar to royall power but notes, any right, or lawfull intrest in anything and this is enough to warrant the application of this verb unto it as to the dispose of it.

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3. The Power therefore in our text is Curtaild by any Such Sense, as shall confine it to Christ as a King. For [276] it is all power. Therefore it is Comprehensive of all as he is Mediator, and as Mediator he is to execute other offices for his

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⁸³ *their*] MS there ⁸⁰ *imaginations, and*] MS *imaginations*. & ⁸⁵ *Ones, yea*] MS *Ones, yea* ⁸⁵ *yea*] MS preceded by "But the," which is struck through.

⁸⁹ *own, as*] MS *own*. as ⁸⁸ *it.*] MS it ² *Therefore*] MS *therefore*

² *Mediator, and*] MS *Mediator*. &

Church, than that of a King. And further I say, the Office of a King, as Such, doth not give any Spirituall Authority to Sacred Offices. But Sacred Functions are Authorized by Sacred Function officers, and tho' Christ as King of his Church, is to be understood, that he is Such, in a Spirituall Sense: yet in Such a Sense, he is not to be taken, as exclusive
 10 of, but as a Species belonging to, his Mediatorial Office. And hence this power is indeed Mediatoriall, exerted in all his Mediatoriall offices, and therefore in its Sending forth Ecclesiasticall officers, tho' it is true it was put into act, as Kingly, yet not as onely Kingly. But as more properly Mediatorial and this may Suffice, as to this Sophism. And so I pass from this Question, and goe on.

I should now have in the next place Enquired When this power was given to Christ? And here have in answer laid in, that Divines assert, that it was in Some Speciall Sense given
 20 to him, in the entrance upon his Exalted State, and therefore upon his resurrection from the Dead: and for further Confirmation of the Same, they Quote Phi. 2. 9, that on the account of Christs humiliation there was given him a name above every Name. But yet it must be granted, that when he was made Mediator he had all Mediatoriall Authority given him, as to the Essentialls thereof, and hence this Priestly Authority must as to its Essence, be then given him: and therefore this in our text is to be Considered onely in Some particular Sense as to it's Exercise, and that in Such a Sort of Exercise, as was
 30 imposible, or at least inaccommodated to his Humiliation. This may Suffice, as the reason, why I doe not treat of it in any further distinctness, or enlargedness in this place, but refer the answer to a more distinct handling till I come to answer the Question under the generall Doctrine where the Query will come in, When this All-fulness of Mediatorial Authority was given to Christ.⁴

Secondly. Therefore, as to this of priesthood Authority. It

⁴ And] MS & ⁷ officers, and] MS officers. &

⁹ Sense: yet] MS Sense. yet ¹² offices, and] MS offices. & ¹⁵ And] MS &

¹⁸ And] MS & ²⁰ State, and] MS State. & ²² 9, that] MS 9. y^t

²⁹ thereof, and] MS thereof. & ³² place, but] MS place. but ³⁷ Therefore] MS therefore

is to be enquired, What Demonstrations and Reasons may be laid down to evince that its given to Christ?

Solution: In answer to this Enquiry I lay down as follows.

1. In that the Matter of the Priestly Office is most weighty, and hence he must have Authority to Carry it on, and [277] Enter upon it, and Carry on the Exercise of it. For to enter upon what a man hath noe authority, nor right to meddle withall, renders a body a busibody in other mens matters: if it be in Such a Concern, as is between persons at variance, the Spirit of God tells us Pro. 26. 17, it is like one that taketh a dog by the ears. No wise man will intermeddle with Such matters, without a Sufficient Warrant. Nay, it will not Stande with Strict justice or Righteousness so to doe. For the worde Power in our text Signifies a Power of right, Currant in Law, that the Law of Righteousness will mentain. And therefore where this is not, there Strict righteousness is presumed upon: and the person so presuming Crowds too hard against Strict righteousness. Now Christ will not expose himselfe thus to bee turned upon, by meddling with that which he hath nothing to do with. Nor will he yield any example in anything thus to be pleaded, viz, Christ Carryed on his Priestly Office having noe right to meddle with it. Hence it is plain that if it be a Weighty matter, then Christ hath Authority for it:

But this is a most weighty Concern, thinke of it. Oh! to Carry on the Concerns of the Soules with God. What a weighty Concern is this? To have Gods wrath allayed: to have all Set right with God. To have Gods Curse removed: to have our Guilt done away: to have Gods righteousness Satisfied: to have Gods Favour procured: to have God Reconciled: to have God pleaded with, I say, what a Weighty matter is this? If this is not most weighty I know not what is: it seems to be a matter of the greatest Concern with God: for it brightens (If I may so say) all Gods glorious properties in our eyes: not that they are any way dimmed by our Sin.

⁴¹ *weighty, and*] MS *weighty*. & ⁴³ *For*] MS followed by the later interlineation, "to meddle in that that a man." The interlineation is not deleted, but it does not fit the sense. This first line of Taylor's page [277] was later rewritten in the right margin. ⁴⁷ *17, it*] MS 17. it ⁵² *And*] MS & ⁶³ *allayed: to*] MS *allayed to* ⁶⁴ *removed: to*] MS *removed to* ⁶⁶ *procured: to*] MS *procured*. to

But our Sin hath So thickened the aire, that our Sight cannot see their Glory shine thro' the same. But Christs Satisfaction, and Intercession hath Clarified this medium, the Glass is the brighter in which we See the Same. Oh then this is most weighty. Tho' God now justifies the Unjust in Christ, God is just. Its most weighty on mans account, for hereby his Sins are attoned: his Pardon is procured, his Favour with God is obtain'd: his Guilt is removed in Gods account and his Eternal Glory is purchased. Hence this Office seems to be of greater weight than any others. For here lieth the procurements of all that Pardon, Grace, and Glory for man, which the other offices doe but bring down and applie to man. And hence this Office Authority must needs be very weighty, and the Office of treating of God on mans account being thus weighty, and none meddle in weighty Concerns without Sufficient warrant for what they do, it is manifest, that Commission for [278] Christs priestly Authority, is given him by God.

2. That all mouths might be Stopped from uttering anything against what Christ transacts with God for his people. Noe man can Object against anything done by anyone that hath all right, and authority for what he doth: if anyone object against what is So done, as not what ought to bee, or what ought not to be done, Such a persons objection is Sinfull: and ought not to bee. He that so objects objects Sinfulness in that which in its Nature is duty, and Cannot be omitted without Sin. For all are bounde to doe that which they have not onely law for, but indeed are authorized to doe, for the reason why the office is ordain'd, is the necessity of what the office is to Carry on: and the reason why any are authorized to Carry on that office, and why it is made their peculiar right, and duty, is because of the necessity of the Office and hence he that objects against the Person that is authorized to Officiate, either objects against the necessity of the Office, that it is needless, and if not so, then against the unsuitableness of the

⁷² But] MS but ⁷³ But] MS but

⁷⁷ account, for] MS account. for ⁸⁸ And] MS & ⁸⁴ weighty, and] MS weighty.

& ⁹⁸ doth: if] MS doth. if ⁹⁴ bee, or] MS bee. or ⁹⁹ doe, for] MS doe for

⁷ needless, and] MS needless. &

person authorized. And in our Case either of these things would be to reflect both against Christ, and against God the Father that authorized him to Carry on this worke. Now then these things being so absurd to object against any person that is authorized by God, that any Sort of Modesty would blush at Such assertions. And hence, this is a good way to Stop all mouths from Shooting their bolts out against Such proceedings, as God authoriseth. But now God and Christ will have all mouths Stopt from objecting against Christ as transacting the Concerns of his people with God. God will have all mouths Stopt. Rom. 3. 19. If it be said, that Unreasonable, and Sinfull persons will be finding fault. Yes, it is true and they will be Checking God himselfe, and saying why doth he yet finde fault Rom. 9. 19. But God answers them very roundly Saying, nay but (oh man) who art thou that replyest against God? v. 20. Christ will not have any right Reason offer itselfe upon any mans Service to oppose him in his Priestly office, and therefore he Shuts this out of doore by his Right that he hath to Carry it on. And if Still they object it is their Sin: hence he hath excluded all reason from their objections against his treating the father on the behalfe of his people by his having all power given him for this Worke.

3. That all might be laid under Strong inducements to come to, and to Confide in him; He will back his Call that he layeth poore Sinners under to put their trust in him with the Strongest inforcements which are. None to the Contrary shall be comparably so forceable, as these are, for in these things he hath warrant to transact the thing the [279] Children of men are Concerned in; but also they are the truest things, in which there is the greatest reality, and the most stable and unquestionable Certainty which is. For the things propounded, are so good, that better cannot bee, and so sure that more Certain none can bee, and so durant, that the Pangs of Death cannot stroy them, nor the region of the Dominion of Death destroy

⁸ And] MS & ¹⁶ mouths] MS mouth

²⁰ himselfe, and] MS himselfe. & ²⁵ office, and] MS office. & ²⁶ And] MS &

³⁵ are, for] MS are. for ³⁸ there is] MS there, is ⁴⁰ bee, and] MS bee. &

⁴¹ bee, and] MS bee. &

them, but they will endure to all Eternity. Whereas all pleas
 to the Contrary are mere Delusion, and Sophisticall. The mat-
 ters propounded are but trifles, and toyes, and but what come
 in, by the Souls attending on Christs call, in the rightfull way,
 and are injoyed in a due manner, neither of which, are in the
 Contrary way. But still, the things in their nature, that ly
 against Christs Call, are but mere Sensuall: and ly in Carnall,
 50 and Secular injoyments: and can not attain any Conveyance
 of any pleasure, or felicity to the enjoyer, unless God per-
 mit the Same. And he oft will not allow thereof. Hence he
 saith of Such, that in the fulness of his Sufficiency, he shall
 be in want: Hamon was so, who said, all this, (viz, grandure,
 and Secular glory) avails me nothing. So long as I see
 Mordicai the Jew Sitting at the Kings Gate. Est. 5. 13. But it
 is not so, in the things that Christ tenders to draw to him.
 But still as these things therefore are but Cheats, so they are
 but of a Short duration. They will never accompany any
 60 into the land of Darkness. If they keep thee Company to the
 Graves mouth, there they will bid thee adieu. But riches and
 pleasures Seldom Stay so long: but often before fly away, as
 an Eagle, and then they will leave thee in a woefull Case.
 Their fair promises are but painted fictions, and the musick
 in their pipes is but a titulation upon the fancy, that will
 quickly drop into the Sedements of black Melancholy. And
 hence the force of all these pleas is weake, and fallacious:
 whereas, the Enducements to draw to Christ, are very Strong,
 reall, and permanent. Now Christ will use Such Enducements
 70 to draw to Christ. For alltho' morall enducements are not
 Sufficient alone to draw to Christ, yet Christ will use morall
 enducements. Hence he layes down all promises of Life and
 good things to draw to Christ, and denounceth all sorts of
 woes and plagues, yea Eternall Damnation to enforce to come
 from Sin to him, Lu. 13. 3. 5. Mar. 16. 16. 17, and hence it
 is thus that he hath All-fulness of Priestly Right and autho-
 [280]rity to draw Souls to him. If he had not this, if he had

⁴³ *them, but*] MS them. but ⁴⁴ *Delusion, and*] MS Delusion. &

⁵² *And*] MS & ⁶⁰ *If*] MS if ⁶³ *Eagle, and*] MS Eagle. &

⁶⁴ *fictions, and*] MS fictions. & ⁶⁶ *And*] MS & ⁷⁰ *enducements*] MS enducement

⁷³ *Christ, and*] MS Christ. & ⁷⁵ *17, and*] MS 17. &

no right, nor power in his hand, all his promises [are] but toys, and his threats but Scarcrows. But this [puts] Spirit and life in all. And hence this prooves a Stronge plea to draw out trust in him. And let these things be accounted Sufficient as for Demonstrations why it is thus. 80

USE. 1. For Information. Is this So, that there is All-Fulness of Priesthood Authority, and right in Christ? This then will give us Such things as these, as undeniable truths of Christ.

First. The Way that Wisdom, and Grace hath laid in the Covenant of Redemption to Constrain Sinners under the Calls of Grace to make their Recourse to Christ for Life, and Salvation. It is Such a way that there is none like it for Constraining Sinners to it, and Comfort Such as walk on in it. Now for the evidencing of this Consider these things. 90

1. That Such is the Sinners State, and Condition, that he must be relieved, or else he is Sure to goe down unto Eternall darkness, and Sustain the Eternall vengeance of a Wrathfull Almighty God unavoidably. For he Cannot deliver himselfe: neither can the Whole Creation of God give him an helping hand, that can free him.

2. Hence if ever there be any help for him, it must be then provided by infinite Wisdom, and Grace: for the Provision is above the jurisdiction of Created nature: and therefore a Search for matter Sufficient to Carry on the worke must be made out of the [limits] of the Creature. And therefore nothing less than Infinite Wisdom could make Search in Such a Province: and Nothing less than Infinite Grace, would appeare either to lead Wisdom to Search over Such a Dominion, or Would undertake and engage in the matter When founde out to accept of the Worke. And hence Seing there is reliefe, it is the result of Infinite Wisdom, and Grace. 99 10

3. Hence it must appeare to all, to whom the Provision is made known, that the Provision is the alone provision of this Infinite Wisdom, and Grace. Otherwise it would bee onely Comparatively Obliging, and in Some respects onely. But now our doctrine will discover this, that the Way of

⁸⁴ *Christ? This*] MS Christ. this ⁹⁵ *darkness, and*] MS darkness. & ⁴ *And*] MS &

⁹ *And*] MS & ¹¹ *Provision*¹ MS Povision

Sinners Coming unto Christ is the Contrivance of Infinite Wisdom and Grace in the Covenant of Redemption. For here you see not onely the Strongest arguments in the whole Orb of reason propounded to bring to Christ: but indeed, the Same laid [281] upon the Strongest grounds [for us as] upon the most unquestionable foundation which is. The Help is founde in heaven: and that is brought down, and mannaged in our Nature, and all the Whole is mannaged upon [all] the Right, and Authority in Heaven, and Earth, as Conferd on Christ by the Father. And hence the right on which its mannaged is Such that neither Heaven, nor Earth may Question. Hence it was laid upon Christ by the Father: and this could not be by Sovereign Injunction: For in nature the Father, and the Son are Equall: but by mutuall agreement and So by the Covenant of Redemption. And the thing itselfe being thus laid, must be own'd, to be by Infinite Wisdom, and Grace Contrived, and the Way also in which Sinners are called unto for the attainment thereof in bringing them to Christ.

Secondly. That Christ is no forged or Metaphoricall Priest but a reall, and true one. If ever anyone was in truth a Priest, Christ was rather Soc. He hath a greater right to it, than ever Aaron had. He hath all Fulness of Authority in Heaven, and Earth for it. So never had Aaron. Aaron had a right, and Authority to Execute the Office, and that was all: and full enough for him. But there were other Priests beside him, innumerable, both before him and after him, and all had as good warrant, as hee for their Priesthood. But Christ hath all Right, in all its fulness both in heaven, and earth of Priesthood. Further they were but Shaddows of him in their Priesthood, and hence looke how much better right, and authority the truth of the Shadow hath for the thing, and the Right Name thereof, than the Shadow hath thereto: by so much is Christ a more reall priest, hath a better right, and Authority to both Name, and Nature of a Priest, than

²³ *Nature, and*] MS Nature. & ⁹ *Earth, as*] MS Earth. as

²⁵ *And*] MS & ²⁹ *Equall: but*] MS Equall. but ³⁰ *And*] MS &

³⁹ *Aaron. Aaron*] MS Aaron Aaron ⁴⁰ *Office, and*] MS Office. &

⁴² *him, and*] MS him. &

they all. For what they did, but in the Shadow, he did in the very Substance of the thing. He was noe mock Priest: but is indeed and in Truth a Priest, and Priesthood Consisting in the office, that attended upon rituall attonement, hath breathed out its last gasp: leaving the office Wholy unto Christ. And further he that Carrieth on the office upon a right bestowed upon him in heaven and is authorized by God for it, he hath indeed warrant, claiming the thing: and declaiming against all things to the Contrary. And this being Christs Case, it is a Sure truth, that Christ is noe forged Priest to make attone-
ment for his People.

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Thirdly. That the Worke of Christs offering up himself a [282] Sacrifice to God for our Sins, he had good warrant for. He did nothing without warrant. He attempted God to Reconcile him to Sinfull Man. The Highest, and hardest Task that ever was attempted. Such things must have good warrant for tho' matter of a trifling nature cannot be mentained, if done without warrant, when called over by the hand of Strict justice, yet Such things with men are oft overlookt. But the weightiest Concerns are never passt over so. Now here are the weightiest Concerns, that are, that ly in Christs hands, as

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1. The Undertaking to Reconcile an offended God. The attempting to transact the Offenders Concern with God. Oh! this a weighty matter. There are many proverbs that shew how difficult things, are dangerous to be meddled with. We say of Such, you had as good take a bare by the tooth: or you had as good eate fire as doe it. But what then is it to attempt God when he is Angry; oh! if he be angry but a little Ps. 2. *ult.* But now to approach God on the account of all the Provocations of his people. What now? Who can stand before him? Can the Stubble endure the tempest persued flames of inraged fire? Can a little drop of Water allay the raging Waves of the Sea? Can a Small mustard Seed, overballance, or at least equipoise the Whole body of terraqueous globe? Can then Christ Jesus in his Humane Particle attempt

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⁵³ *Priest, and*] MS Priest. & ⁵⁷ *it, he*] MS it he

⁷² *hands, as*] MS hands. as ⁷³ *God, The*] MS God The ⁷⁸ *with. We*] MS with we ⁸¹ *Who*] MS who

to allay the Wrath of offended Almighty? Can he thus approach him with reconciling Efficacy? Can he remove the Offence, or make Satisfaction for the Same? Oh! his worke
 90 is this? and yet Christ hath undertooke this for Sinners: and hath appeared in the Presence of God to do this. 1 Joh. 2. 1. 2. Heb. 4. 14. 15. Now he must have good warrant to stand upon, or else he durst not attempt it. He must have the Right in his hand for it making of it his duty, and authorizing him to doe it, or he had perished in So doing. But now he had authority enough for this, if all the Authority in heaven, and earth was Sufficient for it (and who doubts that?) for all the power in heaven and Earth is given him. Hence he hath good
 99 warrant for it.

2. His laying down his Life for Sinners. This was another weighty Matter. He made his Soule an Offering for Sin. Isa. 53. 10: Now for a man to lay down his life for another is a most weighty matter. Nature teacheth to goe far to secure, and defend our Families, our friends, and Relations: and yet to go no further ordinarily, than what will consist with the Safety of our [*lacuna*] Skin. Hence is that Skin for Skin: all that a man hath will [283] he give for his Life Job. 2. 4: all the labour of men is for their life. Pro. 13. 8. The ransom of
 10 a mans life are his riches, and Sometimes you See by that assertion of the Author of untruth, that Relations are So too; Skin for Skin, every Skin shall be parted with, rather than that on our own back. So did Ahab tender to comply with Benhadads demand. 1 Kin: 20: 2: 4. But for any to lay down his own life for anothers, requires a good warrant indeed. When hazzardous attempts are engaged in to Secure any, the Persons to be Secured are friends, or at the least not manifest Enemies, and the Event is at the blackest aspect, under no further Scowle than a doubtfull issue, and so you finde Kings,
 20 and Generalls of Armies mustering out their Souldiery, in defence of their own Right, People, and persons as Joab bespeake his army 1 Chro. 19. 13. And on this account take that famous instance of Codrus,⁵ who in Credit, to the Oracle

⁹² 14. 15. Now] MS 14 15 Now

⁹ The] MS y^e ¹⁰ riches, and] MS riches. &

¹⁹ issue, and] MS issue. & ²² And] MS &

¹⁸ Enemies, and] MS Enemies. &

(that told his enemies that they should have the victory, if they did not kill the King their Enemy) disguised himselfe, and went into his enemies Camp, and provoked them, that they Slew him. But this, and Such like instances, as the Carthagenian Philaeni, may be queried into whether they were warrantable or noe? However they did not lay down their Lives for enemies, but for friends; and so for their own intrests intruded upon, it oft comes to pass that persons doe adventure upon perilous attempts, that coste them their lives and the lives of others. Hence saith the Apostle, Rom. 5. 7. 8. One will Scarcely dy for a righteous man: But perhaps some would adventure to dy for a good man. But God comends his Love to us, in that while we were Sinners, Christ died for us. While Sinners, two things are therein intended: One is this, While unrighteousness, and Guiltiness were upon us: and the other is, while we were Enemies God Sent his Son to dy for us. Was Christs life as deare to him, as other mens lives, are to them? Doubtless it was. He having Such a pure nature, in which all the powers, and faculties had nothing to hinder, the highest actings toward their right objects, and the naturall life being the right object of his naturall affections, noe way affected with anything, that should render the actings of his naturall affections in any degree lower, than otherwise they should act, it must needs be that his affections to his naturall life were most ardent, and never irregular: and yet this he laid down. He did not lay violent hands on't, and so take it away: but he knowingly went up into the Feast where he knew violent hands would be laid on him, and take away his Life. And this he did according to agreement between himself, and his father in the Covenant of Peace between them. But now this doing was his laying down his Life, and he must have good warrant for it, otherwise it would have been the transgression of the [Sixt] Com-[284]mandment under aggrivating Circumstances: For there would have been not onely a failing of Dutie due to his Naturall life, but indeed have actually cast it away, by going

²⁷ But] MS but ³⁷ intended: One] MS intended, One

⁴⁸ objects, and] MS objects. & ⁵² And] MS & ⁵⁵ Life, and] MS Life. &

⁵⁵ it, otherwise] MS it. otherwise

60 into their presence whom he knew would take it away. And
 in that he hath thus done he hath need of Good warrant for
 So doing. Now you see here he hath all the Warrant in
 Heaven, and in Earth: and what can be better? And in this
 very thing we have him saying. I lay down my life for my
 Sheep.—no man taketh it from me, but I lay it down of my-
 selfe: I have power to lay it down: and I have power to take
 it up again: this Commandment have I received of my father
 Joh. 10. 11. 14. 17. 18. I have ἐξουσίαν ἔχω authority saith he,
 to doe it. So that we see that what Christ hath done on the
 70 account of his people Godward, he hath done it upon good
 Warrant. He could do no otherwise. He hath all authority
 in him for what he did.

Fourthly. Hence see what ground there is for all Sinners
 to make their recourse unto Jesus Christ to transact their
 Concerns with God. The ground lieth in this Speciall Right
 and Authority, that Christ hath to transact the Sinners Case
 with God. He that doth this Worke, doth the Worke of a
 Priest, for the Priests office lieth in reconciling God, and Man
 together. He makes an Atonement for the Sins of the People.
 80 He it is that intercedes for them. He it is brings, and tenders
 Satisfaction on the account of the transgressions against the
 Law. The Sinner cannot doe this of himselfe. He is the De-
 linquent and cannot Satisfy for his Fault. All the world can-
 not beare of the Stroake of Gods wrath: God is angry with
 all the World for the Sins of men. Saith Moses, the Lord was
 angry with me for your sakes Deut. 1. 37. 3. 26. 4. 21. etc.
 Nothing then can bring a Sinner into Favour with God. The
 matter then is devolved on Christ. He must doe it, or it must
 be eternally undone, and then the Soule is Sure to be eternally
 90 destroyed. But now that Christ hath the Worke made out
 to be his, is as needfull, as that it be done. For none can come
 to him unless it be evident that he it is that hath done it, and
 that was to doe it: and this Cannot be done, but by evidenc-
 ing that he onely had and hath all right in his hand to doe it,

⁶⁰ And] MS & ⁶³ Heaven, and] MS Heaven. &

⁶³ And] MS & ⁶⁵ me, but] MS me. but ⁷⁸ Priest, for] MS Priest. for

⁷⁹ together. He] MS together He ⁸⁰ Saith] MS saith ⁹² it, and] MS it. &

⁹³ it; and] MS it. & ⁹⁴ it, that] MS it. that

that all Authority is given him to carry on the Sinners Concern with God. For if the person pretend to have this Worke to doe, and have not Authority in his hand to doe it, he is a Cheate. So did, and doe False Christs, False Prophets, Theeves, and Robbers. But he alone that hath this Authority is the Person. Now all the Fulness of Authority in Heaven and in Earth, is in Christ. Hence the Father hath Authorized him, and He himselfe hath accepted of this authority. Hence he is to doe it; and able to doe it, otherwise he would not have accepted [of it] nor would the Father have given it him. And on this account [285] it is ground Sufficient for all Sinners to betake themselves to Christ. That all that have this presented them should hirle all obstacles, and hindrances out of the Way, and betake themselves to God in Christ. Need, and absolute neede they have, of reliefe: they perish else. Here is the Reliefe, and here alone; they must have this reliefe, or must perish eternally. This Reliefe is evidenced to be the reliefe that Stands upon all Right, and Authority in Heaven, and Earth. All Authority in Heaven and Earth is given Christ. This Reliefe layes in noe Exception against any that Come, but saith, hoe. Everyone that is athirst, Come Isai. 55. 1. And now these things being so, how is it a manifest ground Sufficient for all Sinners under the Call to betake themselves to Christ, to Carry on their concerns with God? He is the True, Able, and Authorized Person alone to advocate the Sinners Case with God the Father.

USE. 2. Is for Conviction to Severall Sorts of Sinners that Carry it not according to the Minde of God manifested in this truth. Is all Fulness of Priestly Authority given to Christ in Heaven and Earth? Then how can Such escape ruine, that Dash themselves to pieces against this rock? Thus by

First. Villifying that very Humanity, that hath this Authority given it in Heaven, and Earth, to treat and Reconcile

⁹⁷ *doe, and*] MS *doe. &*

² *him, and*] MS *him. &* ⁴ *it, otherwise*] MS *it otherwise* ⁵ *And*] MS &

¹⁰ *reliefe: they*] MS *reliefe, they* ¹¹ *alone; they*] MS *alone, they*

¹⁵ *Come, but*] MS *Come. but* ¹⁶ *And*] MS & ²⁵ *Then*] MS *then*

²⁷ *Thus*] MS *thus*

30 God to Sinners? Christ saith he that falleth on this Stone shall be broken: but on whomsoever it shall fall it will grinde him to powder. Matth. 21. 44. This Mill Stone falls right upon the Heade of that horrid blasphemous bruide of Jesuitism, that are Styled Quakers.⁶ Wolves in Sheeps woole who pretend to a Strict Sort of [demure] living in matters onely morall, and strike hellish firebrands into the very bowells of all Divine Ordinances: and dart the most diabolically fireballs against the Bulwarks of Salvation, that ever men under the name Christian Stormed it withall: making that individuall
 40 Humanity in which is hid and treasured up all the treasures of Divine Wisdom, on which and which alone is bestowed all Authority in Heaven, and Earth to transact the Matters of poore Sinners with God, to be as an insignificant thing that its a Carnall Christ: that the Christ within is the Christ that must doe all. Oh! horrid! What is this but to leave the Reconciliation wrought by Christ? and to call him a Cheate? to set up our own delusion, and Fictitious imaginations? which indeed are the Efficacy of Errours. What is it, beside the blasphemy in it, but to Cast off all the Authority in
 50 heaven, and earth, and erect a [286] turret of Jackdaws for men to rest on, and build their hopes of reconciliation with God, and of Salvation, on. A matter whose underpinning is laid in hell and upheld onely by the Authority of the Powers of Darkness, and will be tumbled down by our Lords Power, and Authority like the Temple of Dagon to the ruine of all therein. These are miserable persons, touching whom we may say as Datius unto the Diuel,⁷ that disturbed him in the molested house at Corinth, where he lodged on his journey from Milain to Constantinople, O wretched Creature,
 60 full well hath it fallen out to thee. Loe thou for thy pride when thou wouldst not obey God, thou are become like beasts, Swine, and Asses. So may we say of these, they are become like beasts, Swine, and Asses, and indeed, objects of greate pitty in that they are Such hellish enemies to our blessed Lord Jesus.

³⁶ *morall, and*] MS *morall*. & ⁴⁴ *Christ: that*] MS *Christ. that*

⁵⁴ *Darkness, and*] MS *Darkness*. & ⁶¹ *God, thou*] MS *God thou*

⁶³ *beasts . . . and*] MS *beasts Swine & Asses*. &

Secondly. Nullifying Christ's Sacerdotall Function, and Office. Such are those that follow Socinus his duty notion. Making Christ no priest at all on earth. But ascribe to him a Metaphoricall Priesthood in Heaven. They Confounde Christs Kingly, and Priestly offices together, making them the Same. Hence they mentain, as Socinus, That the Lord Christ was not, nor is an High Priest Properly so called: but onely Metaphorically, by reason of Some allusions, between what he doth for the Church, and what was done by the High Priest for the People under the Law. Hence the *Racovian Catechism*⁸ runs thus. The Sacerdotall office lieth in this, that as he on the account of his Kingly Office may be able to Succour us in all our needs: So he would and further doth Succour on the account of the Sacerdotall: and this reason of this Succouring and bringing help is called his Sacrifice etc. What, was he not a Priest before he went up into Heaven? And especially was Crucified? He was Not, saith the answer.

Now these things, and the Confutation thereof, Se among others the Learned Doctor Owen in his Exercitations upon the Nature of Christ's Priesthood before his Second Volumn, on the Epistle to the Hebrews.⁹

Our doctrine also puts in its testimony fully against Such Conclusions, in that all Fulness of the Sacerdotall Right or Power is in Christ. And tho' it should be said, that this power in the text was not given to Christ till he was risen from the dead, my reply is, that this Weakens not the truth. For as yet it doth not appeare, that he had ascended but the Contrary is rather true. So still it cannot be understood of all Power neither Essentially, nor in respect unto Exercise of it so far as was Consistent with the State of his Humiliation. For if so, then Christ Usurped the Exercise of his Propheticall, and of his Kingly offices on earth, as Well as his Priestly. For he had taught them with Authority Matt. 7. *ult.*, did Pardon Sin C. 9. 6. Mar. 2. 10. [287] Hence he had power on Earth to exer-

⁸⁸ *Christ's*] MS Christ

⁷¹ *mentain, as*] MS mentain. as ⁷⁵ *Law. Hence*] MS Law Hence

⁷⁸ *needs: So*] MS needs. So ⁸¹ *What, was*] MS What was ⁸² *And*] MS &

⁸³ *Not, saith*] MS Not. saith ⁸⁵ *Christ's*] MS Christ ⁸⁹ *And*] MS &

⁹³ *7. ult., did*] MS 7. v. did ⁹⁹ *10.]* MS 10

cise them in part Matt. 10. 1. Lu. 9. 1, and so as a Priest did he Exercise Such authority Joh. 10. I have power to lay down my life for my sheep, and so in respect to his intercession for his people, he had this power, or else he did it without warrant. And I Suppose none will be so bold as to assert any such thing, and if not, then this All Power must import, not the guift just upon his resurrection given him: but that now was the time wherein the Full improovement was come, and of his manifestation of it unto his Disciples for their encouragement and this being the Case; (for Something of his Priestly Function could not be Carried on in his State of Humiliation, or at the least in Such a manner. For his Satisfactory part Shut him up in the Sepulchre, and his Advocateship in Heaven could not be Carried on here). His entrance into the Holy of Holys for us could not be Carried on here; he now Speakes of it to them, and saith all Power is given mee in heaven, and in Earth, as if it was now given him, whereas it was essentially given him, as soon as his Essence was Constituted. But as to the Exercise of it, some branches of it being
 10 Such as could not bud forth into exercise in this life it was not all given him in the exercise thereof till after his resurrection which is enough to warrant this Saying after his Resurrection. But now then to turn to the matter in hand, it thus appears that he hath authority, and all the Fulness of Priestly Right in him, and therefore he is a Priest. Hence they that deny the Office, must deny the Right, and Authority of the Office. For these two are inseparable. He that denies the One cannot mentain the other: and he that pleads the one cannot implead the other. And hence seing that we have
 20 him invested with all Authority in heaven, and earth, he hath a right and Power to plead with the Father for his people, and hence those that deny him to be a Priest deny him this that the father hath given him, and so are Convicted by this truth, that they deny Christ as to this authority. Which to do is Woefull.

¹ *t, and*] MS 1. &

³ *sheep, and*] MS sheep. & ⁵ *And*] MS & ⁶ *thing, and*] MS thing. &

¹³ *Sepulchre, and*] MS Sepulchre. & ¹⁵ *here; he*] MS here, he

¹⁷ *Earth, as*] MS Earth. as ¹⁹ *But*] MS but ²⁵ *Priestly*] MS Piestly

²³ *him, and*] MS him. & ²⁷ *Office. For*] MS Office For ³³ *him, and*] MS him. &

Thirdly. Intrenching upon Christs Sacerdotall Office by incumbering it with Such Conceits that are inconsistent with it, and this indeed draws the mindes of Superstitious persons into a neglect of it. This Conviction falleth heavy upon their pates, that betake themselves, to other Means of atonements, and procuring peace and pardon, Purchase, and Procurement of Heaven, and Happiness than by Christ: and these are the Apostate bruide of Antichrist, and the Spawn of Jesuitism, and that, in their Popish Pardons, in their Masses, in their Merits, and in their Praying to Saints and Angells. What abuse is this unto Christs Authority? Not to go to the Father by Christ, or by Christ alone, it is to deny Christ or to deny Christs Authority, or Sufficiency. It is to assert others beside Christ are Authorized, and better for us to depend on for acceptance than Christ. Which is greate Prophaness. [288]

1. Popish Pardons are greate encroachments upon Christs Sacerdotall Power. For all right of Pardons Springs from Christs Satisfaction, and Purchase: both which are action Carried on Godward and therefore belong to Christs Priestly Authority and office to carrie on: and Christ never gave this right out of his own hands. To give the Pardon, when purchased by his acting Godward in his priestlie Office, is an act of his Kingly office being an acting manward. But Christ never deligated anyone under him to give pardons. Those places of Scripture that say to the Disciples of Christ, Whose Sins ye remit on Earth Shall be remitted in heaven as Matt. 16. 19. Joh. 20. 23, respect Ecclesiasticall Forgiveness upon manifest repentance. But popish pardons are of another nature. They are such as release Sinners from their Sins absolutely, yea for as many years as are desired, tho' the pardoned live in all maner of Sin, and what is this to the minde of Christ in these Scriptures? The Chinking of Money, or Some Wicked undertaking against the Protestants is all the re-

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³⁸ *it, and*] MS *it.* & ⁴⁰ *Authority? Not*] MS *Authority.* Not

⁴⁹ *Authority, or*] MS *Authority.* or ⁵⁰ *Prophaness.*] MS *Prophaness*

⁵¹ The first line of Taylor's page [288] was later rewritten in the left margin; "encroachments" becomes "encroachment." ⁵¹ *Pardons are*] MS *Pardons.* are

⁵⁵ *on: and*] MS *on.* & ⁵¹ *Matt. 16. 19. Joh.*] MS *Matt. 16. 18 Joh.*

⁶² *20. 23, respect*] MS *20 23. respect* ⁶⁰ *Sin, and*] MS *Sin.* &

70 penitance precursive to Such pardons. But oh! how fearfully do Such villans strike against Christs Right and authority to pardon? And how doe they Cheate poore Souls into hell this way?

2. Popish Merits. This is another egregious incroachment upon Christ's Priestly Authority. The bloode of Christ is that which purchaseth at the hand of God. We are redeemed by his blood 1 Pet. 1. 18. 19. Yet Bellarmin¹⁰ saith, *Vita aeterna nominatus Merces. Bona igitur opera quibus redditur, sine dubitatione sunt merita.* i, e, Eternall life is calld a Reward. Good works therefore for which it is renderd, are 80 undoubtedly the Merits thereof. But if a Pardon of Sin, and Eternall Life are the Purchase of Christs Blood, then not of anything of ours. Not by works of Righteousness, that we have done, but according to his mercy hath he Saved us Tit. 3. 5. So also Eph. 2. 8. 9. 10. There must be Authority, and Right in him that merits so to act with God as can purchase and set God in debt thus to the Soule. But all Power, Right, or Authority thus to treate God is given to Christ both in heaven, and in Earth. He that shall presume then upon any Such Conclusion as meriting doth intrude upon Christs right, 90 and Authority, and Expose himselfe in a fearfull wise upon Divine wrath thereby. For tho' Heaven is a reward, yet it is a Reward *ex Gratia, data:* not *ex meritis acquisita:* freely given to us, and not purchased by us.

3. Popish Masses. These are Cursed intrenchments upon Christs Priestly office also. For Christ and Christ alone by his once offering up himselfe a Sacrifice hath perfected forever them that are Sanctified. Heb. 9. 11. 12.—C. 10. 14. There remains no more Sacrifice for Sin Heb. 10. 26, and yet 99 Contrarily [289] do these persons mentain their Masse to be a Sacrifice Propiciatory, and Impetratory, by the very doing of it, and is to be offered both for the Living and for the Dead. Now if it be thus that Christ hath by his once offering done the Worke, those that make the Mass a propiciatory

⁶⁹ *pardons. But*] MS pardons But ⁷¹ *And*] MS & ⁷⁴ *Christ's*] MS Christ

⁸¹ *then*] MS than ⁹² *acquisita: freely*] MS *acquisita. freely*

⁹⁹ The first line of Taylor's page [289], almost entirely lost, was later rewritten in the right margin; "these" becomes "These." ⁹⁸ 26, and] MS 26. &

Sacrifice for any, whether dead, or alive, either doe what there is no need of, nor warrant, or Right for—and so it is a vain heathen-presumption of their own heads, hatching the Egge, that Satan layed in their nest—or else there is need of it, and if Soe, then Christs Right and Power Propiciatory, is not Sufficient for the atoning for Sin, and his reconciling God standeth in need of a Mass to adde to it the efficacy it wants. But what is this but to make Christ insufficient to Save, and to tread his honour, and Authority in the Dust.

4. Popish Invocations of Saints, and Angells. This is another wickedness of the Antichristian drive. This is also an Intrenching deep upon Christs Sacerdotall Authority. For it is to make Saints, and Angells Mediators between God, and Men: or at least, between Christ and us. Now the object prayed to, that is to take our Requests, and Present them with its own merits unto God, must have that Mediatoriall Right and Authority, that will warrant it so to doe, and to Carry the Same to God, and to pleade with God touching the Same. Now he that hath this, is an object of Religious Worship. But so is neither Saint, nor Angell. Act. 10. 25. 26. Rev. 19. 10. 22. 8. 9, and indeed a Mediator. And hence the Papist plead for both these things, Saying with one Consent *Sanctos esse invocandos, ut intercessoris, nobis, tam meritis, quam votis seu precibus suis Suffragantes*, they are to be prayed unto, as Intercedors, pleading for us both by their Merits, and Prayers. And Bellarmin saith *Santi, sive Angeli sive homines, pie, et utiliter a viventibus invocantur*. But indeed the onely right and Authority so to be treated, and so to doe, is given to Christ. Yea all the Power in heaven, and earth for this, is given unto Christ alone. Hence this is to pull Christ's Sacerdotall Robe, and Mitre away from him, and also his Ephod, and Office, and to array Saints, and Angells with the Same. And What abuse is this to Christs Priestly Right, and Power? And What abuse to the Children of men, that trust

⁶ for—and] MS for. & ⁸ nest—or] MS nest. or ⁹ it, and] MS it. &

¹⁰ Sin, and] MS Sin. & ¹² Save, and] MS Save. & ²⁴ 26. Rev.] MS 26 Rev.

²⁵ 9, and] MS 9. & ²⁶ And] MS & ²⁸ things, Saying] MS things. Saying

³⁰ And] MS & ³² Yea] MS yea ³⁴ alone. Hence] MS alone Hence

³⁴ Christ's] MS Christ ³⁶ Office, and] MS Office. & ³⁷ And] MS &

³⁸ And] MS &

to Such mediators. If it be said, these are not mediators be-
 40 tween God and us; but to Christ for us: is it so? Then it
 seems God hath provided us Such a Stately Mediator, that is
 too lofty for us to approach unto: but we must provide for
 ourselves some mediators, who by their merits and prayers
 shall prevaile with our mediator to be our Advocate and
 Mediator with God. This helps the matter well indeed. But
 for all this plea, it remains that this Invocation is a greate in-
 jury to Christs Right and Authority as a Priest. And so I pass
 from this intrenchment upon this Office, and go from this
 head to others that [290] fall under the [*lacuna*]

50 Fourthly. Some there are, that are Convicted by this Doc-
 trine of Shamefull neglect of Christ Mediatory Sacerdotall
 Power, in that they abide in their Sins, and seeke not for an
 intrest in Christ. Alas! how many thousands are there that
 sit under the Ministry of the Gospell, and yet are noe more
 Concerned with Christ, and an intrest in Christ, than Jack
 whooter (as the Howle is proverbially called): they never
 received one grain of Gospell Salt. And hence Clemens
 Alexandrinus¹¹ wittily compares them to the Fishes of the
 Sea, which altho' they from their very Spawn are nourished
 60 up in brine stande in need of Salt to pickle them. Never con-
 sider what fresh, and unsavory things they be: well but what
 of these? Oh! they are in a woefull Case. Our Lord saith
 again, and again, that it shall be more tollerable for Tyre, and
 Zidon, Pagan Cities, yea for Sodom, and Gomorrha abomina-
 ble Cities, in the Day of judgment than for Such. Matt. 11.
 20.-25. Lu. 10. 12. 13. But how will the Sharpness of the
 Conviction come upon them? Even thus. In that Christ hath
 all Power, and Authority given him, that is in heaven, and
 in Earth, to Reconcile God and man. And this is plainly as-
 70 serted unto you, and yet you doe not act under the influences
 thereof to Secure an intrest in him. You can have no plea for
 yourselves, (in case you abide among this Sort of persons)

³⁰ *mediators. If*] MS *mediators If* ⁴⁰ *us: is*] MS *us. is*

⁴⁵ *This*] MS *this* ⁴⁷ *And*] MS & ⁴⁸ *Office, and*] MS *Office. &*

⁴⁹ *Lacuna* of about seven words. ⁵² *Power, in*] MS *Power. in*

⁵⁸ *called*): *they*] MS *called*) they ⁵⁷ *And*] MS & ⁶² *Oh!*] MS *oh!*

⁶² *Our*] MS *our* ⁶⁰ *Earth, to*] MS *Earth. to* ⁶⁹ *And*] MS &

⁷⁰ *you, and*] MS *you. &*

in so doing. For Seing he hath this Right given him, be it at your perill if you Secure not an Intrest in him. You cannot say, you knew it not. For he tells you it. If you say, that this is not ground Sufficient to believe: and trust: For Deceivers say the Same. I say,

1. That where there is no necessity of Crediting, there it is not Sufficient to gain Credit to depend, where the person Credited doth say, I am the Person, that am to relieve you. But where there is an absolute Necessity to trust someone, the Case is not so.

2. Here is more than the bare assertion of Christ that all Power in Heaven, and Earth is given to him. For here is his powerfull Resurrection from the Dead going before, and all the Works of his Power carried on in his lifetime, here are all the Types, Prophecies, and Promises of the Scriptures taking place in him. Hence Christ saith, Search the Scriptures for they testify of mee. Joh. 5. 39. And if you believe not mee believe the Works that I doe in my Fathers name. And if I do not the Works that none other man can do believe me not. Joh. 5. 36. C. 10. 37. 38. 14. 11. 12. 15. 24. So that it is not bear say of the person that is to be trusted.

3. If a Person be under an impossibility to say false, he is to be credited upon his own Word. Else you might not believe God. And so it is with Christ; He cannot ly. Further, if a governour come Comissioned from a King to a place, and the people will not receive him: but say, we believe him not to be our governour, what [291] will it advantage? His Commission depends not upon their Credit, but their Comfort is dependent upon their Crediting of him to be their governour. So here, Christs right doth not depend upon your Beliefe in him. But in that [yee] neglect him, you neglect him and him alone that is Authorized to Save you; to treate God on your account. Yea, and more, for all the Right in Heaven, and Earth to Carry on this Worke of Treating God for Sinners is in Christs hand, is all given to Christ. If therefore you

⁷³ doing. For] MS doing For ⁸⁵ before, and] MS before. &

⁸⁷ Types, Prophecies, and Promises] MS Types Prophecies & Promises

⁹² 24. So] MS 24 So ⁹⁶ governour, what] MS governour what

⁹⁹ advantage? His] MS advantage. His ¹ Credit, but] MS Credit. but

⁴ him and] MS him, & ⁸ hand, is] MS hand is

neglect Christ, if you get not an Intrest in Christ, the Wrath
 10 of God abides upon you. Christs Right, and Authority is
 neglected, and injured by you, and then what will you doe?
 That will certainly come upon you Spoke by Christ. I goe
 away, and yee shall die in your Sin. Thus much for this Use.

USE. 3. By way of Consolation unto the True Believer. Is it
 thus, that there is All Fulness of Priestly right, and Au-
 thority given Christ in Heaven, and Earth to transact
 the Concerns of Sinners with God? Then Cheare up,
 poor Drooping Soule, if thou hast true Faith in Christ.
 For here is all grounde of Comfort imaginable for thy
 20 Refreshment. Its a Shame for thee to ly Sulling thy
 Glass with Sighs, and plastering thy Cheeks ore with
 teares for feare thou shouldst be Condemned for thy sins.
 As the Wicked Nero excited his Spirits to dispatch him-
 selfe by thoughts fetcht in from the miserable State that
 his Imperiall Majesty lay in, Saying οὐ πρόπει Νέρωνι οὐ
 πρόπει, etc. it is not becoming of Nero, it becomes not
 Nero to be thus. Stir up and dispatch thyselfe.¹² So on
 this account I say, it becomes not a Child of God, it
 becomes him not to be thus sad. Stir up thyselfe, and
 30 Shake of[f] thy Sorrow. Joy and Singing is rather thy
 Duty. For

1. Thou reliest on one for Reconciliation with God that most
 Certainly hath effected the Matter. For he hath all power in
 heaven, and in Earth to effect it: and this he could not have,
 if he had not been able, or had been Unwilling, or would
 have prooved Unfaithfull to effect the Work. And in that
 all Right, and Power is given him, none but he can inter-
 meddle in this Matter. And now in that thy faith is fixt in
 him, thou hast him for thy Deliverer, that is the Onely De-
 40 liverer, and hence is all Comfort.

2. Thou art Cast on him, whose Commission for the worke
 Doth as much oblige him for thy Security as thy Necessity
 [292] constrains thee to depend upon him: and this must

¹¹ you, and] MS you. &

¹³ your] MS you ²⁰ Refreshment. Its] MS Refreshment Its

²⁰ Nero, it] MS Nero it ²⁸ God, it] MS God it ³⁶ And] MS &

³⁸ And] MS & ³⁹ Deliverer, and] MS Deliverer. &

needes Speake Comfort. If he was able to answer for thy Sins, and yet not authorized to doe it, or if he had onely a license to doe it if he pleased, but yet not Put into the Priesthood and so obligd to doe it, there might be some Chinke or Crany, that migh[t] let in some Scorching lightening of Divine terrour on the account of thy Sin: but seeing all right in Heaven, and Earth to procure a pardon of Sin, and the Favour of God for Sinners is given him he is obliged to his Worke, and he must be Faithfull. He must Carry it on, and therefore must Save Such as come to God by him. And he is Faithfull in all his house. Heb. 3. 2. 3, and this speaks Comfort to all in him. And it is a Disparagement to him for any in him to goe with a Sad heart, lest they Should bee found Charged with their Sins at last. Oh! then let all true Believers refresh their Spirits with this. That Christ hath all Authority in his hand to Save them.

USE. 4. For Exhortation. Is it thus indeed that all the right and Authority in Heaven and Earth to treat God on Sinners account is Given to Christ? Then hence Be stird up to

1. Bee deeply affected with that unspeakable Grace of God in Christ towards poore fallen man. For you may See it here shining forth, upon them not onely in the provision of a means of Reconciliation, (which indeed is wonderfull grace) but also hath Authorized this Lord Jesus, and given him all Right, and Authority in Heaven, and Earth to effect the Worke. So that now we have the very Person Signallized that doth the Worke. Which is Such wonderfull grace as saith unto us, thus, Now you cannot question neither the person, nor his Worke. Now you see Grace hath done all hindrances out of the way, to give you an open doore to this Redeemer, and this Should affect us.

2. Be stird up hence to make your Recourse alwayes unto Christ as to your High Priest to Reconcile God to you, to Satisfy for you; and to plead your Case with God. Surely,

⁴⁴ If] MS if

⁵² Worke, and] MS Worke. & ⁵² on, and] MS on. & ⁵³ And] MS &

⁵⁴ Faithfull] MS Fathfull ⁵⁴ 3, and] MS 3. & ⁵⁵ And] MS &

⁶² Christ? Then] MS Christ. Then

you stande in need of Such an High Priest else there had
 80 been no Such, and it is Christ that is this high Priest: he hath
 all right in heaven, and earth given him of this Sort. And
 hence you cannot be deceived in him, nor can he deceive
 you. For if he would he cannot; for his Commission will
 hold him to his worke. Therefore see that you fix here, that
 you rely wholly upon him for Reconciliation, Satisfaction,
 and all acceptance with God. There is no help in any other.

⁸⁰ *Such, and*] MS Such. &

⁸⁰ *Priest; he*] MS Priest he

⁸¹ *And*] MS &

⁸³ *For if*] MS For (if

⁸⁴ *Therefore*] MS therefore

⁸⁵ *Reconciliation, Satisfaction*] MS Reconciliation
 Satisfaction

Meditation 53. Mat: 28. 18. All Power is given me in
Heaven, and in earth.

Were not my fancy Stagnate, and the Lake
Of mine affections frozen ore with ice
And Spirits Crampt, or else Catochiz at
The Sweet [*breath*] Smells the briezes of the Spice
My Theme doth vent, would raise such waves upon 5
The Sea of Eloquence, they'd skip thereon.

Shall I be lumpish when such lightsom showers
Of livning influences still on mee?
Shall I be lowring when Such lovely flowers
Spring Smiling up, and Court mee too for thee? 10
When Such heart liv'ning glances breake and fly
Out thro' the Sides of thy Authority?

Oh! that this, Thine Authority was made
A Golden Anvill: and my Contemplation
A Smiting Hammer: and my heart was laid 15
Thereon, and Hammerd up for emendation,
And anvilld stoutly to a better frame
To entertain thy rayes that round the Same.

Thou hast the golden key, that doth unlock
The heart of God: Wisdom's bright Counsills Tower, 20
All Power Prophetick: This the boundless Stock
Of Gods Designs displayes in Gospell Showers.
These gleames may liven our dead Spirits then,
File bright our rusty brains, and sharpen them.

¹ *Stagnate*] S stagnate ³ S: And Spirits Crampt, or else Catochizate
The sweet breath'd smells the briezes of the Spice
⁹ *Such*] S such ¹⁰ *Smiling*] S smiling ¹¹ *Such*] S such ¹² *thro'*] S through
¹⁶ *emendation,*] MS emendation. ¹⁸ *Same.*] S same. ¹⁹ *unlock*] MS unlock,
²⁰ *Wisdom's*] S Wisdoms ²¹ *Prophetick: This*] MS Prophetick This
²² *Showers.*] S Shower.

Thou nothing but the Will of God declarst, 25
 And nothing less: For thine Authority
 Should be abusd; if not improov'd, or spar'd,
 If't more or less than Gods good Will descry.
 This cannot be abusd: We therefore must
 The Lesson learn, then setst and therein trust. 30

But here is Still another gleame out breakes.
 All Royall Power in heaven, and earth do lodge
 In thee, my Lord; this thou wilt not out leake
 Nor Smoother up: it will not hast nor dodge 35
 Aright to mannage all things: Therefore thou
 Wilt thine Secure, and make thy foes down bow.

Thou Law deliverst: Thine Authority
 Cannot be idle; nor exceed the right;
 Hence such as will not with thy rule Comply,
 Thou with thy iron Scepter down wilt Smite. 40
 This Power will raise the dead, and judge all too:
 His own will Crown with Life, To hell foes throw.

Lord let thy Doctrine melt my Soule anew:
 And let thy Scepter drill my heart in mee:
 And let thy Spirits Cotters pierce it thro' 45
 Like golden rivits, Clencht, me hold to thee.
 Then thou, and I shall ne'er be Separate.
 Thy Praise shall be my Glory Sung in state.

²⁵ *declarst,*] MS *declarst.* ²⁷ *spar'd,*] MS *spar'd.*

³¹ *Still*] *S* still ³⁴ *Smoother*] *S* smoother ³⁴ *dodge*] MS *dodge.*

³⁶ *Secure, and*] MS *Secure. & S secure, and* ⁴⁰ *Smite*] *S* smite

⁴¹ *dead, and*] MS *dead. &* ⁴² *Life, To*] MS *Life. To* ⁴⁵ *thro'*] *S* through

⁴⁶ *thee.*] MS *thee* ⁴⁷ *Separate.*] *S* separate. ⁴⁸ *Sung*] *S* sung

SERMON XII¹

Matt. 28. 18. All power is given unto me in heaven and Earth.

Christ as to his Priesthood riseth up as the Pillar of Frankincense in a perfuming vapour, that Quencheth the fiery beams of Gods Wrath, and doth Sweetly perfume and delight the minde of God pacifying him, and purchasing all things for his people. As to his Prophetical Office, he is as a Golden Window, thro' which there shines forth upon us the glorious Sunshine of the Holy Will of God, and thro' which we may looke upon what lies in the very heart of God so far as is meet to be beheld. And as to his Kingly Office, he is a Golden Wall of Burning Fire rounde about them. Upon whose Turrets Stand the Golden head of Celestiall influences Conveighing, as through its Royall Gates, all the Gifts, and Graces of the Spirit, and Spirituall and Gracious Benefits to his people, and by whose Strength he gives Secure defence against all, and all Sorts of Enemies. And hence for the appropriation of these offices to him, he must have a Sovereign, and uncontrollable right, and Authority. And here in our text he doth evidence the Same. Saying, All Power, (*ἐξουσία*, author[ity] [*lacuna*] legall right of Claim, and of Performance) in heaven and in Earth is Given me. Now as to the Right on which the Priestly office st[ands,] it Carries its Whole aspect and actions unto God, on the Concerns of his people, and this I have a little touched on, and so dismiss it.

Secondly. Therefore now I come to look into that Power or Right in Christ, as puts forth authoritative actings of the

^{text} Immediately under the text Taylor has written, "This Sermon should follow that that follows it." This appears to be a later addition, probably after binding.

⁶ *there*] MS their ⁷ *God, and*] MS God. & ¹⁴ *people, and*] MS people. &

¹⁷ *And*] MS &

Concerns of God to his peopleward, and this Right or Authority is that which is

{ Prophetically, having the Intellectual faculty its Object.
 { Kingly, having the Will and affections its Object.

First; Prophetically. For I shall a little eye them Distinctly,
 30 and so begin with this of a Prophet. And here note that I am
 not Speaking to the Prophetical Office, but to the Right, and
 Authority authorizing Christ to be the Prophet of his Church:
 and in so doing I shall endeavour to shew this Right { What }
 { That }
 it is.

First. What this Prophetical Right is. And I lay it down
 thus: That this Prophetical Right, is a Speciall Warrant or
 Authority with an answerable Efficacy in it, given him in his
 Commission mediatorially, authorizing of him, for, and injoyning
 40 of him to Carry on the Office of a Prophet, and to discover
 his Fathers Will unto his Church. As to this matter I
 need not stande long, for I have evidenced the matter in
 generall before. All that is here to be noted and proved is
 onely its Speciall nature as prophetically, which lies in a Speciall
 warrant, or right, (as an Essentiall property) going along
 with it, [246] an answerable Efficacy. For otherwise it would
 not oblige him to the Worke, nor defend him in the Execution
 of it, nor would his executing it be effectually. For as his
 Warrant to meddle in it lieth in his right thereto: So his doing
 of it to effect, the Effect of his worke flows from the Efficacy
 50 of it. Hence as the Apostle saith. 2 Cor. 3. 6 *ὁς καὶ*
ικάνωσεν etc.: who maketh us able ministers etc. So here the
 gracious effect of Christs Prophetick office, flows from the
 Efficacy that is an adjunct property of his Authority and
 right and here are two things present themselves as
 { Matter administered.
 { Object administered to.

First. The Matter Conveighed forth by this Office right

²⁶ *peopleward, and*] MS *peopleward.* & ²⁸ *Kingly, having*] MS *Kingly. having* ²⁹ *Distinctly, and*] MS *Distinctly.* & ³⁰ *And*] MS &
³⁴ *is.*] MS *is* ³⁵ *And*] MS & ³⁶ *thus; That*] MS *thus That*
⁴¹ *long, for*] MS *long. for* ⁴³ *prophetically, which*] MS *prophetically which*
⁴⁵ { *administered.* } MS { *administered*
 { *administered to.* } MS { *administered to*

exercised, and this is Divine Light. Hence Christ is styled a Light to lighten the Gentiles Lu. 2. 32. Matt. 4. 15. 16, and the executing this office, a Shining of the Light Joh. 1. 5, and this light thus Shining is indeed the knowledge of the Will of God. Joh. 1. 18. The only begotten Son, that is in the bosom of the Father hath declared God unto us, and Paul in the Person of all the Prophets, who have lighted their Candles at Christs flame saith 2 Cor. 4. 6: God, who hath commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of Glory of God in the Face of Jesus Christ. And here it may be enquired into, what sort of light this is which is here held out. To which I say, that this Light is of two Sorts, as, viz, Common, and Saving. Common. Such as is without all Sanctifying influences in it, for Such Light unsanctified Persons receive as they sit under the means of Grace. Hence, saith Paule, tho' I have all knowledge and knew all mysteries and have not Charity it is nothing 1 Cor. 13. 2. And you read of Such as are enlightened, and yet under a Supposition of falling away Heb. 6. 4. No question that, not onely reprobate Sinners, but also the Divells, and Fallen Angells have received greate knowledge in the Mysteries of the Will of God by the exercise of Christs propheticall Right. But under what Consideration this light is administered by Christ the Mediator to the Reprobate, is a Question, and doubtless it is not administered to them, as their Mediator. For thus he is not. They have no Mediator in a proper sense. But as an Eaves dropper gets the knowledge of what is said in the house: So do these get some light into Divine Mysteries as Christ dispenseth them to the Church. So the evill one cought up something of the minde of God as God spake to our first parents, and saw thereby that the Tree of knowledge men might not meddle with and thereupon he saw that a doore was open to Adams ruine. But yet this nonsanctifying knowledge is of greate use to bring the [Elect] of [247] God to a Sight of

⁵⁷ exercised, and] MS exercised. &

⁵⁸ 32. Matt.] MS 32 Matt. ⁵⁹ 16, and] MS 16. & ⁶⁰ 5, and] MS 5. &

⁶² us, and] MS us. &

⁶⁴ 6: God] MS 6. God ⁶⁹ Sorts, as] MS Sorts. as ⁷¹ it, for] MS it. for

⁷⁴ And] MS and ⁸¹ Question, and] MS Question. & ⁸³ They] MS they

Sin, and to excite naturall Conscience in them to worke, and so to bring them off from, and out with Sin. Hence Felix trembled Act. 24. 25. So it wrought in them Joh. 8. 9. But beside this there is a Saving light Conveighed hereby; this Sanctifies where it comes: it makes the Soule a Child of Light. This is promised Eph. 5. 14. Stand up from the Dead, and Christ shall give thee light. Now the Soule hath Such a light
 99 as makes him light in the Lord, v. 8, and is renewed in the image of God in knowledge Col. 3. 10, according to the image of his Creatour. And this is indeed the proper light that [is] administered, and Carried out by this Prophetically Authority. Comon light without this Sanctifying, will not attain to nor attend upon the End of Christs Mediatory office: it never reaches to Salvation. When we are informed, that it is life Eternall to know the onely true God, and Jesus Christ whom he hath sent, as Joh. 17. 3, it is to be understood, to know him Savingly. For other knowledge is not saving. For
 10 Christ saith, that he that knoweth his Masters will, and doth it not shall be beaten with many stripes. Luke 12. 47, and Paul saith Rom. 1. 21. When they knew God they glorified not God as God, wherefore it must needs be that onely Sanctifying Light, is that which answers the Design of Christs mediatory office and so is the most proper light, that he dispenseth as the Prophet of his Church.

Secondly. The Object unto which or Subject into which this Light is Conveighed, and this in generall is the Soule. He putteth Wisdom into the heart. This is the proper Seate of
 20 knowledge. Hence is that of the Wise man, Counsell, i, e, (Wisdom) in the Heart of man is as deep Waters Prov. 20. 5. Hence wisdom enters into the heart, and knowledge is pleasant unto the Soule Pro. 2. 10, and so we read of the wise in heart Pro. 10. 8, and 16. 21. But the more especiall Object of

⁹² worke, and] MS worke. & ⁹⁵ hereby; this] MS hereby, this

⁹⁶ comes: it] MS comes. it ⁹⁷ This] MS this ⁹⁸ Now] MS now

⁹⁹ 8, and] MS 8. & ¹ 10, according] MS 10. according ² And] MS &

⁵ office: it] MS office. it ⁶ 3, it] MS 3. it ¹¹ Luke 12. 47, and] MS Leu. 12. 47. &

¹⁸ God, wherefore] MS God. wherefore ¹⁵ Conveighed, and] MS Conveighed. &

²⁰ Counsell, i, e, (Wisdom)] MS Counsell i, e (Wisdom) ²¹ Prov. 20. 5.] MS

Prov. 20. ²² heart, and] MS heart. & ²³ 10, and] MS 10. &

²⁴ 10. 8, and] MS 10 8. &

this Light is the Intellectual Faculty. The Intellectual Faculty is the Speciall Seate of this knowledge. This is the Eye of the Soule whereinto the Light of the Sun of Righteousness is sent and Seated. The Whole heart is the house into which this Sun Shines; yet the very Cabinet wherein this Sparkling Pearle which the Prophetick Office doth hand out is more especially treasured up. The Beames of this Sun do more especially flutter in this Nest, and therein hatch the Sanctifying Eg[gs] of Grace. Oh! Consider this. The Sanctifying beams of Christs Prophetick office doe guild over the intellectuall Power with their holy Light, whose influences graciously touch the Will and affections, but the Conquest thereof belong to the Royall Office. The Intellectual Faculty is the Golden Candlestick in which the [248] glorious Candle of Christs Prophetick Chandling is set. It is as I may say, the Soules Candle lighted by the flaming blaze of Christs Prophetick Light, and sends forth its blazing light over the Whole Soule. Hence saith the Spirit of God, the Spirit of man is the Candle of the Lord Pro. 20. 27. The intellectuall parte is as the instrument by which this Prophetick Light dasheth all its powerfull beaming Influences over the whole man: but the Sin Conquering Efficacy thereof is wholly the efflux of the Royall Authority of Christ. For as the King of the Church these arrows are Sharp in the heart of the kings enemies. Ps. 45. 4. 5. But this I must leave till I come to that other Office right.

But before I pass to the Confirmation of this truth, I must a little Consider the Extent of this Authority, how far it is extended. And to this I say, that it is to be Considered as to its extent variously, as viz, it respects the

{ Matter Discovered.
{ Object of the Discovery.

The Matter Discovered, viz, the Will of God, and as touching this, I say, that we are not to imagine, that this Mediatory Prophetick Authority is extensive to the Infinite Will of God, so as that there should be nothing in it either

²⁸ The] MS the ³⁰ affections, but] MS affections. but

⁴¹ Light, and] MS Light. & ⁴¹ Soule.] MS Soule ⁴⁸ 5. But] MS 5 But

⁴⁹ right.] MS right ⁵¹ Authority, how] MS Authority. how ⁵² And] MS &

⁵⁵ Discovered, viz,] MS Discovered viz, ⁵⁵ God, and] MS God. &

Willd, or Nilld, that it Chooseth or Refuseth, that it pur-
 60 poseth (*pro, aut Contra*) but it is to give forth a Discovery
 thereof. For thus it cannot hold Coextended unto, nor run
 parallel with. For the Humane nature being the Casement in
 which this Prophetick Light Stands, it is not possible to Con-
 tain Such a Light, as is thus discoverable of the Whole minde
 of God, and therefore in this extensive Sense we may say,
 in the Words of the Spirit of God Rom. 11. 34. Who hath
 known the minde of God? And as the Humane Nature is
 insufficient to Carry on Such a Prophetick Worke: So also
 the Intellectuall Power of the Soul is not Sufficient to receive
 70 Such a Discovery. For that nature must be infinite, that is
 Sufficient to receive a full Discoverie of all that is Contained
 in that minde that is infinite. But mans understanding is not
 infinite. Hence this Authority of Christs Prophetick Office
 is not Such as runs in extent with all things in the minde of
 God. Something there is in the minde of God that Christs
 prophetick office hath nothing to doe with as to the Re-
 vealing thereof. Mar. 13. 32. Act. 1. 7. Hence as to the af-
 firmative part I say, this right is extended unto the Will of
 God as acting in a way of Grace for the Salvation of Gods
 80 elect, so far as a Discovery thereof is determined by the infi-
 nite Wisdom of God: So far it is extended: it [249] runs
 fully therewith and thereto: it leaves nothing unattached, or
 beyonde its reach, that this Wisdom hath determined to be
 contained within its limits. For as the limits of this mediatory
 Light [*are*] laid out by that alone infinite Wisdome: Soe all
 things that the Mediatory light are to discover, are laid within
 the limits of this Mediatory light by the Same alone infinite
 Wisdome. Hence these things and this office Authority are
 Coextended. And further I touch not here.

90 But as to the Object of the Discovery, that this Prophetick
 Authority makes, I say, that it is extended unto the Whole
 thereof. The most Generall Object is the Elect of God, and

⁵⁹ *Refuseth, that*] MS Refuseth. y^t ⁶⁵ *God, and*] MS God? &

⁶⁷ *God? And*] MS God. & ⁶⁸ *Worke: So*] MS Worke. So

⁷⁷ *Mar. 13. 32.*] MS Mar. 13. 31. ⁸⁰ *elect, so*] MS elect. so

⁸² *thereto: it*] MS thereto. it ⁸⁵ *Wisdome: Soe*] MS Wisdome. Soe

⁸⁹ *And*] MS & ⁹² *thereof. The*] MS thereof y^o

the more Speciall (as hath been said) is the Intellectuall Faculties of all the Elect. And hence this Prophetically office Power of Christ is extended [*to*] all these, as to Latitude, therefore it runs over the whole bre[*adth*] of the earth, East, West, North, and South, for this Authority is extensive as far as the Minde of God in the means of Grace, is to be extended, and this is thus to be extended Isai. 11. 9. Mal. 1. 12. And in Longi-
tude it is extended from the Beginning to the End of the World Matt. 28. 19. 20, and the evidence is this, Because the Prophetically office of Christ is Mediatory, and Every one of his Mediatory offices is absolutelie necessary unto the Salvation of all, and everyone, that shall be Saved. And therefore so long as there are Such to be Saved, this Prophetically Light shall Shine, as the onely Candle of the Lord to light them to Eternall life. And thus we see the Extent of this Authority. And thus I have done with this Question, What this Prophetically Right is.

Secondly. That Christ hath a Prophetically Right. A Right and Authority to be the Prophet of the Church of God, this comes now to be proved, and this I shall doe both by
 { Scripture.
 { Reason.

First. By Scripture, and what can be more Cleare than our text which saith all Power in heaven, and in Earth is given Christ? If all than all Prophetically Power, or authority. But yet wee have other Scriptures evidencing him to be a Prophet and the Prophet of his Church, and where the office is, there the Office Right and Authority is according unto God. For they Cannot be Separated one from the other. Now that he is so, appears by these Scriptures. Deut. 18. 15.—A Prophet. So Act. 3. 22. 23. C. 7. 37. Now this one Scripture holds out the matter clearly. For he is said to be a Prophet and a Prophet like unto Moses. Now Moses was the Chiefe Prophet to the Whole visible Church, and one that erected all the

⁹⁶ *these, as*] MS *these, as*

⁹⁹ *East, West*] MS *East West* ² *20, and*] MS *20 &* ³ *Mediatory, and*] MS *Mediatory. &* ⁵ *And*] MS *&* ¹³ *proved, and*] MS *proved. &*

¹⁴ { *Scripture.* } MS { *Scripture*
 { *Reason.* } { *Reason* ¹⁵ *Scripture, and*] MS *Scripture. &*

¹⁷ *Christ? If*] MS *Christ. if* ¹⁸ *Church, and*] MS *Church. &*

Visible Ordinances of God in the Church, and was the introducer of a New Visible form of Churchhood and Church administration in the Wilderness, All which are more eminently in the [250] Lord Christ, who hath so acted in Moses, in that Moses was his Servant, and he the Son, and heir of his Father, and Lord over his own house Heb. 3. 1. 2. 3. And yet in these things, wherein Moses acted thus under Christ did he lay down a draught of Christ, as to what he should doe personally in his flesh when he appeared, viz, that he would deliver Such a Law to his Church, and introduce Such another visible form of Churchhood, and of Church administrations, and all in a more Spirituall proceeding. But to goe on to other Scriptures. He was abundantly prophesied of, to Come, as the prophet of the Church, and that by Such a Sort of Metaphoricall terms, as hold him out to be Such a Prophet, as excells all other. As that the Spirit of the Lord should be upon him and annoint him, to preach Good tidings. Isai. 61. 1. He is foretold to come as Light Isai. 9. 2. Matt. 4. 16. Isa. 60. 1. 2. 3. Lu. 2. 32, and the Sun of Righteousness. Mal. 4. 2, and that before the greate and dreadfull day wherein he Should appear there should be sent Elias the Prophet, (than whom, a greater prophet had not been born of women Matt. 11. 11.) to prepare a people for him. Hence it must needs be, that he was in a more especiall manner a prophet to his Church, than any other, and hence when he came he was not onely acknowledged to be a Prophet. Matt. 21. 11. Joh. 4. 19. 6. 14. 7. 40. 9. 17. etc. but a greate prophet. Lu. 7. 16. Mighty in deed, and Worde, before God, and all men. Lu. 24. 19. etc. Now Such testimonies as these touching Christ as a prophet Shews that all the Fulness of Propheticall authority is in him: and so also in that he alone dispenseth the Spirit of Prophesie unto the Prophets of his Church, as 1 Pet. 1. 10. 11. Rev. 19. 10. Hence he commissions these for their Work. Matt. 10. 1—C. 28. 19. 20.

Secondly. I shall adde here Some Speciall Reasons to evince,

⁴⁶ *Matt. 4. 16.*] MS *Matt. 4. 15.* ⁴⁵ *Isa. 60.*] MS *Isa 60.* ⁴⁵ *Lu. 2. 32, and*]

MS *Lu. 2. 31. &* ⁴⁶ *2, and*] MS *2. &* ⁴⁶ *11. 11.*] MS *11 11.*

⁶¹ *other, and*] MS *other. &* ⁶⁷ *him: and*] MS *him. &*

⁵⁸ *Church, as*] MS *Church. as* ⁶⁰ *20.*] MS *20*

that there is in Christ all Prophetically Power, or Authority, and here take for this end these following:

1. If Christ have not a Prophetically Authority, he is a Usurper and an Invader of the Office of a Prophet. For whosoever assumeth any office, that he hath no right unto, doth usurp, in his assuming of the Same. For he that invades a propriety, that is none of his own, doth Usurp in that matter. But Christ is no Usurper. It cannot be that he should usurp any propriety, that is none of his own. He is heir of All things. No man can be said to be a Usurper in his rightfull assuming his own inheritance. Further. Usurpation is an Evil, and an Unrighteous thing, But there is no unrighteous thing with Christ. He is the Lord our Righteousness Jer. 23. 6. 1 Cor. 1. 30. If any Sin be Committed, the person Commits it. But the Person of Christ cannot Commit Sin. The Lord Christ as man hath no person. The Humanity hath no humane personality, but is personated onely terminatively and that in its Union to the Divine nature, with the personality of the Divine Nature, i, e, the Person of the Divine Nature is made its person. Now this Person cannot Sin, and therefore not Usurp. Hence Christ hath all Prophetically Right or Authority. [251]

2. If Christ hath not all Prophetically Right, or Power, he hath no warrant for his Prophetically Office, and therefore hath no Prophetically Office, but is liable to be called to an account for meddling with the Same; and then should hee be called to an account for soe doing, he would have nothing to say for himselfe. Then he would be speechless, and have nothing to plead, or his plea would be worse than nothing. For there can be nothing right, that is said for that that there is no right, or warrant to defend. But it is not so with Christ. If it be said, that truth will be warrant enough for the defence of all that mentain it. True, Yet it is one thing to mentain the Truth: and another thing to mentain it as a Prophet. He that mentains it as a Friend hath warrant so to doe, put into

⁶² *Authority, and*] MS Authority. &

⁶³ *following:*] MS following ⁶⁰ *Usurper. It*] MS Usurper It

⁷⁵ *it*] MS followed by "But the Person of Christ Comits it," which is struck through. ⁷⁹ *nature, with*] MS nature. with ⁸¹ *Sin, and*] MS Sin. &

⁸¹ *Usurp. Hence*] MS Usurp hence ⁸⁴ *Office, and*] MS Office. &

⁸⁵ *Office, but*] MS Office. but ⁸⁸ *Then*] MS then

his hand from the Authority of Truth itselfe. But he that doth it as a Prophet must have a Propheticall right so to doe, else he hath no warrant so to doe. But now Christ hath warrant for his Propheticall Office. He glorified not himselfe to
 99 be a Prophet, But was called thereto, as well to this as to his Priestly office: hence, he is Sent of God to doe this Worke. God made him a Prophet Isa. 61. 1. He hath his Commission for the Same and so hath that which is good warrant for the Same.

3. Had Christ no propheticall Right, or Power, it would be no dutie in any to attend him, as a Prophet. Nothing can oblige to attend him as a prophet, that hath no right or Power of a Propheticall nature. It was no duty that the people lay
 10 under, to attend the ministry of the False Prophets. Nay it was their Sin to attend them. Well but it is not so in this case. For it is a Sin in any not to heare Christ: God saith, they shall heare him Deut. 18. 15.—and hence he had a right to his Propheticall Office.

4. It would be no way to the Damage of anyone not to attend Christ, as a Prophet if he had no warrant nor right to Carry on his propheticall office. It would be no Sin against Christ, it would be no affronting of him, if he had not an Authority, or right to be the Prophet of his Church, and
 20 hence it could not be damnifying, not to attend him: all offence is against right: all Sin is against onely that which is legall, and against a lawfull right: Where there is no right, there can be no transgression Rom. 4. 15. But it is greatly damnifying to anyone not to heare Christ as the Prophet of his Church. God saith, he that will not heare that prophet shall be destroyed from amongst his people. Deut. 18. 19. Act. 3. 23, and hence it is an affront done against Christ, and Sin, not to heare him. And therefore Christ hath all Propheticall right and Power, and so much as to the Propheticall office.
 30 [252] Secondly. His Kingly Office Power, and Right. All Authority in Heaven, and Earth, must needs Contain Royall

¹ *thereto, as*] MS thereto. 25

¹⁰ *Nay*] MS nay ¹⁹ *Church, and*] MS Church. & ²⁵ *Church. God*] MS Church God ²⁷ *23, and*] MS 23. & ²⁸ *And*] MS & ²⁹ *Power, and*] MS Power, & ²⁹ *office. Secondly*] MS office Secondly

Authority, and hence this Comes in to be Considered, and it takes up all that right which puts forth Such Exercise as layes Claim to the Will and affections for their Object. And here

I shall a little Consider $\left\{ \begin{array}{l} \text{What} \\ \text{That} \end{array} \right\}$ it is.

First. What is this Kingly Power, or Authority of Christ? To this I say, That it is that Speciall right put into Christs hands, in his Commission for his Mediatory Office, impowering of him, and making it his duty, to be the King of his Church, and from which all his Royall actions doe derive their efficacy.

There is no need for me to Stand in the prooffe of this. For having evidenced the generall nature of the thing in the former branches of the Mediatory Commission, an application unto this particular branch, doth as well Confirm this as those. And as for the Difference, or formall Nature, the royall Office naturally evinceth it, as putting it in its bosom. For without such a right there is no kingly office can be Carryed on, or a duty upon any to carry it on. Nor can any actions of authority have any force in them: they will be violence, and not virtue. But now touching this Right as Mediatoriall it is $\left\{ \begin{array}{l} \text{Directly} \\ \text{Indirectly} \end{array} \right\}$ Such.

1. Directly Such, and so this Right in a direct-line, or looks, respects the Church, and puts forth all actions of a Kingly nature upon the Church, as the Proper object of these actings. As Subduing the Soules Sins, Conquouring the Soule, bringing of it away from the Powers of Darkness, bestowing Grace upon it, Governing it by his Spirituall rule, Giving laws unto it: etc. and all the Efficacy of Such actions doth flow from this directly, and knocks at none other doore in its Way. And therefore it is a direct Power and right.

2. Indirectly Such, and this Right takes in its way other objects and treats them in a way of Kingly Majesty, by that

³² *Authority, and*] MS Authority. &

³² *Considered, and*] MS Considered. & ³⁴ *And*] MS & ³⁵ *is.*] MS is

⁴⁵ *And*] MS & ⁴⁷ *it, as*] MS it. as ⁵⁰ *them: they*] MS them. they

⁵³ *Such, and*] MS Such. & ⁵⁴ *Church, and*] MS Church. &

⁵⁶ *Sins, Conquoring*] MS Sins. Conquoring ⁵⁸ *rule, Giving*] MS rule. Giving

⁶⁰ *And*] MS & ⁶² *Such, and*] MS Such. &

treaty to bring about good to his own people. Hence Ps. 105. 14: 15. He suffered no man to doe them wrong, yea, he reprovved Kings for their Sakes. Saying, touch not mine anointed, and do my prophets no harm. Now this Power, or Right, as to the Immediate Object, is absolute, and Sovereign, and not mediatoriall: having those for its object that are to
 70 be dasht apieces by it Ps. 2. 7. 8. Ps. 110. 5, and in respect unto all things under the Rule, and Government of Christ, besides his Church. But as the exercise of it hath respect unto the Church of God or any Elect person, so it is Mediatoriall, as eying the good of Gods Elect. And here I might give Some Speciall instances, of this office right in [253] Christ, indirectly Considered, hath respect to all things absolutly, or unto man in particular, Over all things, to Dispose, and order them as he pleaseth, for the good of his Church. So it was doubtless from this Power, that the Thunder and Lightening, was sent
 80 that burnt up the materialls, the Instruments of the Workmen, and the Earthquake that thro' up the Foundations, and marred all the attempts for building again the Temple at Jerusalem, by the Authority of Julian the Apostate upon a design in him to render the Prophecy of Christ false, that there should not be left one Stone upon another, that should not be thrown down Matt. 24, as Socrates, Ruffinas, Theodoretus, etc. doe declare.² So as for Such as have respect unto men, and that both as to the Destruction of the Enemies, and as to the Safety of the Godlie. As to the Destruction of the Wicked: O! how
 90 Signall was that Arrow which by an unseen bow was shot into Julian the Apostates bowell, as he with his army were marching on in a Wood in Persia, and he catching the blood, as it boild out at the Wound in his hand, tost it up into the Aire, and said (*Me vicisti, o Galilee*) Oh! Galilean, (meaning Christ, whom he so called) thou hast overcome mee. And being thus in a tragicall, and horrid way dead, was not (Saith Nazianzen ³ as he had it asserted to him) buried, but was swallowed up, and burned together by an Earth Quake. But of
 99 Such instances there are innunerable.

⁷⁰ 5, and] MS 5. & ⁷⁴ And] MS &

⁸⁶ 24, as] MS 24. as ⁸⁷ men, and] MS men. & ⁸⁸ Enemies, and] MS Enemies. &

⁸⁹ As] MS as ⁸⁹ Wicked; O!] MS Wicked. O!

As for Such instances as respect the Safety of the Godly. And here I might be large in laying in the Same. The Scripture abounds herewith. Take that for instance therefore of a later date, viz, In the Masacre at Paris,⁴ a poore man Creeps into an hole to hide himselfe. After he was in it there comes a Spider, and weaves her web over it. Then came the persecutors: Saith one, certainly he is Crept into this hole. No, saith another, hee cannot be there: for there is a Cobweb over the place, and so they passt away. Doubtless this was done by Christs disposing the Spider, tho a venom Creature, to Secure his Servant from a worse, and more poisonous Spiders venome. And so doubtless it was Christ, who sent, to execute Pope Paul the 4.th the day before his Condemned Servant, Mr. John Craig, was to be burnt at Rome, that so the people of Rome rising in a tumult, and in disdain dragging the popes statue up and down the City, might throw open all prison doores, and so set his Condemned Servant free. Who making his escape being lost in his journey, and having neither money, nor Friends lying down among the bushes by a little brooke to refresh himselfe, being pensive, and sad, a dog with a purse in his mouth came fawning on him, and laid it down at his feet and went away: ⁵ Surely this was the gracious dispose of Christ, (as that of the Ravens, whom he made Elijahs Cooks for a time) wherein he shewd himselfe in his mediatory royalty Succorring and relieving his Servant. Thus we See this Power in its acting both in a [254] Direct, and indirect Course. The Scriptures abound with Instances as that of Moses in the Ark of Bulrushes. Of Israel, from Esau, yea, and from Labans rage, and also from the perill rationally feared as occasiond by his Sons treacherous Slaughter of the Sechemites, that of David from Sauls Envy, of Joash from Athalias bloodiness, of the three Children in the firy furnace, Daniel in the Lions Den, Joseph from his breathrens Cruelty, and from his Mistress her Envious malice to be next to the King. Peter from Herods Sword, Paul from the Lions Mouth, John in his

⁴ *date, viz,*] MS *date, viz,*

⁵ *After*] MS *after* ⁶ *Then*] MS *then* ⁷ *place, and*] MS *place. &*

¹³ *Servant, Mr.*] MS *Servant. Mr.* ²⁰ *rage, and*] MS *rage. &*

³⁰ *Sechemites, that*] MS *Sechemites. that*

Patmos Exile. Pharaoh in the red Sea, Corah and his Companie in the Wilderness: Sennacrib and his hosts against Jerusalem. Nebuchadnezzar among Wild beasts. Belshazzar in his drunken
 40 Cups, Herod eaten up with Worms, etc., all which and the like instances proceed from Christ in exerting of his Kingly Authority directly over his people; and Indirectly in the Destructions of Enemies.

Some learned men take into Consideration the manner how the influences proceed from this Kingly Authority and assert that they are not educed in a Physicall way, for his Mediatory Kingdom being Carried on by him as God-Man, in and by the Manhood Nature, it is impossible that the Manhood should thus Physically influence Such Disposall etc.: and therefore they rightly assert that these Influences are dispersed in a
 50 Morall way for this End: it is cleare Ps. 2. 8: Ask of mee, and I will give thee the Heathen for thine inheritance etc., thou shalt Rule them with a rod of Iron.

But here wee meet an arduous Question Confronting us in our Passage, thus: Whether the Power of the Civill Magistrate as Such, be derived from Christ, as God absolutely Considered, or from Christ as Mediator So that he is his Deputy and Vicegerent?

To this Enquiry Such arguments as these following are produced by the Godly learned for the negative of this last part,
 60 that seem to Crush down all opposition to the Contrary.

1. Christs Mediatoriall Power deputed, is onely Ministeriall, as the Power of Servants, or Heralds as Matt. 20. 25. 26. 27. Whosoever will be Chiefe among you let him be your Servant. Lu. 22. 25. 26. But the Power of the Civill Magistrate may be imperiall, and Monarchicall. Hence its not derived from Christ as Mediator.

2. All Christs Deputies, or Vicegerents, as Mediator, are bound to mentain Christs Gospell, and Spirituall Kingdom. But heathenish magistrates that never heard, nor were possi-
 70 ble to heare of the Name of Christ, could not be by any duty

³⁹ *Cups, Herod*] MS Cups Herod

³⁹ *Worms, etc.*] MS Worms. etc. ⁵⁰ *End: it*] MS End it ⁵⁰ *8: Ask*] MS 8. Ask

⁵⁴ *thus: Whether*] MS thus. Whether ⁵⁶ *Christ, as*] MS Christ. as

⁶⁵ *Monarchicall. Hence*] MS Monarchicall Hence ⁶⁸ *Gospell, and*] MS Gospell. &

⁷⁰ *Christ, could*] MS Christ. could

bound to mentain this Kingdom. For they can be under no obligation to mentain that, whereof they had no Revelation made unto them Joh. 15. 22. Rom. 2. 12. C. 10. 14. Hence they are not his Deputies, as hee is [255] a Mediator.

3. All Christs Deputies, and Vicegerents, as he is Mediator, have their Call, and Commission from the Gospell as is Cleare from our text. But the Civill Magistrate hath his Call, and Commission from the Law of Nature or Nations, and this Law reveals nothing of Christ, or Mediator. Ergo:

But I will Stand no longer here. But thus having briefly touched this matter, What this kingly Authority of Christ is, I goe on. 80

Secondly. That Christ hath a Kingly Power cometh to bee Evinced, and I shall doe this thus. In the first place take these Scriptures for the Same. He was foretold thus to bee in old Jacobs Propheisie Gen. 49. 10. The Scepter shall not depart from Judah, nor a lawgiver, etc. till Shilo come, which implieth that Shilo, i, e, Christ should be of the Scepter and lawgiving Tribe, and then the Scepter, and Legislation should be given to him, Should leave Judah, and reside in Shilo's hand. Soe Moses saith, A Prophet shall the Lord your God give unto you, like unto mee Deut. 18. 15. Now Moses was a Kingly Prophet, and therefore Such must Christ bee. Balaam Saith a Star shall come out of Jacob, and a Scepter shall arise out of Israel (i, e, Christ) Numb. 24. 17. So you have him foreshewn Ps. 2. 6. Behold I have set my King upon my holy hill of Zion. Rise thou, and rule in the midst of thine Enemies, and Ps. 45. 3. 4. 5. 6. Ps. 110. 1. 2. 3.—he was to be a Priest after the Order of Melchizedek. Now Melchizedek was a king as Well as Priest. Gen. 14. 18. So in express terms Christ is Styled David Hos. 3. 5. Jer. 30. 9. Ezek. 34. 23. 24, and that he should be a Ruler Mic. 5. 2 Mat. 2. 6. Nay that he should be a king Zech. 9. 9. Thy King comes unto thee Meek. Soe read Isa. 9. 6. 7. Matt. 21. 5. Joh. 12. 15. When he was born, he was Worshipt as a king, Sought for as a king by the 90

⁷⁴ *Mediator.*] MS Mediator

⁷⁷ *Call, and*] MS Call. & ⁷⁸ *Nations, and*] MS Nations. &

⁸⁴ *Evinced, and*] MS Evinced. & ⁸² *Now*] MS now ⁸³ *Prophet, and*] MS Prophet. & ⁸⁷ *Enemies, and*] MS Enemies. & ² *24, and*] MS 24. &

⁹ *king, Sought*] MS king, Sought

Wise men. Matt. 2, and so worshipt, Persecuted as a King by Herod, Proclaimed as a king by the Angells. Lu. 2. 10. 11. He was Confesst in his entring upon his publick ministry to be the King of Israel. Joh. 1. 49, and ownd himselfe a king Joh. 18. 36, and was Crucified as a king with a title over his head Jesus of Nazereth KING of the Jews. Matt: 27. 37. Mar. 15. 26. Luk. 23. 38 Joh. 19. 19. Now here I say, that where God asserts the Kingly office to bee, there is the Kingly right, and authority. And So Christ hath all Rightfull Authority of a King, and thus as to Scripture Evidence.

But I shall proceed to evidence the Same by Such arguments as these are that follow.

1. I might here bring forth the former evidence laid in to proove all Propheticall right in Christ, as an undeniable evidence of his Kingly right, and onely by making a new application of them to this Office, they will be as forceable a defence of it, as of the other. For Christ is no Usurper in wearing a Crown nor Can he be called to an account for holding a Scepter in his hand, nor is it an unwarrantable thing in him in that he is in possession of a Throne. But its an injury done to him, for any to decline to be in Sub-[256]jection to his Command, and it will be Damnifying to all that are not. And hence all royall authority is in his hand. But I go on.

2. Because he is the Rightfull Heir of all things. Heb. 1. 2. Now if So then he is King: he hath a kingdom, by birthright, and thereupon God saith of him, I have made him my first-born higher than the Kings of the Earth Ps. 89. 27, and he tells Pilate, for this was I born: and for this came I into the world Joh. 18. 37. So that he being heir of all things must needs have a kingdom ly within the Limits of his birthright, and therefore all right of Dominion is his.

3. Because his Church, whose Mediator he is, must be redeemed and Defended from all his Enemies. It must be redeemed: for it is taken Captive. If you say, that this Re-

⁷ 2, and] MS 2. & ⁷ worshipt, Persecuted]

MS worshipt. Persecuted ⁸ Herod, Proclaimed] MS Herod. Proclaimed
¹⁰ 49, and] MS 49. & ¹⁴ right, and] MS right. & ¹⁶ And] MS &

¹⁶ King, and] MS King. & ²⁶ hand, nor] MS hand nor ²⁸ And] MS &

³¹ birthright, and] MS birthright. & ³⁸ 27, and] MS 27. &

³⁴ Pilate, for] MS Pilate for ³⁶ birthright, and] MS birthright. &

demption is made by him unto God, who receives the Price and Redemption Money, even his blood. 1 Pet. 1. 18. 19, and What hath this to doe with Enemies? To this I say, it is true: so it is. Yet his are taken Captive properly by the Enemy, who goeth about like a roaring lion Seeking whom he may devour 1 Pet. 5. 8. He takes them Captive 2 Tim. 2. 26. Now redeeming them from him is not by way of Composition, but by way of Conquest. So did God redeem Israel out of Egypt. Exo. 6. 6. 15. 13. 2 Sam. 7. 23. Deut. 7: 8. 13. 5, and in this sense Christ redeems his people from all their Enemies. Ps. 130.8, and Lu. 1. 68. v. 71 and 74. This redemption lieth in overcoming the Enemies of our Salvation, Sin, Satan, and the Curse. This Contains under it also a defence against the Enemies, and therefore it is the worke of a king to Carry on, and mannage. And hence Christ is he in whom resides all Kingly Right over his Church.

4. Because those Speciall Concerns that he mannageth in his Church, shew him to have all Kingly Right over her as a Mediator. Now these are greate. He gives Laws unto her Isai. 42.

4. He shall set judgment in the Earth: and the Isles shall wait for his Law Isa. 2. 3. He will give judgment and Carry on the office of a judge among his people. Isa. 2. 3. 4. C. 33. 22. He shall give peace unto his people. Isa. 9. 6. 7. He will give Grace and poure out his Spirit upon his people Ps. 45. 2. 84. 11. He will sit as a refiner and as a purifier of his people Mal. 3. 3. He will rule his people, as Lu. 1. 33. He will raise his people up at the Last day 1 Thes. 4. 16. 17. He will gather them all before him to judgment Matt. 25. 30—He will give them Glory, a Kingdom of Glory, a Crown of Glory, a Throne of Glory, a Life, yea, an eternall Life of Glory. Ps. 84. 11. Matt. 25. 34. 2 Tim. 4. 8. 1 Pet. 5. 4. Rev. 3. 21. C. 2. 10. Joh. 10. 28. 29. Now these Concerns are Royall, and Kingly, and he that transacts these things must have royall

⁴² Money, even] MS Money even ⁴² 19, and] MS 19. & ⁴³ true: so] MS true. so

⁴⁴ Enemy, who] MS Enemy. who ⁴⁷ Composition, but] MS Composition. but

⁴⁹ 5. and] MS 5. & ⁵¹ 8, and] MS 8. & ⁵² Salvation . . . Satan] MS Salvation Sin Satan ⁵³ Enemies, and] MS Enemies. & ⁵⁵ And] MS &

⁵⁶ Mal. 3. 3.] MS Mal. 3. 2. ⁵⁶ people, as] MS people as

⁵⁹ Glory, a Throne] MS Glory a Throne ⁷¹ 11. Matt.] MS 11 Matt.

⁷² Joh. 10. 28. 29.] MS Joh. 10. 29. 30. ⁷³ Kingly, and] MS Kingly. &

Authority in his hand, or else hee could never mannage them, and seing Christ doth carry on these things, and the Condemning his Enemies he must have a kingly right So [257] to doe. And here I shall desist to make any further prooffe. Thus I have gone over the Doctrinall part of handling Christs Mediatoriall Right to be the Prophet, and King of his Church.

80 USE. 1. For Information. Is it thus, that all Propheticall and Kingly Authority, and Right in and over the Church is in Christ? This truth then will give us Such conclusions as these following:

First. What Sure foundation the Concerns of our Salvation by Christ are laid upon. Not Such another in all the World. Matters of Religion have ever been accounted the matters of the greatest Concern. Hence not onely the Church of God hath esteemed these things the highest, Weightiest, Honourablest and of the greatest Concern. But even pagans and heathens have ever esteemed the matters of Religion the greatest
90 matters of their Lives. They would die in defence of the Same, and would say, as the Idolatrous Mica Jud: 18. 24. Ye have taken away my Gods which I made, and the Priest, and are gone away, and What have I more? What have we more? But alas! tho' they lay the stress of their hopes for eternall Life upon their Religion, yet their Religion is laid upon a sandy Foundation that will sinke under the weight thereof. Tho' their Standing maxim is *Flectere si nequeo superos,*
99 *Acheronta movebo.* If I worship not the Supreme Gods, I shall goe down to hell, yet all the Rabble of their Supreme, and inferiour Gods, and all their Religion too, is builded upon an hellish bottom, and therefore will faile them. But it is not So in the greates, and weighty Concerns of our Religion. For the Foundation hereof Stands most Sure, and Cannot be Shaken. 2 Tim. 2. 19, the Foundation of the Lord stands Sure. Hence saith the Church Heb. 12. 28: we receive a kingdom that Cannot be mooved *βασίλειαν ἀσάλευτον* an unshaken kingdom. These are steady matters indeed. Now then
10 the foundation here of our Salvation by Christ is Sufficient to

⁸⁸ following:] MS following ⁸¹ They] MS they ⁸⁸ Tho'] MS tho'

⁸ 19, the] MS 19. y^e ⁷ Heb. 12. 28: we] MS Heb. 11. 28. we

bear up the Whole building, and the building is of the greatest weight which is, and, here I will instance in two Particulars as touching the weight thereof.

1. That of the Mediator. O! it is a most weighty, and Glorious truth of God, that there is a Mediator between God and Man who mediates the Concerns of man with God, who reconciles God and Man, Who mediates touching the Concerns of God with man, and brings man up to God: that brings man into favour [258] of God again: makes him as cleare from any objection against his happiness, as if there had never been any objection that could bee made: that he comes on Gods message with Gods warrant in his hand, layes down terms of Life, and Salvation to man, prepares man for Salvation, and Glory for man: sends down royall guifts into man and lo aren't these weighty Concerns? Nay, and still that Jesus Christ, that was Conceived by the Power of the Holy Ghost, in the Womb of the Virgin Mary, and born of her Without Sin, was Godman in one person, Lived as Man at Nazareth in Galilee, Preached the Gospell, Wrought Miracles, ordaind the Apostle, Set up a Gospell Ministry, Ordain'd Gospell Ordinances, Cast out divells, Was Crucified, dead and Buried, rose again on the third day, and ascended into heaven: Sits on the Right hand of God: Shall come to judge the World at the last day, that this Lord Jesus, being thus, Doing thus, and Suffering thus, is the Onely Mediator between God, and Man. Is not this a greate matter? Is it not so greate as that the Stress of the Salvation of all the Elect of God lies upon it?

2. That of a Saving Propriety, and Intrest in the Mediator, that it must be had by all that Shall be Saved: that it is inconsistent with a State of Sin: that it is attained unto by the Saving Grace of God: that it requires of all in order thereunto Repentance from Dead Works, and lively Faith in Christ, and an Holy Life of Universall Obedience to all Divine institutions

¹¹ *building, and*] MS building. & ¹⁸ *thereof.*] MS thereof

²¹ *made: that*] MS made. that ²⁹ *Gospell, Wrought*] MS Gospell Wrought

³⁰ *Apostle, Set*] MS Apostle. Set ³² *heaven: Sits*] MS heaven. Sits

³⁸ *Is*] MS is ³⁹ *it?*] MS it. ⁴³ *Works, and*] MS Works. &

⁴³ *Christ, and*] MS Christ. &

etc. Now are not these matters of Weighty Concern? O! what a stronge foundation is requisite to Sustain this building? For if the foundation be insufficient, the whole fabrick thereon tumbles down. But now here is a foundation Sufficient to Support all this Superstructure. For all Authority in Heaven
 50 and Earth of a Mediatoriall Nature, is in Christ, and our present Truth doth peculiarly assert it, as it is Prophetically, and Kingly. So that all the right in heaven, and Earth, to deliver Gods Grace to Man, and to treat man, and bring him to God, being in Christ, here is as Strong a Foundation, as Right itselfe Can be. And this is Strong enough: and this is asserted by Christ, in the Exerting of his Prophetically Right, and Authority, that is under an absolute impossibility to faile. For then Right must be Wrong: that cannot be, and God hath put Right into the hand of one, that Wrongs it: and this Cannot be. Hence the
 60 Foundation is firm, and Sufficient to beare up the Whole weight laid upon it. [259]

Secondly. This truth will give us thus to Conclude, that Christ Jesus is the true Teacher, and Ruler of his Church. He is no titular King, that hath the title of King given him; but is no more, as Some that are Styled kings of Jerusalem: but never reigned there, nor elsewhere. For indeed Christ hath all the Fulness of Kingly Power in Heaven, and Earth. If then there is a reality of Kingly Authority in Heaven, and Earth, then he that hath all that, is no titular, but is a true
 70 king. He hath all kingly right Conferd upon him, and this is a true right. The records of Heaven must be prooved false before this mans royalty will, or can be a nulity. Now this is the State of Christs Royalty. All Right of Kingship in heaven, and Earth is Christs. Christ himselfe tells us the Same, and he is no false sayer being Truth itselfe. Christ answerably tells us John 10. 11, saying, I am the true Shephard. Now a Shephard, and a King in the Scripture language are Equivolent terms. For as a Shephard doth leade, guide, actuate, Defend, and Order his flocke and hath a Speciall Instrumentall
 80 Rod, or Crook to Rule them Ps. 23. 4. שֶׁבֶט an emblem of a

⁶⁰ Christ, and] MS Christ. & ⁵⁵ And] MS &

⁶⁸ be, and] MS be. & ⁶⁹ it: and] MS it. & ⁶⁵ more, as] MS more. as

⁷⁰ him, and] MS him. & ⁷¹ The] MS y^e ⁷⁶ 11, saying, I] MS 11. saying I

Scepter: and rendered a Scepter in Ps. 45. 6, and elsewhere. So Christ alone is the rightfull King of the Church. None besides him ever laid Claim to it. There have been many have exercised Lordship over Christs rightfull Subjects, and have dealt tyrannically with them, Some in one age, and Some in another: but never any over all. There have been many holy and Godly Kings in the Church of God, but yet there never was any king had a Right, or Authority of being king of the Church, But Christ alone. There have been Some that appeared before Christ under the pretence of being the Messiah, or Christ, Which in effect, was to say that they were the Kings of the Church. But of these Christ saith, they are theeves, and Robbers Joh. 10. 8. Well then the Kingly Right is Christs. He is King of the Church indeed. And as the Right of the Kingdom is Christs: So all Propheticall Authority is his. Thinke of it. This Propheticall Right is with none but Christ. There is a right, and authority, that is Conferd by Christ upon Such as are in particular ambassages improov'd under Christ to execute their particular Prophetes unto the Church of God. But this right is not any authority that makes them the Churches Prophets, but prophets in the Church. 1 Cor. 12. 28. Yet None of them Singly, nor all of them joyntly have this Power or Right to be the Churches Prophets Save in Such a respect as She is the Object of their message, which is not theirs save onely declarativly, but Christs Doctrine and Law Originally. And further they have properly [260] not her, but her Children for their Scholars. Every Such hath a Right and Power Sufficient for this office. But this Office is insufficient for the Church. These are the Churches Pupills: and not the Church theirs. They are raised up in the Church for Speciall Service to the Church: but their Service in the Church must be according to the Laws and Doctrine of the Church. But he that hath this Right to be the Prophet of the Church, tho' he be brought forth by the Church, and bread up in the Church,

⁸¹ 6, and] MS 6. & ⁸² Church. None] MS Church None ⁸⁴ Subjects, and] MS Subjects. & ⁹⁰ Christ, Which] MS Christ wth ⁹⁵ Christs: So] MS Christs. So ⁹⁸ There] MS there ⁹⁹ But] MS but ² Prophets, but] MS Prophets. but ² 28. Yet] MS 28 yet ⁶ declarativly, but] MS declarativly. but ¹⁴ Church, tho'] MS Church. tho'

yet he is the Prophet of the Church: and his Prophesy is the Rule of the Churches Faith. Indeed he never preacheth any lesson inconsistent with the Doctrine of the Church; yet his Propheties are the Rules of the Churches faith and Doctrine.

20 The Churches Faith and Doctrine is the Rule whereby all the Doctrine of her Prophets are to be tried. Isa. 8. 20. Gal. 6. 16. C. 1. 8. 9. But the Doctrine that Christ teacheth is the Rule of the Churches Faith, and Doctrine. The Meaning of this is this. The Church must believe what Christ teacheth, because he teacheth it and his Right and Authority as the Prophet of his Church, requireth it, and warrants the Church so to believe. But the Church is to believe what other Doctors preach because what they teach is according to the Analogy of her Faith and Doctrine. So that we see tho' other Faithfull Teachers

30 have authority to Discharge their propheticall Offices, yet the Right of being the Prophet of the Church is onely Christs. And hence Christ, and Christ alone is the True and Rightfull Prophet and King of the Church. He and he onely, that hath the true Right and Authority to be Prophet, and King of the Church. He and hee alone is the true Prophet, and King of the Church. For where the right is there the thing is by all right. But this Right is in Christ onely, and hence he and he alone is the true Prophet, and King of the Church.

Thirdly. Hence we see that it is not an indifferent thing,

40 but a matter of absolute, and indispensable Dutie, that you believe and obey the Doctrine of Christ. God hath manifested this Doctrine to be so true that truer it cannot bee, and he hath put all Right, and Authority into Christs hand to dispense the Same, So that he could not be faithfull to his trust if he had not Dispensed it: and he should have been unfaithfull in his Trust if he had not dispensed it aright, neither of which were ever possible. But in that he hath faithfully attended the Same; his Authority both as the Prophet, and King of his Church goes along with this Doctrine Commanding both our

50 Faith and inward acceptance of it, and resting on it, and our outward Compliance with it, and living Conformable unto the same. [261] His Right of Dispensing doth not onely make

³² And] MS & ³⁷ onely, and] MS onely. &

⁴⁹ aright, neither] MS aright. neither ⁴⁷ But] MS but

it his Dutie to give us right Doctrine: but it makes it our Dutie also to Comply with the Doctrine Dispensed by him in all the wayes, wherein its calls Come upon us: we are indeed undutifull wherein we do not comply: and Disobedient to his authority: we tell him in effect, that he abuseth his Authority, and useth his right not rightly. He teacheth us not right Doctrine. For everyone, *fui juris*, doth say, either implicitly, if not *in terminis*, that that Doctrine is not true that he Complies not with: and that he that teacheth such Doctrine, if an Officer of the Church, abuseth his Office Power. For naturall Conscience will not ly easy under the burden upon her back, which truth, dispensed authoritatively, layeth when rejected in its native Comeliness, as truth. But if so, then indeed we rise high in opposition to Christ, when we doe not Comply with his Doctrine. We Call him a false Prophet, we say he abuseth his authority, and Power in imposing false Doctrine upon us. And there is no way to avoid this Shelve, but by Sailing away from it; and Complying with this Doctrine, both in heart and life. In heart it comes with authority over the heart. He that holds it out to us, is the heart Searcher. It is to purify the heart he saith. Hide my Commandement with thee, write them upon the table of thy heart Pro. 3. 1.

3. If there be any Power in heaven, and earth to give law to Conscience, his Doctrine binds Conscience, and the inward man is obliged to attend it, and to bee Conformed unto this Doctor. And therefore the heart is obliged to this message. Here are two things strike in. Here is Light to treat the Intellectuall Faculty. This is most proper thereto, and he having all Prophetical Right and authority in Heaven, and Earth, he hath all the Light, that the Heavens give to encounter the Intellectuall Seate, and to place light in the same, to Enthroned it in the heart: and if so, then the inward man is bound, and ought not to stand indifferent in this matter. For the proper object of this Light ought always to be disposed unto the

⁵⁵ *its*] MS it

⁵⁸ *Authority, and*] MS Authority. & ⁶² *Power. For*] MS Power For

⁶⁸ *And*] MS & ⁷⁸ *it, and*] MS it. & ⁷⁹ *And*] MS & ⁸¹ *thereto, and*] MS

thereto. & ⁸⁵ *heart: and*] MS heart &

Light that is proper to it. And here is also power to bring the Will to accept. For power will Constrain the part that
 90 holds off, and this overcomes the heart. And hence this Propheticall, and Royall Authority makes it no indifferent thing, nor leaves us at liberty whether wee do attend, or [262] whether we believe, and obey Christs. An Inward Compliance is the Proper fruit of this Light as Propheticall, and of this Power as Kingly, and it Consists in Saving Faith, as Seated in the Understanding and Will, and in an Obedientiall Frame and Disposition regulating the Inmates, or as in Job 17. 11: מִן־יְשִׁי לִבִּי the inheritances of the heart. The Outward
 99 Compliance with this Doctrine lies in an holy Life, which is the Sweet blossomings of the inward Graces upon the Visible branches of the *Lignum vitae*, or tree of Righteousness, or plants of the Lords Setting. But thus much by way of Information.

USE. 2. By way of Reproofe. Is it so that all fulness of Power both Propheticall, and Royall, both in Heaven, and in Earth over the Church of God, is given unto Christ? Then many are hereby Convicted of Evill, whose Sentiments, and Comportments do not Square with this Doc-
 10 trine. As all Hereticks, and all unregenerate persons.

First. All Hereticks, and Heterodox persons. Such neither regard Christ as a Prophet, nor as a King: His prophetick Light they attend not, nor his Royall Right regard. Their inward Principalls Shall not be the produce of his Doctrine, nor their outward Course regulated by his Law. Their Light is darkness, and their Life is Death. They neither Subject their Understanding to the Light of his Word, nor their Wills to the Sword of his mouth, nor their Lives to the Rule of his Kingdom. Hence these are reproovable. But to come to par-
 20 ticulars. I shall instance in some few of these, as

1. The Papists, and their Pope. They in giving and he in

⁹⁰ holds off, and] MS hold off. &

⁹⁰ And] MS & ⁹⁵ Kingly, and] MS Kingly. &

² Righteousness, or] MS Righteousness. or

³ But . . . Information] This is, from the appearance of the ink, a later addition.

³ Information.] MS Information ⁸ Then] MS then ¹¹ First. All] MS First All

¹³ not, nor] MS not. nor ¹⁴ Doctrine, nor] MS Doctrine nor ¹⁶ They] MS they

²⁰ these, as] MS these as

receiving to himselfe this very Power which is Christs right and authority onely. For he claims the Headship over the Universall Church, and they ascribe all Power unto him. And altho' Harding ⁶ as shameless as he was, was halfe ashamed of the matter, and therefore endeavours to sham off the Matter, in his Reply to Bishop Jewell ⁷ enquiring thus, Which of all the Ancient Doctors ever said, that all Power is given to you (i, e, the Pope) as well in heaven as in Earth? saith, All they which Speake of the Ministeriall Power, whereby under Christ the Militant Church is governed by him on Earth. But if you mean absolutely—so no discreet Catholike man ever said; the Bishop lets him not Slip away by this noose, but turns him to Hostiensis the Cardinal saying the Pope and Christ make one Consistory, So as the Pope can as it were, do all things that God can do, except Sin. [263] And the Ceremoniary of Rome [*lacuna*] says The government of the Roman Empire belongs to the Pope, Gods vicegerent on earth, as to him by whom Kings reign. And Stephen bishop of Patraca in the Laterin Counsell at Rome spake thus in the Popes presence that was Leo. 10:th All Power is in the Pope, over all the Powers as well of Heaven as of Earth. And Balbus ⁸ who saw the practice thereof said, this fulness of Power is a fulness of tempestuousnes. *Haec plenitudo Potestatis est plenitudo tempestatis*. Se Bp: Jewels *Defence of the Apolog.*⁹ [58] Now what horrid wickedness is here? Where is any Right for Such presumption? What is this but to take all right, and Power away from the Lord Christ, and give it to the Pope. But Christs right will not be justled out by any Such presumption, and therefore these persons are in truth Antichristian, making a nose of wax of Christs Authority, which yet shall be as a Sword of iron to dash them to pieces as a Potters vessell Ps. 2. 8. 9.

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2. I will pass by all others to come to the Quakers,¹⁰ that Spawn of the Jesuits, and the Excrements of Antichrist, Who assume a pretended Spirit which justles Christ's authority both

²⁴ *Church, and*] MS Church. & ²⁰ *i, e, the*] MS i, e y^e

³¹ *But*] MS but ³² *said; the*] MS said, the ³⁶ *do, except*] MS do. except

³⁷ *Lacuna* of about two words. ⁴⁴ *tempestatis. Se*] MS tempestatis Se

⁴⁹ *presumption, and*] MS presumption. & ⁵⁶ *Christ's*] MS Christ

of Prophet, and King quite out of doores, neither heeding his Doctrine as the Prophet Nor his Ordinances or Authority as the King of the Church. But attend upon their own delusions
 60 in opposition to Christs Doctrine and Rule. But Seing all Right in heaven and Earth is given to the Lord Jesus, these are under Diabolicall infatuation to their own Eternall Perdition. For Christs Right to teach, and temper his Church according to his own holy Will, will never be diminisht, nor antiquated by their infernall Halitus of Errours: and therefore as they wickedly trample underfoot the same the Same shall in the Day thereof, Call them out, and slay them before his Eyes Lu. 19. 27.

Secondly. All unregenerate Persons, and Sinfull Livers fall
 70 likewise under the Reproofe of this truth. How many poor Souls sit under Christs ministry as the Prophet of the Church and never regard it? His Truths to them are of no Concern: some Concern themselves not with them at all: Some concern themselves therewith to a little Smattering about the Same, that they may prattle a little therein. They tip their tongues with the language of Zion, but their hearts are as flinty as Sin Can make them. Others there are that will not stir any further in this matter, than interest, or Honour moove them: they abide with the Snaile in their Snailhorn Castles, and are
 80 noe changelings: others will not part with a lust, with a humor, with a Sin, with a toy, with a jest, with a Scoff, With a draught of Cider, a Cup of Strong Drink, a Glass of Wine, a dram of Rum, a jun[264]ket, a merriment, a joviality, a Revell, a Dance, a Song, Nay, an Oath, a Cursing, a Lye, a malicious humor, Envie, Revenge, a Quarrell, a Railing, etc., for Christs Command, or his Doctrine. They will let all of Christ goe for their Sins. Sin and their present State, and Course of life is Dearer to them, than that they will part with, or (in their terms) be wheadled from by any preaching to
 90 the Contrary. But goe toe, Soule, is it thus with thee? Alas!

⁶⁵ *Errours: and*] MS *Errours* & ⁶⁶ *Secondly. All*] MS *Secondly All*

⁷² *it? His*] MS *it. His* ⁷² *Concern: some*] MS *Concern some*

⁷⁴ *Same, that*] MS *Same. that* ⁷⁸ *them:]* MS *them.* ⁷⁹ *Castles, and*] MS *Castles. &*

⁸⁰ *humor, with*] MS *humor with* ⁸⁵ *Revenge, a*] MS *Revenge a*

⁹⁰ *thee? Alas!]* MS *thee alas!*

What dost thou think of this truth of ours that tells us, that, all Prophetically, and Royall Authority in heaven, and Earth are in the Lord Christ? What hast thou now to Secure thee from the Check of this Doctrine? Here are these two bones to know upon: and I am perswaded they will breake thy Jaws, Consider

1. Christ hath all Power in heaven, and Earth to teach the Church. His Doctrine then Cannot be false. For falshood comes with neither the Power, of Heaven nor Earth: but from the Powers of Darkness. Heaven gives no power or Right to preach falshood or what is not right. Hence what Christ teacheth is right and he hath all right to teach it. But then Consider what he teacheth. He saith in his Doctrin: Let the Wicked forsake his Way, and the unrighteous man his thought, and turn unto the Lord Isa. 55. 7. He saith, Wash ye, make ye clean, put away the evill of your doing, Cease to doe evill, learn to doe well etc. Isa. 1. 16. 17. 18. Except ye repent ye shall all likewise perish. Lu. 13. 3. 5. Unless ye be Converted and become as a little Child ye shall in no wise enter into the Kingdom of heaven. Matt. 18. 3. Unless a man be born again he cannot see the Kingdom of God. Joh. 3. 3. He that believeth not Shall be damned. Mar. 16. 16. That the Unrighteous shall not inherit the Kingdom of God: that neither fornicators, nor Idolaters, nor adulterers, nor effeminate, nor Sodamites, nor theeves nor Covetous, nor drunkerds, nor revilers, nor extortioners shall inherite the Kingdom of God. 1 Cor. 6. 9. 10. But the fearfull and Unbelievers, the abominable, and murderers, and Whoremongers and Sorcerers, and Idolaters, and all Lyars shall have their portion in the lake that burns with fire and brimstone Rev. 21. 8. etc. Now the inquiry is this. What saist thou to this Doctrine? Thou art not Converted: thou art in thy Sins, an unrighteous unholy, impenitent Sinner, perhaps a theefe, a Murderer, an adulterer, an Effeminate, a Whoremonger, etc. Now is it not a terrible word to thee, to hear him, that hath all Power in

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⁴ *Doctrin: Let*] MS Doctrin Let

⁶ *saith . . . make*] MS saith Wash ye make ⁸ *evill, learn*] MS evill learn

¹⁰ *nor*] MS not ²² *Thou*] MS thou ²⁵ *Now*] MS now ²⁶ *hear*] MS here

heaven, and Earth tell thee as he doth in these texts of Scripture. O! methinks this Should indeed make thy Stony heart to fly apieces, and to Sinke within thee. [265]

30 2. Christ hath all Power in Heaven, and Earth as a King: And this is Such as there is no standing before. There is no calling it to question, for then he Could not have any Kingly Right: But heaven will not mentain anything that is not right. If hee have all the Power of a King in heaven given him, he hath right enough on his Side, and there will be noe With-
standing of it. God that gave it will mentain him what he hath given. So that this Christs Kingly right cannot be Called into Question; it would be noe right at all, if any right rose up against it. Well then if that noe right can stand against
40 it, all right is on its side, and hence all right lieth against thee. Thou hast onely Wrong in thy hand, and What wilt thou doe? Nay, as all Kingly right is in Christs hand, so he must Execute it. It would not be right in him not to execute his Kingly right, or to execute it not aright. But if he Execute it, and righteously, then it will Sweep you away: you see the unavoidable Event, that you are like to have its execution issue in, as to yourselves. It will Sweep you away into the Endless Stretch of the Eternall Gulph of that lake which burns with fire, and brimstone. And when there, so woefull
50 will your Condition be, that you would give a thousand World, if you had them, to quench either the Sparks of your Lives or the least Coale of that fire that shall burn upon you, or that you shall be burnt up in. Now then Consider this, you Unregenerate ones, and see what that State urgeth unto.

USE. 3. By way of Consolation, and Support to all the people, and Servants of God. All the Saints, and People of God that in truth are brought home to Christ, the Greatest Concern in the World is in their Eye, and their Souls are upon, Even the Greate End of their being, viz, a right
60 glorify of God: and an Obtaining Eternall glory and Happiness. Now Such a Concern, so weighty must bee carried on and prosecuted according to an infallible rule,

³² *question, for*] MS *question. for* ⁴⁰ *side, and*] MS *side. &* ⁴¹ *Thou*] MS *thou*

⁴¹ *band, and*] MS *hand. &* ⁴³ *It*] MS *it* ⁴⁴ *right, or*] MS *right. or*

⁵³ *this, you*] MS *this you* ⁶² *rule, and*] MS *rule. &*

and must be born up by an unshaken foundation and where shall we have this given us, if the Giver of it be Suspected? But here you see the Lord Christ Who is both Prophet, and King of his Church hath all Right and Power in Heaven, and Earth given him. Hence the Rule is founded in all Right, and Power in heaven and Earth. Hence Christ saith Heaven and Earth shall pass away, but not one jot or one Tittle of the Law shall pass away. Matt. 5. 18. My Words, saith he, shall not pass away Matt. 24. 35. Mar. 13. 31. Hence its greate Support. Consider, in that Christ hath all Propheticall, and Kingly Au-[266]thority over his Church, that

70

1. All Scriptures of the Prophets are but the Ebullitions of this Authority, the Prophets say, as Ps. 45. 1. My tongue is *עֵט סוֹפֵר מְהִיר* a pen of a ready writer. Indeed every Writer of Scripture was the Golden tongue, and Spirituall Pen of this great prophet. They wrote as they were mooved by the Holy Ghost. 2 Pet. 1. 21. Hence Clemens Romanus¹¹ in his Epistle saith, *Scripturas diligenter inspirite, quae Spiritus Sancti vera sunt Oracula*. They are the true Oracles of the Holy Ghost. Hence as true as true can bee.

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2. This Rule comes with all Power, and Authority in it. He had all Power, and Authority that delivered it. It is the glorious, irresistible blossoms of Christs Propheticall Royalty. Hence Sharper than any two Edged Sword. Heb. 4. 12, and therefore noe Power can Subvert it, or divert its Efficacy. And hence it will surely Stand by those that live up unto it.

3. Hence it will be most Sweet to Gods people. Sweeter than the honey, and the Honey Comb. Ps. 19. 10, all Sweet indeed to them that give up themselves to God in Christ according hereunto. Hence saith Origen¹² in his Second Homily on Elijah, The Prophets are found to bee Bees: they frame Wax combs, they make Honey, and (if it is meet for mee to attempt to say it) the Scriptures are their Honycombs, which they have left. And I goe willingly to the Scriptures, and gather

90

⁷⁰ They] MS they

⁸⁷ Sword] MS Spord ⁸⁷ 4. 12, and] MS 4 12. & ⁸¹ 10, all] MS 10. all

⁸⁴ Bees: they] MS Bees. they ⁸⁵ Honey, and] MS Honey. &

⁸⁷ left.] MS followed by "And when I please," which is struck through.

Hony. And how should it Choose but be sweet seing all the
 99 Scriptures that we attend, is a drop, a Sweet Drop of the Lips
 of our Lord Jesus, who hath all power given him in heaven,
 and Earth, to improve, as a Prophet, to give his Church good
 Doctrine. If the foundations be destroyed what can the Right-
 eous doe? Ps. 11. 3. But the Foundations being laid by his
 hand, that had all Power in heaven, and Earth given him,
 there is noe power Sufficient to turn up these foundations,
 and hence they Cannot be Subverted, and hence the building
 will Stande eternally, that is laid thereon. And this must needs
 bring a Sweet Currant of Celestiall Refreshment into the
 10 hearts of all, that inhabite this building.

USE. 4. For Exhortation. Is it thus, that all the Fulness of
 Propheticall, and Royall Power over the Church, is given
 to Christ, that is in heaven, and that is in Earth? Then
 let all bee Exhorted, and mooved

First. To Surrender up themselves unto the Doctrine, and
 Message that the Lord Christ hath Delivered to his Church.
 He is the greate Prophet of his Church, he is the Royall
 Prophet of his Church, He is Constituted so *ab aeterno*, in
 Heaven, and hence all power requisit for Such a trust is his.
 20 He abuseth his Office power, and his trust [267] if he do
 not deliver the Whole minde of God to you, or doth not
 do it aright, or doth deliver therewith anything that is not the
 minde of God, Concerning his Church: But its impossible
 that he should thus abuse. Hen[ce] it being thus truely dis-
 pensed by him, it is wholly obliging you to accept it. Relative
 terms are mutually obliging. If he is such a Royall Prophet,
 as his office obligeth him to dispense his Charge, so it doth
 you to attend it. The office is no more obliging its Subject
 to officiate, than it doth its Object on whom its exercise is
 30 laid to attend. Further the non attendance is not onely an
 affront to his right, and calling his authority to task which is
 an unanswerable behaviour: but is an excluding you from all
 the benefit of his propheticall Office, and so doth expose you

⁶ foundations, and] MS foundations. & ⁷ Subverted, and] MS Subverted. &
¹⁰ building.] MS building ¹³ Earth? Then] MS Earth, then

¹⁹ Heaven, and] MS Heaven. & ²⁰ Prophet, as] MS Prophet. as

³⁰ Further] MS further ³³ Office, and] MS Office. and

to the exercise of his Royall Office, which either to be slain by the hand of his Grace in a Holy War, and then you will be made to act thus Submissively to his Doctrine, which gracious hand, if it handle you not, he will handle you with his iron Sword and that will dash you to pieces. O! then Surrender up yourselves Wholy without all ifs, or ands unto Christs Doctrine. Make him your prophet, and receive the Word at his mouth. He will not, he Cannot deceive you. All other teachers will deceive you. The Holy Scripture is his prophesy, and it is a more sure word of Prophesy, than the Word of an Angell from heaven 2 Pet. 1. 19. Gal. 1. 8. 9. Hence then be prevailed with, to yield up your Hearts to be the golden Candlesticks wherein the heavenly Light of Christs Prophetickall office may be placed: let this flame be upon the Wick of your Candle: then your Whole man will be full of Light.

Secondly. To give up yourselves to be actuated according to the Disposall of this Prophetickall King. Subject yourselves Wholy unto the Scepter of his Kingdom. His Scepter is a Scepter of Righteousness. All Right of Royalty is in him, and hence his Scepter is a Scepter of Righteousness Heb. 1. 8. Ps. 45. 6. O! deale aright with it. Obedience is as right a duty in the Subject as righteousness is the Duty of the Scepter. If you goe out of the way of Righteousness, he will not. If his Gracious Scepter do not bende you, his Sharp Sword shall bring you down. If the Golden Mace of his Kingdom doth not awe you to a gospell Life, the Iron Rod of his hand Shall destroy you with eternall Death. Oh! then think upon it, to repent of all Stubbornness in you, under his Law: and to reform of all Unrighteousness in your [268] Lives, and to apply yourselves to the Exercise of all Grace in your behaviour, That you would honour him, as the Prophet of the Church, by receiving his Doctrine, and the Revelation of his Fathers Will. This is Delivered by him with all the Au-

³⁴ *Office, which*] MS Office. which ³⁵ *War, and*] MS War. &

³⁸ *pieces. O!*] MS pieces O! ⁴⁰ *prophet, and*] MS prophet. &

⁴¹ *All*] MS all ⁴³ *prophesy, and*] MS prophesy. & ⁴⁵ *Candle: then*] MS

Candle. then ⁶³ *him, and*] MS him. & ⁶⁵ *Ps. 45. 6.*] MS Ps. 45. 8.

⁶⁷ *the way of*] MS the of the way of ⁶⁹ *If*] MS if ⁷¹ *Oh! then*] MS oh then

⁶⁸ *Lives, and*] MS Lives. & ⁶⁴ *behaviour, That*] MS behaviour That

thority of Heaven, and of Earth, and therefore it cannot be false, nor can it be refused without great offence. And that
 70 you Would Honour him, as the King of his Church, in receiving of his Royall tenders, and living up to his holy Laws, Statutes, and Ordinances. In so doing, you will Honour him in both his Offices. And therefore to press upon the Practice hereof Consider.

1. Christ Will not be baffled in respect to these his Offices. Honour is due unto him, as he is a Prophet, and a King, and he having a right unto the Same, he will mentain it. Kings and Prophets are very tender of their Honour. He that offers an affront to a king offends against his own Life Pro. 16. 14,
 80 and 20. 2. And so also we finde sometimes it fares with Such as Sin'd against a Prophet 2 King. 1. 10. 11. 12. C. 2. 23. 24. For Gods Will, and Authority in its gracious discoveries is abused, and trode under foot, and hence God gives one power in hand to avenge, and the other hath Gods hand to avenge his Wrong. But if it be thus with ordinary Kings, and Prophets, can it be imagined, that that King who is King of Kings, and Lord of Lords, and that that Prophet that is the Prophet of Prophets, at whose Light all other prophets have lighted their Candles, should be, as not Concerned in his Propheticall,
 90 and Kingly Honour? No, no: this would be an indignity to imagine. He will vindicate his Honour as Such, and Will not give it to any other, nor let it fall to the ground. And therefore it will be a Sad turn upon you, if you doe not se to this, that you Honour him thus.

2. All the Comforts of God will come upon you this Way. If you honour him as the Prophet, and King of the Church, you are wholly acted by all that Authority that God hath invested him withall, to bring you up to God. For these being
 99 the Offices, that the Father hath put him in, to bring the Elect back again to God, and to Restore them into Gods Likeness, and Favour. If you honour him as Such, these offices will Renew you into Gods Glorious image again, Will Fill

⁶⁸ *Earth, and*] MS *Earth*. & ⁷¹ *Laws, Statutes*] MS *Laws Statutes*

⁷³ *And*] MS & ⁷⁵ *Offices. Honour*] MS *Offices Honour*

⁷⁶ *King, and*] MS *King*. & ⁸¹ *24. For*] MS *24 For* ⁸³ *foot, and*] MS *foot*. &

⁸⁵ *Wrong. But*] MS *Wrong But* ⁸⁹ *Candles, should*] MS *Candles. should*

⁹¹ *Such, and*] MS *Such*. & ⁹² *And*] MS & ² *If*] MS *if*

your Understanding with Heavenly Light. This is promised
 Lu. 1. 76. 78. Mal. 4. 2, to you that feare his Name shall the
 Sun of Righteousness arise with healing under his Wings, and
 Will Subdue your Wills and Affections unto himselfe, and
 innoble them with all the glorious Guifts of Shining Grace
 and Eternall Glory that shall fill it with all Sorts of everlasting
 Felicity. The Crowning sentence at the last Sessions will Set 10
 a Crown of Life upon theyr everliving heads forever. Oh!
 then Strive to glorify him with this Honour due to him.

⁴ *This*] MS this

⁶ *2, to*] MS 2. to ⁸ *Wings, and*] MS Wings. & ⁷ *himselfe, and*] MS himselfe. &

¹⁰ *The*] MS y^e

Meditation 54. Matt. 28. 18. All Power is given mee
In Heaven, and in earth.

Untun'de, my Lord. My Cankard brassy wire
'S unfit to harp thee Musick. Angells pipes
Are squeaking things: Soon out of breath. Desires
Exceed them; yet screwd highst up are but mites
To meddle with the Musicking thy glory. 5
What then's my jews trump meet to tune thy Story?

File off the rust: forgive my Sin, and make
My Heart thy Harp: and mine Affections brac'de
With gracious Grace thy Golden Strings to Shake
With Quavers of thy glory well begrac'de. 10
Tho' small's my mite, its dusty Wings e're will
Sprindg out thy fame tun'de by thy Spirits Skill.

Three Shining Suns rise in the Chrystall Skies
Of Mankinde Orbs, and Orbs Angelicall,
Whose Rayes out Shine all pimping Stars that rise 15
Within these Spheres and Circuite thro' them all.
These do evigorate all Action done
By men and angells right, wherein they run.

The Shine of these three Suns is all the Same,
Yet Sparkling differently according to 20
The Matter form'd therewith, and beares the Name
Authority: and by the Same doth goe
Into a trine of Offices. Hence springs
Good warrant, for just Prophets, Priests and Kings.

These three are brightest Suns, held in the Skies 25
Or shining Orb of Man, or Angell kinde.
And all attain unto a Sovereign Sise

⁷ *Sim, and*] MS Sin. & ¹¹ *Tho'*] *S* Though ¹⁴ *Orbs, and*] MS Orbs. &
¹⁴ *Angelicall,*] MS Angelicall. ¹⁸ *thro'*] *S* through ²¹ *therewith, and*] MS
therewith. & ²² *Authority: and*] *S* Authority, and ²² *goe*] MS goe *S* goe,

Of Shine, that hitherto ascend, we finde.
 The brightest brightness, and the mighti'st Might
 Is lodg'd in each one of these Balls of Light.

30

He that hath any one of these, doth weare
 A Supreme Shine. But all these three Suns came
 To no man; but alone unto thy Share,
 My Lord, they fall. Thou hast the Sovereign name:
 And all the glorious Sunshine of these three
 Bright Suns, shines bright and powerfull out in thee.

35

Here's threefold glory, Prophet's, Priest's and King's
 Tribble Authority bestud thy Crown.
 As Mediatour, all that Pow're within
 The Heaven, and Earth is thine. O! bright Renown.
 To view these glories in thy Crown that vapor,
 Would make bright Angells eyes to run a-water.

40

O! plant mee in thy Priestly Sunshine, I
 Shall then be reconcild to God. In mee
 A beame of thy Propheticke Sun imploy,
 'Twill fill my Spirits Eye with light to See.
 Make in my heart thy Kingly Sunshine flame.
 'Twill burn my Sin up, sanctify my frame.

45

My Gracious-Glorious Lord, shall I be thine?
 Wilt thou be mine? Then happy, happy mee!
 I Shall then cloath'd be with the Sun, and Shine
 Crown'd with twelue Starrs, Moon under foot too see.
 Lord, So be it. My rusty Wires then shall
 Bee fined gold to tune thee praise withall.

50

³⁴ *name:]* S name. ³⁹ *Mediatour, all]* S Mediatour all ⁴⁵ *imploy,]* S imploy.
⁴⁶ *See.]* S see. ⁵¹ *Shine]* S shine, ⁵³ *So]* S so ⁵⁴ *withall]* S with all

SERMON XIII¹

Matth. 28. 18. All Power in Heaven and Earth
is given unto mee.

Authority is that from which flows the Animall Spirits
of all just operations. The warrantableness of all actions lieth
in the Authority of their Agent so to act: Not one Single
action can be warrantable, if the agent thereof had no author-
ity to do it. The authority of operation lieth either in the
Law of Nature which is a Sufficient warrant for everyone to
carry on all the Concerns of his particular and private Ca-
pacity, or in Divine Ordination, and institution. And this doth
Warrantize all Office Operation, and Obedience thereunto:
and all Such operations, as are the Exuberances of Officers
are unwarrantable. For God never gave, by either the Law
of Nature, or of Divine Institution, any authority to anyone
to do what in its own nature is Evill. Hence the Influence of
authority animates all right operations. And Such operations,
that are not so animated are evill. Now as to Authority it is
derived from the Originall of Being. The fountain of all Au-
thority is the Authour of all Entity, and he Confers it as he
sees Meet. And our text tells us that he hath Conferred all
the Deligatable Authority both in Heaven, and in Earth, viz,
on Christ. For Christ saith, all Authority in Heaven and in
Earth is given unto mee. All Authority, i, e, that may or Can
be, Conferred on any, in Heaven and in Earth, is given unto
mee, Exclusively, so as none have any of it but myselfe, and
Such as I do give a Commission to, to act in my name. Hence
this Authority or Power is not Physicall, Such as belongs to

⁷ *Capacity, or*] MS Capacity. or ⁸ *And*] MS & ⁹ *Operation, and*] MS
Operation. & ⁹ *thereunto: and*] MS thereunto. & ¹¹ *unwarrantable. For*] MS
MS unwarrantable For ¹⁴ *animates*] MS animate ¹⁷ *Entity, and*] MS Entity. &
²⁰ *saith, all*] MS saith all ²² *myselfe, and*] MS myselfe. &
²⁵ *Physicall, Such*] MS Physicall Such

the Essence of the Deity for that is independent on any gift and Can no more be given than the Essence Can be given. And if this Should be given away, the Father should give away from his Divine essence his Essentiall Authority; which
 30 cannot be. For then he Would ungod himselfe, and be but a titular Deity. As Ninus King of Babylon is said to Give away to Semgramis his Queen all his Royall Power for one day, so that whatever she did in that day Command should be attended. Wherefore she Commanded the Kings head to be Cut off and herselfe Settled in the throne, and She is obeyed.² But it is not so here. Hence its onely all Conferrable Power, and this is all Power Requisite to the Office that Christ tooke upon him. Which is the Office of a Mediator. And so the Doctrine that I am on from the text is this:

40 Doctrine. That all Mediatory Power in Heaven and Earth is given unto Christ. And as to this I have Enquired First. Wherein this Authority Consists? and have briefly answered it. [294] 2. When was this Authority given unto Christ? This and the following enquiries remain to be answered and therefore to this I give this reply.

First: In Generall, and say, that this Power, or Authority was given to Christ then at that juncture when he was Constituted a Mediatour. For when he entred into that Office, hee must have the Office Authority to warrant him for his
 50 Seising upon the Office, and Carrying on of the Same. Or else he is lyable to be turnd upon as Moses was, while in a Private Capacity Exo: 2. 14: Who made thee a Prince, and a judge over us? Indeed the Office without the Authority is but like the Christian (if I may call them Christian) Kings of Jerusalem, merely titulary, the name without the Nature of the Office. *Vox et praeterea nihil*. But it is not So here. For Jesus Christ is the Same yesterday, and today, and forever. Heb. 13. 8. He hath been Carrying on the work of a Mediator from the beginning. Hence Styled a lamb Slayn from the foundation of the World. Rev. 13. 8. He was in the Burning
 60 bush, and with the Church in the Wilderness Act. 7. 38,

²⁸ And] MS & ³⁸ Power, and] MS Power. & ³⁸ And] MS & ³⁹ this:] MS this

⁴⁸ it. 2.] MS it 2 ⁴⁶ Generall, and] MS Generall. & ⁵² 14: Who] MS 14 Who

⁶¹ 38, and] MS 38. &

and the Captain of the Lords Host Jos: 5. 14. 15. And this is no unusuall thing in Scripture to give a thing before he put the Matter given into the Possession of him to whom it is given as Gen. 12. 7. 13. 14. 15. 15. 18: so 26. 4. Here was the ἐξουσία, as the *Jus ad rem* or rightfull Power to the thing given. But the actuall possession or *jus in re* was not given till long time after. And so in our Case this power being the matter given, it was given when the Office was laid on Christ which was when Christ was put into the place of the לְעוֹלָם 70 or made a redeemer, in the Covenant of redemption, and so God laid on him the iniquity of us all. Isa. 53. And I know not but that Ps. 110. 4: Thou art a Priest עוֹלָם forever after the Order of Melchizedeck may evedence that He was at this time a priest, and an Eternall Priest. And this, as attested by the oath of God, and the Eternity of his Priesthood Seems by this Scripture to Spread itselſe both waye, and be as well a *parte-ante*, as a *parte-post*. For the Word עוֹלָם doth respect both. So Moses used it Ps. 90. 2. וְיַעֲמֹלֶם עַד-עוֹלָם from everlasting to everlasting, and so Pro. 8. 23: I was set up מְעוֹלָם וְנִסְכָּתִי 80 I was annointed (which notes his being set up in his Mediatory office) from everlasting. And so the Order of his priesthood seems to hold out, in that it was that of Melchizedeck, touching which the Spirit of God gives us none account of its beginning, or Ending, but saith of him: having neither beginning of dayes nor end of Life but made like unto the Son of God. Heb. 7. 3. And this may suffice in generall.

Secondly. To come to a more particular answer. And here I say, that it is none unusuall thing to say things are then done or Conferred, when they first begin to work and shew themselves to be. Thus the day of Christs resurrection is calld 90 the day when he was begot, as Act. 13. 33. Thou art my son (saith God) this day have [295] I begotten thee, and

⁶⁵ 15. 15. 18: 50] MS 15 15 18. so ⁶⁷ But] MS but

⁷¹ redeemer, in] MS redeemer. in ⁷² And] MS & ⁷³ 110. 4: Thou] MS 110 4. Thou ⁷⁴ priest, and] MS priest. & ⁷⁵ And] MS & ⁷⁶ God, and] MS God. & ⁷⁸ ante, as] MS ante. as ⁸⁰ everlasting, and] MS everlasting. &

⁸⁰ Pro. 8. 23: I] MS Pro. 8. 3. I ⁸² And] MS &

⁸³ Melchizedeck, touching] MS Melchizedeck. touching

⁸⁵ Ending, but] MS Ending. but ⁸⁸ And] MS & ⁹² begot, as] MS begot. as

⁹³ thee, and] MS thee. &

that because he on the day of the resurrection was declared the Son of God with power. Rom. 1. 4, by the resurrection from the dead. So those matters that God had finished from the foundation of the World, are asserted to be then done when manifested Heb. 4. 3. So here tho' Christ had this
 99 Power given him when he was made a Mediator, yet when he began to Shew it in his Exercising of it, he may be said then to have it given him, as when the Lord brought Abrahams Seed into the Possession of Canaan, he is said then to give them the land Deut. 4. 1. 21. C. 9. 6. 12. 9. 10, and 16. 5. etc., tho' he gave it to them before as Gen. 12. 7. 13. 15. And here now I shall instance in Severall things as

1. God may be said then to Give Christ this power when he did first enter upon the Exerting of it in his first New Covenant transactions carried on with our first Parents Gen. 3. 15.
 10 Where the Promise of Christ and his Works is made to the Church in Adam, and upon which all the Whole fabrick of the New Covenant administrations and Ordinances are built, and founded. For this was a New Covenant transaction, and therefore the Worke of the Mediator and the first worke, and hence followed forth with Sacrifices, and offerings for Sin, Mediatory work. Hence were Skins for Cloaths for our first parents with which they Covered themselves. Gen. 3. 21. And in these offerings Christ was a Lamb Slain from the foundation of the World. Now God that Gave him a time, and
 20 Call to exert this power: therefore may not unfetly be said now to Give it him, as a father gives his heir his inheritance when he puts it into his hand, tho' he had before given it him in Constituting him his heir.

Objection. But if thus, then Christ in his Godhead Nature doth carry on the Mediatory Office. But the Mediatory Office is especially conferred upon the Humane Nature.

1 Tim. 2. 5. There is one Mediator between God, and Man, the Man Christ Jesus. And Origen on the 3^d of the Romans

⁶⁵ Rom. 1. 4, by] MS Rom. 2. 4, by

² him, as] MS him. as ³ Canaan, he] MS Canaan he ⁴ 10, and] MS 10. &

⁵ etc., tho'] MS etc. tho ⁶ And] MS & ¹¹ Adam, and] MS Adam. &

¹² built, and] MS built. & ¹⁴ worke, and] MS worke. & ¹⁰ time, and] MS time. &

²¹ him, as] MS him. as ²² hand, tho'] MS hand. tho ²⁸ And] MS &

hath these words, that by these words the Apostle would teach, that the Mediator is not to be referred to the Deity of Christ. But to the Humanity of Christ, i, e, the Godhead is not Mediator but the Manhood.³ 30

Solution: 1. Origen is not to be understood in these words of his Strictly, but thus: that the Mediatory Worke was to be Carried on not in the Godhead Nature but in the Nature of the Manhood and Eminently by His Soule or Life, which he calls an holy Middle nature between the Godhead of the Trinity, and the fraileness of the Humanity.

2. In that it is said, the Man Christ Jesus is the Mediator, it is not to be understood absolutely and in a Separate Sense. So as that the Humane Nature was the Mediator as Separatly Considered from the Divine. For then there would bee a power Sufficient in the Humane Nature to Carry on all the Mediatory offices and Works which there is not. None in heaven nor in Earth nor under the Earth was found Worthy Rev. 5. 3. 4. If the Manhood could do it alone, then there would be no need for it to be united by the Personall union unto the Godhead. Nay, if the Manhood alone [296] was Sufficient for the Mediatory Worke, then the Mediator (*qualis*) would be more incompleat, and less perfect, than the most imperfect of the Children of men. For the meanest of the Children of men are personally compleate: they are persons. But it is not so with Christ, as Mediator, if he be mediator, as a man onely, and not as *θεάνθρωπος*, Godman. For as Man he is not a Person. His Humanity Simply Considered is not Personated Nature. It hath no humane personality. It is assumed by Christ, the Son of God in the Godhead Nature, into a personall Union unto his Divine Nature. For if the Assuming the Humanity was an assuming a Humane person, the Union would not be a Personall Union, of Natures together in the Person of the Son of God, but a Uniting of Persons together, and leaving the Natures ununited and so a *Tercium Quid nomine et re incognoscibile*, would arise, and this cannot bee. For indeed personality is but an adjunct of 60

²⁹ words, that] MS words. y^t ³¹ Christ, i, e,] MS Christ. i, e,

³⁴ Strictly . . . that] MS Strictly. but thus y^t ⁴⁴ not. None] MS not None

⁶¹ God, but] MS God. but ⁶³ arise, and] MS arise. &

a relative nature, to Mankind. And that the Union Should be made with the Adjunct, and not with the Nature is Strange to all reason. Wherefore it is necessarily concluded to the Contrary. Whence it is plain that the Mediator is not the Manhood onely but Godman Nature.

70 3. Hence then the Godhead Nature is equally or rather infinitely more, Concerned in the mediatorship. For all done in the Manhood derives its efficacy and value from the Godhead, and so what was proper to the Manhood is appropriated to the Godhead, as Act. 20: 28. etc. and what by the Godhead, is ascribed to the Manhood. And on this account saith Origen ⁴ the Godhead is thro' all the Scripture called by the titles of the Manhood as well as the Manhood is adorned with the titles of the divine denomination, and therefore

80 4. Tho' the Manhood of the Mediator never could do anything without, or in a Separate Sense from the Godhead: Yet the Godhead Stood not in need of the Incarnation, or Manhood so, as that it never Could carry on the works of the Mediator in any Sort before it was Hypostatically united *non typicè, sed Corpore*, to the Manhood. Such doctrine would wholly novice the Whole State of all Types of Christ. And yet he was in them reconciling the World to God Rev. 13. 8. 2 Cor. 5. 19. All the Whole Priesthood under the Law was Christs Mediatorie Work Carried on by his Person, typically in the Ministry of his own Erecting.

90 Hence the Conclusion of this Scripture 1 Tim. 2. 5, hurts not our Position, viz, that when Christ put forth the first work of treating our first Parents in a New Covenant way, then there was given him this all fulness of Mediatorie Power in Heaven and Earth. [297]

2. This all fulness of Authority may be said then to be given actually to Christ in the very moment when the Manhood was united unto the Godhead actually. When Christ in his personated Deity did actually assume his Manhood into the
99 personall union with the Godhead Nature, then this power

⁶⁵ And] MS &

⁷⁴ Godhead, as] MS Godhead. as ⁷⁵ And] MS & ⁷⁸ denomination, and] MS denomination. & ⁸⁰ Godhead: Yet] MS Godhead. Yet

⁸⁶ God] MS "himself," which is struck through. ⁹⁰ 5, hurts] MS 5 hurts

was given to Christ *in actu exercito*. For the Humane nature had it not till now, and now it had it. Not *modo Dissignationis*, but *propria possessione*. Yet the Manifestation of it was not till the Humane nature was Capable of Carrying the Same Power out into the Exercise for which it was given. Hence He was born for this end Joh. 18. 37. He was sought for by the Wise men to be worshipt as king and as king Herod sought him to kill him Matt. 2. The Wise men offerd him Gifts: Gold, Myrrh, and Frankincense, Emblems of his Mediatory offices. Gold, saith Origen, as an Argument of Kingly 10 Majestie, Myrrh, as to a man that should dy, and Frankincense, as unto God. They offered, saith Theophylack,⁵ gold as to a king. For we pay tribute of Gold to the King who are under him. And Frankincense, as to God. For We make Sweet Odour of Frankincense unto God. And Myrrh, as unto one that should tast of Death. For the Jews did interr their dead with Myrrh. For it being dry dries up the moisture that the Corps remain uncorrupted, and it Suffers not worms to bee. Thus he.

And I know not but Myrrh may be a fit Emblem of his 20 Prophetick office also, as delivering Sound Doctrine which hath in it spiritually the properties of Myrrh.

Further, as upon the Marriage Contract, as soon as ever it is Consummated, that mutuall power (1 Cor. 7. 4. 5. 37.) results, as a Concomitant property thereof, unto the Married persons. So here, as soon as ever the Humane Nature assumed was united to the Divine, it had all the Power given it actually, which it could not have before in it that it had no being to be its Subject recipient. *De non Ente nihil praedicatur*.

3. This All Fulness of Authority may be said to be given to 30 him when the Speciall Season was put into his hand to fall on the Exercise thereof in his Publick ministry upon Earth. For now he appears as sent of God, and applieth himselfe Wholy to this Worke. And Shews this Power as a Mediator, in

² now, and] MS now. & ⁹ Gifts: . . . Myrrh] MS Gifts Gold Myrrh

⁹ Frankincense, Emblems] MS Frankincense Emblems

¹⁰ offices. Gold] MS offices Gold ¹¹ dy, and] MS dy. &

¹⁵ God. And] MS God And ¹⁸ uncorrupted, and] MS uncorrupted. &

¹⁰ he.] MS he ²¹ Cor. 7.] MS Cor. 7. ³³ God, and] MS God. &

his Intercession and prayers Heb. 5. 7, and in the end thereof Offered up himselfe a Sacrifice to reconcile to his Father Heb. 9. 11. 12. 14. etc. So also as to his Prophetick Office in Teaching with Authority Matt: 7. *ult.* and in his Miracles. And as to his Kingly Power, this did Shine forth abundantly in that
 40 Majesty that appeared in him Commanding the very Divells with Authority Mar. 1. 27. Lu. 4. 36, and gave his Apostle power to work miracles and over unclean Spirits Mat. 10. 1. 2. Lu. 9. 1, and So when he whipt the Marchant out of the Temple Joh. 2. 15. 16. [298]

4. Upon his Rising from the Dead. This Power, Some Divines say, is asserted now by Christ as if something new was in his hand that he had not before, and indeed as to many objects of this Power, they were not so objected, or proposed to this Power as now. And tho' the Power in an absolute Consideration
 50 was in him before, yet it was not in him as a thing possible to be actuated till its objects were objected and set before it to act upon. Many of Which never were proposed, to his Authority till Now. And hence so far as it hath an addition of Objects proposed now to it, so far is its enlargedness granted to it in exercise now that it had not before. In his Humiliation he exercised this power but upon an Object under Confinement. But in his entrance upon his Exaltation, he is entred into his Throne of Glory Rev. 3. 21. Its his Coronation Day, wherein he is Crowned with Glory and honour Heb. 2. 9, on
 60 which the Holy Angells put on glorious refulgeant apparell. Matt. 28. 2. 3. Lu. 24. 4. Joh. 20. 12. He was now received into Glory where he now shines gloriously. 1 Tim. 3. *ult.* Phil: 3. *ult.* And hence its very rationall to Conclude that he had something actually given in possession that he had not before. As

1. In respect unto his own proper Humanity. Tho' in his Humiliation it had all this Power Mediatoriall, yet this did not prevent its Sufferings, and it was not exerted against his Enemies so as to Secure it from Sorrow. Matt. 26. 52. 53. Nay

³⁵ 7, and] MS 7. & ³⁸ And] MS & ⁴¹ 27. Lu. 4. 36, and] MS 27 Lu 4. 36. &

⁴⁷ before, and] MS before. & ⁵³ And] MS & ⁵⁸ Day, wherein] MS Day. wherein

⁵⁹ 9, on] MS 9. on ⁶³ 3. ult.] MS 3 ult. ⁶⁵ before. As] MS before as

⁶⁸ Sufferings, and] MS Sufferings. &

his authority now was given him to lay down his Life and to take it up again Joh. 10. 18. But now in his Exalted State the Case is Changed. His Humane body is Crown'd With Glory and Honour. Hath a Sovereign Authority in act gloriously over all Men and Angells.

70

2. In respect unto his Church. His Authority now is extended unto all Nations as to the Dispensation of his Grace, and the Enchurching of them. So that there is an Enlarging of his Commission as to Execution.

4. At the Day of Judgment. This is part of his Mediatorial work, and as the Wrapping up of all. He hath power given him already to Execute judgment Joh. 5. 27. But the time is not yet put into his hand to execute it: the judgment day is not as yet come. When it is Come then it shall be given him afresh to raise the Dead, to Sit upon the throne of his Glory and to judge the Quick and the Dead. Now he shall actually do it. And this may Suffice as to this Query.

80

Thirdly. Shall All this Mediatorial Power in Heaven and earth abide Christs eternally? If Not, how Long shall it abide in Christs hand?

Solution: 1. In generall. It shall abide in Christ so long as Christ abides [299] a Mediator. For the Authority must abide so long as the Office abides. For as they were both bestowed together: So they both go together, and will not tarry one behinde the other. They live and die together. If there be any Cessation of either, then of both. If not of both: then of neither. Now his Kingdom is everlasting Dan. 7. 14. His Dominion is an Everlasting dominion, and his Kingdom Such as shall not be destroyed. Lu. 1. 33, of his Kingdom there shall be none End, and this his Kingdom is not of this world: Joh. 18. 36. It is therefore Continued to all Eternity when this World shall have an end. Matt. 13. 41. 43. The Son of Man shall send forth his Angells and they shall gather out of his Kingdom whatever doth offend. etc. Then shall the

90

99

⁷⁴ *Angells.*] MS Angell

⁷⁶ *Grace, and*] MS Grace. & ⁸² *it: the*] MS it. y^e ⁸³ *When*] MS when

⁸⁶ *it. And*] MS it And ⁸⁶ *Query.*] MS Query ⁸⁷ *Thirdly. Shall*] MS Thirdly

Shall ⁹⁴ *If*] MS if ⁹⁵ *If*] MS if ⁹⁶ *is everlasting*] MS is an everlasting

⁹⁸ *14. His*] MS 14 His ⁹⁸ *33, of*] MS 33 of ⁹⁹ *End, and*] MS End. &

⁴ *Then*] MS then

righteous Shine as the Sun in the Kingdom of their father. They shall Sit down, saith Christ, with mee in my throne. Rev. 3. 21.

Objection: But the Apostle saith, 1 Cor. 15. 24. 25. Then cometh the end when he shall deliver up the Kingdom to
 10 His Father. So that the Mediatory Kingdom shall be delivered up by him in the End of the World. What shall we say to this?

Answer: 1. If the Office cease, then I say the Power shall cease, not else.

2. But this Kingdom promised is not his absolute Kingdom, for that was without beginning and Ending in his possession, and was from his eternall Right over all: and so could not be given nor promised, which [imply] his having neither right
 20 to nor Possession of the thing promised before the promise was made. Whereas his Absolute Dominion is an Everlasting possession.

3. It is Sure that Christ is a King, as he is θεάνθρωπος, or God Man, now in Heaven: and so shall abide forever. So likewise that he is a Priest forever Ps. 110. 4. Heb. 5. 6. C. 7. 21. Hence his Headship remains in Heaven. He is Head of the Church, his Body. Col. 1. 18. Eph. 1. 23. So that he hath the Essentiall Propertie of a Mediator alwayes in him. Which is Such as to be Partaker, of both the Natures: of those, between whom he is a Mediator (as Saith Chrysostom.⁶) This the Greate
 30 Calvin⁷ affirms, tho' he also saith, that the vaile being remooved we shall see God openly reigning in his Majesty. Christs Humanity shall [be no longer the] Medium which detains us from any Sight of God beyonde it; yet he saith, he shall not thus abdicate the Kingdom from himselfe, but in Some manner as it were reduce it from his Humanity unto the glorious Godhead. Hence the Kingdom remains according to Calvin with the Person in the Deity. But why the Humanity of the person in personall Union to the Godhead should be deprived of it, in which the Mediatory Offices

⁷ Rev. 3. 21.] MS Rev. 3. 20. ¹⁴ cease, not] MS cease not

¹⁵ Kingdom, for] MS Kingdom. for ¹⁸ possession, and] MS possession. &

²¹ possession.] MS possession ²⁰ This] MS this ³³ it; . . . he] MS it, yet he saith. he ³⁴ himselfe, but] MS himselfe. but

were carried on, I see no proof nor reason. Certainly Headship that his Mediatory office advanced him to remains. He is Still the Head of his Church [300] and King: still His Crown shall not fall off of his head, when he hath done all his Military Exploits. His Crown was not put upon his head till he had Done his Camp Service in the flesh. Heb. 2. 9. For Suffering death he was Crowned with Glory and Honour Heb. 12. 2. After he had endured the Cross he sat down on the right hand of the Throne of God. Shall his Crown drop from his head, as he riseth from the Throne of Judgment? Shall he be turned out of his Kingly Throne as Soon as his Triumphall trophies are dispatched? How then is he the same yesterday and today, and forever? Heb. 13. 8. How can that promise then have truth to fulfill it in Rev. 3. 20? If Christs mediatory Kingdom Ceaseth how can his Soldiers overcoming sit down with him in his throne, as he overcoming is set down with his Father in his throne? If it have reference to the Deity of Christ onely, then the victory wrought in and by his Humanity, procedes as on occasion, if not a Cause of the Deity's Enthronment with the Father in his throne. But thus the Saints are not capable of being Enthroned. Nay, it hath respect to the Manhood Chiefly, that this promise is made, that never did sit down with the father in his throne till after it had overcome. And now he is set down thus, and hath a throne for his to sit in also.

Further, It is not Consonant to reason to Suppose that the Office Ceaseth as Soon as the Triumph in the Day of Judgment is over. For now the Crown is given that shall be worn till it be worn out. 1 Cor. 9. latter end. But this an incorruptible Crown, much more than the Saints 1 Pet. 5. 4.

It [remains] then, that Christs Manhood, so highly dignified by its union to the Godhead, in a personall union, to Constitute him the Mediator; So long as it abides in this Union requires that Office must abide in the hands of Christ, which was the End and Reason of this Union. Hence the Mediatory office in some respect shall never Cease but hee shall reign

⁴² *King: still*] MS King still

⁴³ *head, when*] MS head. when ⁵³ *20? If*] MS 20. If ⁵⁹ *Deity's*] MS Deity

⁶³ *And*] MS & ⁶⁹ *Crown, much*] MS Crown. much

before his ancients gloriously. In glory the Glorified Saints Cannot do without him. Their Celestiall Services of Songs of Praise, their Hallelujahs and address unto God, must have the perfume of his Merits to Sweeten them, when they finde access to God Rev. 8. 3. For their Service being the Service of
 80 Fallen, and Once defilled, and offensive Persons, the Same Efficacy, as Reconcilled them and made their Services acceptable in Gods Sight in their mortall State, is requisit to make their Services acceptable in their Immortall State. They Stande still in need of his influences as they are his Body, and of his Government, as his Kingdom. They are not Omniscent, nor Omnipotent. Hence their felicity lieth in a Constant injoyment of his Influences. And his Manhood [301] in Glory is not idle nor useless. Doubtless the Influences that
 90 fall from the Godhead upon the Glorified Saint Would be too Greate Were not they in Some sort mediated thro' the Son in Glory. He Shall mannage his Celestiall Kingdom 1 Thess. 4. 17. So shall they ever be with the Lord Matt: 25. 21. In the Joy of their Lord, and there He shall mannage them as his Dominion, and Lordship, and administer their Felicity unto them. And accordingly runs Origenes Conjecture touching this matter saying, that In the end of the World Christ imbracing in himselfe all those whom he makes
 99 Subject to the Father and who come to Salvation by him: He himselfe is said to be Subject to the father, with them, and in them; So long as they Consist He himselfe is also Head: yea, he himselfe is the Salvation, the Fulness of them that gain Salvation. Origen *Peri Archwn* Li. 3. C. 5. f. 148.⁸

Hence then we may Consider what is intended by Christs delivering up the Kingdom to God even the Father. And by what hath been said, it seems very rationall to Conclude, that it notes no such thing as an absolute Cessation of administring anything hereafter of his Mediatory Function, or a laying
 10 down his Mediatorie Kingdom. But such a proceeding touching it as doth advantage its felicity. Hence saith the abovesaid Origen. The Subjection of Christ to the father, shews the

⁹² *Glory. He*] MS Glory He

⁹⁴ *Lord, and*] MS Lord. & ⁹⁶ *And*] MS & ² *them; So*] MS them, So

² *Head: yea, he*] MS Head yea he ⁶ *And*] MS &

blessedness of our Perfection, and declareth the very Palm (i, e, Glorious reward of the Work received of him) whereof this delivering up of the Kingdom makes the Way.

But more particular it imports the Cessation of that administration of his Mediatory office which is Carried on by ordinances suited to its Militant State. Hence to this purpose Bucanus saith, the End of the Day of Judgment is the Completing of Christ's Office. Then he shall deliver the Kingdom to the Father: i, e, Satan, and all impious ones being Subdued, and ruined, and death abolished: and the Elect Reconciled, he delivers them to the father to be Crowned with Eternall Glory, and then Politicall, and Ecclesiasticall Rule being about to cease he himselfe will appeare having discharged the office received of the father, yet so as that he may reign with his Father eternally.⁹

And further, as the Learned Ames¹⁰ hath it saying that Christ after the day of Judgment shall remain King, and Mediator to eternity. For he shall not so deliver up the Kingdom to the Father as that he shall cease to reign: but that he may present his Kingdom Compleat to the father, such as it shall abide eternally. Thus he. And so much for this Query. [302]

Fourthly. Why is it so? What Evidence by way of Reason may be had to settle it in our judgment, that all the Fulness of Mediatory Power in Heaven, and Earth is in Christ? Solution: As for this enquiry my answer is as follows: First. Because it seems very meet, and reasonable that the Human nature should be thus endowed. This argument toucheth our Conclusive judgment, but not God himselfe, for it layes no force upon God that he should so doe, because in our judgment it appears to be very meet, and most expedient that it should so bee. For it is a Wonderfull favour in God to usward, that he hath Conferred such honour as he hath upon the Humane Nature in the Personall union: and acts of

¹⁴ him) whereof] MS him. whereof

¹⁸ State. Hence] MS State Hence ²⁰ Christ's] MS Christ

²⁰ Then] MS then ²¹ Father: i, e,] MS Father. i, e, ²⁴ Glory, and] MS Glory. &

²⁶ father, yet] MS father. yet ³² father, such] MS father such

³³ eternally. Thus] MS eternally Thus ³⁸ follows: MS follow.

⁴¹ himselfe, for] MS himselfe. for

Favour freely Conferred, argue no necessity that other things judged Convenient should also be added. For he may put a Stop, when, and where he pleaseth, that Conferreth freely
 50 what he Conferreth. Yet notwithstanding it is thus obliging us so to Conclude the thing, which hath all manifest reason demonstrating that it is meet the thing should so bee, for if anything be found to the Contrary, then it doth not appeare so meet that the matter be so. But in the Case before us we shall finde the matter Such as will afford all reason to evince the meetness that this Power be conferred on Christ in respect to the Humane Nature. For seing it is advanced in the Person of the Son of God to the highest honour that Created Nature is Capable of, in being personally united to the God-
 60 head, and that this Advancement of it is to Constitute it the Mediator in and with the Divine Nature personated, its very meet according to our reason, that it should have an answerable Power. For honour without power is oftentimes Contemned, and Slighted. We see this in Christ himselfe, while he exerted not his power in the time of his Humiliation, notwithstanding his glorious Works, and Life, Evidencing his Honourableness, yet so it was, he is reviled, and Slandered. Styled a diabolicall worker, a Caster out of Divells by the Prince of divells. He is Scorned on the Cross With A Physi-
 70 cian, heale thyselfe. He saved others. Himselfe he cannot Save. etc.: Further we may observe, that God hath answerably proceeded in the frame of Nature, and in the State of Order among things. For instance, Man, whom he hath Crowned with Honour, above other Creatures, hath an answerable Power and Authority over other Creatures put into his hand Ps. 8. 5. 6. So also among men, when he advanceth any to place more Honourable than others, he also Confers power into their hands answerably. For all offices are Honourable, and have power attending them inabling to the Execution of the Same, and this in the highest offices [303] we might fetch
 80 manifold instances out of the Scriptures for. When Moses

⁵² *bee, for*] MS *bee. for* ⁵⁹ *of, in*] MS *of. in*

⁵⁸ *Godhead, and*] MS *Godhead. &* ⁶⁸ *worker, a*] MS *worker a*

⁶⁹ *Physician, heale*] MS *Physician heale* ⁷⁰ *others. Himselfe*] MS *others Himselfe*

⁸⁰ *Same, and*] MS *Same. &*

was sent to fetch Israel out of Egypt, he was put by God into an high Office, as to Honour; and he had answerable power put into his hand, warranting him to Call them together to depart; and to go, and demand Pharoah to let the people goe. And so when Aaron was put into the Office of the High Priest, he was impowered to Execute the Same. The Centurion Matt. 8. 9. Lu. 14. 8, was in a place of Honour and answerable was his Power: I am a man in Authority; and I say to one go, and he goes etc. The King bears not the sword in vain Rom. 13. 3. 4. So that we see hereby God proceeds thus. And hence it appeares very meet that answerable to this honour Conferd on the Humane Nature, there should bee a power also answerable. And Such is this All Power Mediatoriall in heaven and Earth. And hence its meet he have it.

Secondly. All Mediatoriall Power in Heaven, and Earth, is given him, that he might be fully accomlisht to accomplish the Office of a Mediator that he was, and is, to Carry on. This is an unquestionable truth, that he that is put into any office of trust, must have right and power to Carry it on. The very putting him into it, is an empowering of him to Carry it on: He cannot be put into it, if the Right and Power be withheld from him. The putting persons into a State of Marriage is a giving them a Mutuall Right, and Power one over the other, in things Essentiall to this State. The putting a Generall of an Army into his place, is the Conveighing into his hand all right, and power to claim the office to himselfe, and to Execute the Same. And so the putting Christ into the office of a Mediator, is the Envesting of him with Power, and Authority to claim, and to execute the Same: The reason of the Office requires the Execution of it: and the Execution of it requires power, and right to execute it. And this right and power is wanting, unless it bee Conveighed, in the Investiture of the Person with the office: and in truth the investiture into Office, is nothing else, but the delivering unto a person the right, and power to execute the Office entered into. Hence Christ, who is the Mediator, must needs

⁸⁶ And] MS & ⁸⁸ Lu. 14. 8, was] MS 9 Lu. 14. 8. was

⁸⁹ Power: I] MS Power I ⁹² And] MS & ⁹⁴ also answerable] MS also, answerable

⁹⁵ And] MS & ⁹ And] MS & ¹³ And] MS & ¹⁵ office: and] MS office. &

have everything, that is requisit, to accomplish him for his
 20 Office. He must have a Power, and Right Sufficient for the
 Same. But all Mediatory Power and Authority in heaven,
 and Earth, is required to accomplish him for this his [304]
 Office. If any is wanting, that part of his office which re-
 quireth the same, cannot be Carried on. And hence for want
 thereof he should be an imperfect, and ineffectuall Mediator,
 and so his Whole work would faile. Every part of his Media-
 tory office is to be Carried on. His Satisfactory part to God.
 If anything is wanting as to this, then there is no Satisfaction
 made, God is still angry, and unreconciled: but it is not so.
 30 Christ hath made reconciliation Rom. 5. 10. 2 Cor. 5. 19. 22.
 So that part that lieth in bringing persons out of Sin, and in
 Sanctifying of them, and fitting for Glory, requires all Power
 requisit hereunto. And if anything of this be wanting, Sin-
 ners are not brought out of Sin, and So all proves ineffectuall.
 Hence all Mediatoriall Power in heaven, and Earth,
 is requisite to accomplish Christ for his Worke. And hence
 Christ hath all Mediatory Power in Heaven, and Earth given
 him.

Thirdly. That the Children of men might have all En-
 40 forcements to inforce them to come to Christ, as Mediator.
 Hence he hath all Power in heaven, and Earth to be a Topick
 of Arguments to enforce them to Christ as Mediator. If he
 had not all power, he would not appeare Compleatly ac-
 complisht for his work, and so might possibly faile them.
 And hence he would not appeare a perfect, and Compleate
 Mediator, and this would be a discouragment unto them,
 hindering of them, from Comming to God by him and from
 Coming to Christ as Mediator. If he had not all Mediatoriall
 power, there would be some Power Mediatoriall in the hand
 50 of some other beside him, for what is not in his hand must
 needs be somewhere else, and it Cannot be in the Father,
 for then he being the Person reconciled, if the office was in

²⁴ And] MS & ²⁵ Mediator, and] MS Mediator. &

²⁶ angry . . . but] MS angry. & unreconciled. but ³⁰ 2 Cor. 5. 19. 22.] 2 Cor.
 5:19. 20. (?) ³³ And] MS & ³⁴ Sin, and] MS Sin. & ³⁸ And] MS &

⁴⁵ And] MS & ⁵⁰ him, for] MS him. for ⁵¹ else, and] MS else. &

⁵¹ Father, for] MS Father for

himselfe, there would be no need of any Mediator: If in the Godhead undistinguisht, the matter still is the Same. But seing the Mediator must partake of the Nature of Such between whom he Stands as a mediator, neither the Godhead, nor the Father nor the Holy Ghost are Capable of this office because not participant of Manhood Nature. And to say it lieth in the hand of any Creature is to run the risk of the Same absurdities. For these are all destitute of Godhead Nature, and so are utterly insufficient to Satisfy for mans offences. And further this Would open a doore unto Pagan Idolatry, and to Popish Interceding Mediators. For there being Mediatory Power and Right in the hands of some besides Christ, it must be found Somewhere, and where ever it is, it may warrantably be improoved. Now why not in those Idols, or Heroes Deified, and worshiped in Idolls by Pagans? [305] But if not here, why is it not in Saints in Glory, and in Glorious Angells? Can any give any reason why? Surely if here then Popery is not to be faulted in this, in making use of them to Mediate for them, for it is no fault to make use of Such as God hath Conferred a Mediatory Power, and Right upon. But God hath not opend Such a Door to Idolatry among either Paganish Idolaters, nor Idolatrous Papist, and therefore he tells us that there is but one Mediatour 1 Tim. 2. 5, and none other Name given amongst men Act. 4. 12, for this Work. Which if there was you see it would be an hinderance to poor Sinners, hindering them from Coming to Christ.

But on the other hand, In that All Mediatory Power is in Christ it Supplieth with all inforcement to bring to Christ. For 1. He is the True and Sufficent Mediatour. For all Power is in his hand of a Mediator, and this is never but in the hand of the True and Sufficent Mediator: and this is a Strong enforcement.

2. He is the Onely Mediator. For Seing the Power is not divided, the Office is not divided. And Seing it is thus there

⁵⁴ But] MS but ⁶⁰ Nature, and] MS Nature. &

⁶⁴ Christ, it] MS Christ. it ⁶⁵ Somewhere, and] MS Somewhere. &

⁶⁶ Now] MS now ⁷¹ them, for] MS them. for ⁷⁴ Papist, and] MS Papist. &

⁷⁵ 5, and] MS 5. & ⁷⁶ 12, for] MS 12. for ⁸¹ He] MS he

⁸² Mediator, and] MS Mediator. & ⁸³ Mediator: and] MS Mediator. &

⁸³ enforcement.] MS enforcement

is a necessity to have recourse to him. There is none other. You must come to him, or go without all Reconciliation.

3. It hence appeares that he Will mediate for you if you be-
 90 take yourselfe to him. For he is Faithfull to him that called him, and it would not be according to Grace, nor righteousness in God, to Commit all Mediatory Power in heaven, and earth unto one that is Unfaithfull to his trust. Hence seing all is in his hand, he refuseth none that Comes to him. Hee Cannot send them to any other, and therefore must admit them, and mediate for them that Come to him.

4. Their own necessity Constrains them. For Seing they are
 99 Sure to perish unless they have a Mediatour, and here is the Onely Sure Sufficient Mediatour, they must have this or none, and hence they are Constrained to come to Christ as the onely Mediatour. And thus we see that the Consideration that all Mediatory Power in heaven, and in Earth is in Christ, is a Strong inforcement to bring Sinners to come to him. And Seing God will so Circumstance the Mediator as that all arguments shall ly on his Side to bring to him, it is that all Mediatory Power in Heaven and Earth is given Christ.

USE. 1. By way of Inference. Seing all Power Mediatoriall
 10 in Heaven, and in Earth is given to Christ, We may hence infer

1. That there is none access unto God to be made by fallen
 man without a Mediator. God Would not have Constituted
 [306] a Mediator had there been no Need of one. It is not
 jesting that God is at with Sinners. There is absolute need
 that we are in of a Mediator. Those that Carry on mere
 Pagentry, do not use to make use of the noblest persons in a
 Kingdom to play the part of Shepherds, or Coachmen. Had
 the need of a Mediator been onely in Some low respect,
 doubtless God would not have provided the Highest offices
 20 which are for him to carry on. Nor have Conferr'd on him
 all power in heaven, and in earth to accomplish him for the
 Same. Whereupon it is undeniably true, that there is no ac-

⁸⁸ *Reconciliation.*] MS Reconciliation

⁹¹ *him, and*] MS him. & ⁹⁵ *other, and*] MS other. & ⁹⁷ *Their*] MS There

⁹⁸ *Mediatour, and*] MS Mediatour. & ⁹⁹ *Mediatour, they*] MS Mediatour. they

⁹⁹ *none, and*] MS none. & ⁴ *And*] MS &

cess for mankinde unto God but by a Mediator. Indeed Such is the State of kings on Earth that there is no access to be made unto them for Strangers but by Severall officers, and if there is any Speciall Matter there must be Some Person of Honour to hande in the Person, and their Matter too. How much more then are we under a necessity of an usher, an Advocate to bring us, and our Concerns in unto Gods Presence? Even Christ this Glorious Mediator. The Fallen Angells are without a Mediator because they shall not ever Come into the Palace of the Greate King. 30

2. That the Lord Christ our Mediator is a Powerfully Glorious Mediator. All the Creation of the World cannot shew such another. Fairer than Adams Children Ps. 45. 3. Yea then Adam himselfe ever was. He[s] as far above, yea infinitely exceeds Adam more than Adam ever did any of his Posterity. If all the Power, Majesty, and Beauty that lies Scattered up, and down all the World were pickt up and Conferred upon one person to make him Compleatly Beautifull, and powerfull, what an accomplit person would this be? How Glorious? How Mighty? How Majesticall? But yet alas this person would be a piece of Compleate feebleness, infirmness, and Deformity, Compared with Christ. All Power in heaven, and Earth is given him, saith hee. It is said that the Reverend Mr. Stone of Hartford Used to Sigh over his Deceased Colleague in the Ministry, That Holy and Greate Man of God, the Reverend Mr. Thomas Hooker, Saying, Not Such another.¹¹ But here it is a reall truth, as to our Mediatour. So Powerfull, and so Glorious is hee, that there is not Such another. 40 50

There are three Great Offices Carried on amongst men in the Realms of this World. Every one of Which have a Sovereignty in them and are above any legall Controle in the World, viz, the Office of a Prophet, of a Priest, and of a King. [307]

In the right execution of these offices none hath any war-

²⁷ *their*] MS there

²⁸ *Presence? Even*] MS Presence. Even ³⁰ *above, yea*] MS above yea

⁴⁷ *Ministry, That*] MS Ministry That ⁵⁵ *World, viz,*] MS World viz,

⁵⁰ *King.*] MS King

rant from God to be offended, or to resist. They scarce ever
 was found all in one Man. Two of them with a Certain um-
 60 brage of the third are said to be in a Person that about Moses
 his time lived in Egypt, (if it was not Moses himselfe, as the
 Jews are ready to thinke it was, and that his Story is thus
 Fabled by the Heathen) and they hereupon Calld him Tris-
 magistus *Τρισμάγιστος*. Tribly greatest Being, the Greatest
 Philosopher, the Greatest Prince, and Priest of all that ap-
 peared, yet all heathenish.¹² But in Christ indeed these Offices
 are all Seated, and This Trismagistus was indeed *Τρισελάχις-
 τος*, threefoldly the Least if Compared with Christ. God put
 him into all these Offices.

70 1. That of a Prophet. This we have prooved already in the
 former Discourse. But now in this account observe we his
 Greatness and Glory. For all the World yields an uncontrola-
 ble greatness in a Prophet, and respect to a Prophet. Pagans
 as Well as Gods people. Kings themselves have vailed their
 Crowns under the briezes of a Prophet. How did Abimelech
 King of Gerar honour Abraham, when he understood that
 he was a Prophet Gen. 20. 7. 14. How did Benadad King of
 Damascus and Syria honour Elisha the Prophet, as also
 Naaman that Greate peer of Syria 2 Kin. 8. 7. 8. 9. C. 5? So
 80 you see the King of Nineve trembles before Jonah Jon. 3. 6.
 When Pagans are Convicted that the persons are true prophets,
 then they ever reverence them Whether Prophets of God, or
 Prophets of the Divell. Oh! how did the Roman Emperours
 honour the Sybill-Prophesies, and all the World truckle under
 the Delphick, and Dodonian Oracles? Ay! but now Christ is
 the true Prophet of the Church. He is a Prophet, and more
 than a Prophet being the *Caput Prophetarum* the Prophet of
 Prophets. He is *Summus Prophetæ*: all Propheticall Authority,
 and Glory is in him: thinke therefore of it. Propheticall Light
 90 and Glory in him was as Glory, and Light in the body of the
 Sun. But in all others Whether in Abraham, Moses Sammuel,
 Isaiah, etc., But as Light and Glory hang upon the Wick of a

⁶¹ *himselfe, as*] MS *himselfe. as* ⁶⁴ *Being, the*] MS *Being y^e*

⁶⁵ *appeared, yet*] MS *appeared yet* ⁶⁷ *Seated, and*] MS *Seated. &*

⁷¹ *observe*] MS *obseve* ⁷⁹ *5? So*] MS *5. So* ⁸⁴ *Prophesies, and*] MS *Prophesies. &*

⁸⁹ *him: thinke*] MS *him. thinke*

Rush Candle lighted at the Sun Beams with a Burning Glass. O! then what a Glorious one is Christ? What a Glorious, and Mighty Saviour and Mediator is Christ Jesus?

2. That of a Priest. Christ hath been proved a Priest, and the Greate High Priest of his Church. That all the Fulness of the Priestly Authority in Heaven, and Earth are in him. Now on this account he is invested with the brightest Glory and Power again that Shines amongst any office among men. For all, both Gods own People, and Pagans have esteemed Such as are [308] in the Office with high respects. How did the Kings of Egypt honour their Priests? How did Greate Alexander fall prostrate before Jaddus the High Priest of the Jews? ¹³ How did the Romans honour their *Flamen Dialis*, So, that while their Kings Continued they held this Office in their own hand in part. For Numa Pompilius observing the necessity of the Kings absence in war, at times, that did Constrain a Cessation from the Celebration of Sacred rites, did ordain three Priests out of the *Patricii* which should Carry on, that Service of the Priesthood which belonged to himselfe to Carry on personally.¹⁴ And we know among the Jews how highly they esteemed it. But now the High Priest in all his glory is but a dark draught of the brightness of the priesthood in our Saviour. All Power in heaven and earth is his as to priesthood, or Mediatory. 99

3. That of a King: Christ hath been evidenced to be the King of his Church. And in this respect he is both Glorious, and Mighty. Kings are Such in whom are lodged all royall and [Glorious] Majesty. They are both glorious, and powerfull. Hence Saith the Wise man, Where the Word of a King is, there is power. Eccles. 8. 4. And as there is power So there is glory: all the Glory of this World is the Sunshine of this office. Hence all the people of the Kingdome love to have this Sun to Shine upon them. Pro. 29. 26. God saith to Nebuchadnezzar. Thou art the Head of Gold. Dan. 2. But now all the Glory of Kingship, and of Kingly royalty is in 20

² *all, both*] MS all both

⁷ *Continued*] MS followed by a line and a half of historical limitation to Pompilius, all of which is struck through. ⁹ *times, that*] MS times y^t ¹¹ *Carry*] MS Carri

¹³ *personally. And*] MS personally And ¹⁴ *glory: all*] MS glory. all

Christ Who is indeed not onely a King but King of Kings,
 30 and Lord of Lords as you have him intimated unto you. Rev.
 19. 16. Now take all the Glory and Power of all Prophets,
 Priests, and Kings on earth, and Suppose that all is put upon
 one man. How Glorious, and Mighty must, that Man needs
 bee? Yet, our Mediator is more Glorious, and Powerfull by
 far, than hee. For all the Mediatory Power in Heaven and
 Earth, which implieth also all the Glory too, is given him,
 and therefore he is transcendently Glorious, and Powerfull.

Thirdly. See by this truth the Matchless, and Unparalleled
 Love of God to his own people. For in that he hath Con-
 40 ferred upon him whom he hath made their Mediator, all
 Pow[er] in Heaven, and Earth, it is a Clear argument, that
 his Love to them is too greate to be greatened, and too much,
 to admit of more. For as the Apostle argues Rom. 8. 32. He
 that Spared not his own Son, but delivered him up for us all,
 how shall he not with him also freely give us all things? Con-
 sider we here, that it speaks forth Unspeakable Love in God
 to his people in that he hath admitted us a Mediator. And
 Much more in that he hath Provided Such a Mediator. But
 in that he hath given unto our Mediator all power in heaven,
 50 and earth to accomplish him for his Work is an inexpressable
 greatness of Greatness of his Love. He that without obliging
 Cause bestows a Small guift freely, hath love acting to the
 object: But he that bestows [309] a greate Gift, evidenceth
 greate Love: but he that Confers a gift that cannot be ex-
 ceeded for greatness, and Goodness doth evince his Love to
 be the greatest love of all. For one of the best wayes to finde
 out the greatness of a persons Love is by the Fruites thereof.
 Tho' the Love may exceed the guift, the guift never can ex-
 ceed the Love when Love is the reason of the guift. Hence if
 60 the guift given is so greate, that it cannot be greatened, the
 Love is so greate that it cannot be greater, and Such onely is the
 Case before us. The guift that God hath Given to his people
 is so greate that it Cannot be greatened: No addition can ac-
 crue unto it. For it is his Son, his Onely begotten Son, and

³⁹ Kings, and] MS Kings. & ³⁸ How] MS how ³⁶ him, and] MS him. &

⁴⁷ And] MS & ⁶¹ Love:] MS Lover ⁶¹ greater, and] MS greater. &

⁶² The] MS y^e

therefore the heir of All things, unto whom he hath given all Power and Authority in Heaven, and in Earth. O then! What love hath hee for his own people?

Fourthly. Se hence how God the Father Constrains Sinners to leave Sin, and to Seeke his Favour, by presenting them with the Most glorious, and mightiest Person which is to Serve them in this work, and to be their Mediator. Certainly this must needs be Strong enforcement. Consider thy State, Soul, and thou mayest finde thyselfe pressed on to God by this argument, and drove off from Sin hereby. For thou art not able to Shun Divine vengeance if thou adventarest in a State of Sin to appeare in the other world. If God therefore had laid before thee a necessity to have Subjected thy Devotion to an apes tooth in order to thy attainment unto eternall Happiness as the poor people of the Island Ceilon did,¹⁵ thy necessity would have Constrained thee readily to have accepted of the Same. How did the Captive Kings, that Sesostris King of Egypt made to draw his Charriot, Content themselves to Change their Scepters into Collars, and their Crowns of Gold, upon their heads, into Snaffle bits put into their mouths, that they might possess a few days more before they die upon this Side the Grave?¹⁶ How did the Princes of Benhadad come to Ahab petitioning for their lives, with halters about their necks? But he hath not dealt so with us. He hath set before us the fairest flower, that ever Sun did Shine upon: the Sweetest Rose, that ever aromatized the Aire to allure our Love. The Glorousest person, that ever was, one in Whom is all Power in Heaven, and Earth, and therefore that hath an answerable Glory, hath he made thy Mediator and when he layeth Such glory, and Majesty upon him whom he hath made our Mediator. O! what enforcing allurements, and uncontrollable arguments doth he Constrain us with to Come unto himselfe, to leave Sin, and to come unto himselfe as to a reconciled God? Surely if anything will constrain Sinners to leave Sin and come to him this will. [310]

⁶⁷ *people?*] MS *people*. ⁷² *State, Soul*] MS *State Soul*

⁷⁴ *argument, and*] MS *argument*. & ⁸⁴ *Gold, upon*] MS *Gold. upon*

⁸⁵ *mouths, that*] MS *mouths. that* ⁸⁶ *Mediator. O!*] MS *Mediator, o!*

⁸⁷ *himselfe, to*] MS *himselfe. to* ⁸⁸ *God? Surely*] MS *God. Surely*

Fiftly. Se hence what ground here is for poore Sinners to go upon to the Lord Christ, and by him to God. He is the Mediator, in whose hand is all Mediatory Power in heaven, and Earth. And on this account there is good reason for them to betake themselves to God by him. For he is Authorized to Carry on this Worke. You therefore that betake yourselves to him, act upon a Warrantable bottom. Thinke of this. He that you goe to, is no Cheate, He is a Person empowered to Carry on the worke; you do not betake yourselves to Such
 10 an One, as is an adulterat Mediator. You honour the right Mediator, and Gods right Way of access to God. But yet further, You have further reason to goe unto God in Christ, because all Power in heaven, and Earth is in him, and this is more. He is able to mannage your Case. Se to this. He is able to Carry on your Case Godward, if all the Authority in Heaven, and Earth is Sufficient to do it here is enough in his hand. He therefore Can reconcile to God: Can remooove the Guilt of Sin, Can recover from the Poison of Sin and Can
 20 renew with the grace of the Spirit. Now seing neither Authority, nor ability is insufficient for this Work, that is in Christ, here is good reason why we should goe to Christ, and to God by Christ. But Still the reason ascends. For God hath Comitted this Office, and Power into the hand of one that is faithfull. You may trust him. He is Faithfull, and will not at all faile you. For it cannot stande with Gods Justice, Goodness nor Omniscieny to make an unfaithfull person, advocate or Mediator. Hence it is altogether according to right reason, that We make our recourse to God by him.

USE. 2.^d By Way of Conviction to all Such as do not Carry
 30 it answerable to the Office and Authority of the Lord Jesus. You se all Power in Heaven, and Earth is given to him, to render him an accomplit Mediator: and hence Such as are not Concerned in him answerably, or that carry not themselves as becomes Such as stande in need of Such a Mediator; and for whom Such a Mediator is provided fall under greate [shame] and Greate re-

⁴ *there*] MS their ⁹ *worke; you*] MS worke, you ¹³ *him, and*] MS him. &

¹⁴ *this. He*] MS this He ²¹ *Christ, and*] MS Christ. &

proofe. And of these I shall mention these two Sort, as

Such whose fault lies in $\left\{ \begin{array}{l} \text{Opinion.} \\ \text{Practice.} \end{array} \right.$

First. Some there are who shape out unanswerable folly in matters of Opinion, touching our Glorious Lord Mediator, 40

and these are Such as make him $\left\{ \begin{array}{l} \text{No Mediator.} \\ \text{An Halfe Mediator.} \end{array} \right.$

1. Some there are that utterly Destroy his Mediatory office, [311] either totally, or in Part. In Whole. Some there are, that do utterly destroy Christs Mediatory Office, and make a trifle of it. Such is the Filth that Satan hath Spewed out with open mouth upon it, in this last halfe Century by the blasphemous railing tongues of the Quakers,¹⁷ Who with open impudency revile Christ, making the man (as they Call the Lord Christ) that was born of Mary at Bethlehem, and Suffer'd under Pontius Pilate at Jerusalem, a matter of Contemp, and Scorn, preferring their own light within (which is hellish darkness) before anything done by Christ. But how heavy will this fall upon their heads in the issue. For all Power in heaven, and earth being given to Christ, he will not be [noviced] by any. This Corner Stone will fall upon them, and grinde them to Powder. Matt. 21. 44. These by their vilifying of Christ, exclude themselves from all Mediatory reliefe and so abide in their unreconciled State to their eternall ruine. And Christ that is invested with all power in heaven, and Earth, will execute this power upon them, as Such against whom his Mediatoriall kingship shall be the glorious power that shall dash them apieces. 50

But Some there are that do destroy this Mediatory office, in part onely, and that in point of Execution in this World. As the Socinian¹⁸ litter, Who shamefully deny Christs Media- 60

³⁷ And] MS &

³⁸ $\left\{ \begin{array}{l} \text{Opinion.} \\ \text{Practice.} \end{array} \right.$ MS $\left\{ \begin{array}{l} \text{Opinion} \\ \text{Practice} \end{array} \right.$ ⁴⁰ Mediator, and] MS Mediator. &

⁴¹ $\left\{ \begin{array}{l} \text{No Mediator.} \\ \text{An Halfe Mediator.} \end{array} \right.$ MS $\left\{ \begin{array}{l} \text{No Mediator} \\ \text{An Halfe Mediator} \end{array} \right.$

⁴² office, either] MS office. either ⁴⁴ Office, and] MS Office. &

⁴⁷ Quakers, Who] MS Quakers. Who ⁵⁸ Christ, exclude] MS Christ. exclude

⁵³ And] MS & ⁶⁴ onely, and] MS onely. & ⁶⁵ litter, Who] MS litter. Who

tory Worke in the Nature of the Same. But in so doing they proceed to their own ruine: and are as poison that doth infect Some others to their everlasting Destruction. But as to Christ's power, and Authority, that is full, and ratified in Heaven
 70 Containing all in heaven, and Earth. And therefore these would rob Christ of his right, and are ruining to Such as attend them. Therefore they fall under reproofe of our Doctrine which mentains all mediatory Power in Heaven, and Earth to be given to Christ.

Secondly. It comes to rebuke all Such as use other Mediators than Christ Jesus. Christ Jesus that hath all Mediatory Power in Heaven, and Earth hath the onely right and authority to execute the Mediatoriall Office. He then that attends any other mediator, doth indeed either deny Christs Mediatoriall Authority; which to doe is not onely to deny all the
 80 Grace, and favour of God herein both to [Christ] and to man, but also make Christ a Cheate, and a delusion, Which is intollerable traducing of him, and he will not bear it. But moreover it is on the other hand very evill, for if it be deni'd that it is not Consistente with Christ as Mediator, yet it doth not allow him the Whole office, For it is a Setting up of others with him in the office, the which is evill. For it denies him So much of the right, as is given to others. [312] Now Some there are that do thus, that betake themselves to other Mediators than to the Lord Christ. Some doe it *ex ignorantia tantum*: Some *ex Superstitione magna*. As the Paganish idolatry, and the Idolatrous Papish.
 90

The Pagans *Ex Ignorantiâ tantum*, thro' gross ignorance in their Idolatry address themselves to the Greate God by their idols, whom they worship. They make their Idolls their Mediators. For as to that Gross ignorance, that the rude multitude, are hodwinkt withall I say nothing, yet it cannot be beate into the thought of Reason that the Grave, and Learned
 99 sort amongst them, ever could imagin, that an Idol which is

⁶⁸ *their*] MS there ⁶⁹ *But*] MS but ⁶⁸ *Christ's*] MS Christ

⁶⁹ *full, and*] MS full. & ⁷⁰ *And*] MS & ⁸² *man, but*] MS man. but

⁸² *delusion, Which*] MS delusion Which ⁸³ *him, and*] MS him. &

⁸⁴ *evill, for*] MS evill. for ⁸⁷ *office, the*] MS office. y^e ⁸⁹ *thus, that*] MS thus. that

⁹⁷ *nothing, yet*] MS nothing yet

a piece of art made by man could be its makers maker, or Could make the World etc.; and therefore, their adoration of their Idoll, was but as a Medium, or Mediator unto the Greate God, and so they Substituted the Same in the place of Christ, as Mediator. And in all this they rob Christ of his Mediatory office, and glory: and are objects of greate Compassion.

But as for the Idolatrous Papist, they are more to be Scourged by this reproofe, Who leave the Lord Christ, and betake themselves to Angells, to Saints and Martyrs, yea to many profane wicked persons, and Treators, As Tom Becket;¹⁹ Ignatius Loyola,²⁰ etc.: O! what a thing is this? How is it more Paganish than the Pagans are themselves? For the Pagans know no better: but these know Christ to be the Onely Mediator: and yet doe they sett up Saints of their own Canonizing to be their Advocates to pray to, and to mediate for them. Yea they are more frequently at their Ave Maria's than at their prayers to God in the name of Christ. So also they have their Protectoriall Saints. As Saint Patrick for Ireland, Saint Andrew for Scotland, Saint George for England, Saint Denise for France, Saint Anthony for Italy. etc. But, oh! what Superstition is here? How is this Injurious to our Lord? How is it to rob him of that Authority that the father hath given him, and to give it to Such as Cannot Save! Well but this will be bitter in the latter end. Tho' they Give that Power to their Mediators, that is given by God to Christ: Christ will not so lose his power nor leave his Office for them. When he comes to execute his Office upon delinquents he will then call them to an account for their So doing: and then they will have no more to say for themselves than have the [313] Pagans: nor so much neither. This will be fearfull to them. But thus much, as touching those who are faulty as to Opinion.

Secondly. This truth Comes with a Sharp word unto all

¹ *maker, or*] MS maker. or

⁴ *God, and*] MS God. & ⁵ *Mediator. And*] MS Mediator And

⁶ *Compassion.*] MS Copassion ¹⁰ *Treators, As*] MS Treators As

¹² *themselves? For*] MS themselves. For ¹⁶ *them. Yea*] MS them Yea

¹⁹ *Ireland, Saint*] MS Ireland. Saint ²⁰ *France, Saint*] MS France. Saint

²¹ *How*] MS how ²³ *him, and*] MS him. & ²⁶ *Christ: Christ*] MS Christ. Christ

³⁰ *Pagans:*] MS Pagans have:

Such as are faulty in matters of Practice. Whose practice doth not Conform with this Doctrine. Is it so that all the fulness of mediatory Authority in Heaven, and Earth is given to Christ? Dost thou then, Soul, Square thy life accordingly? Here is reall Honour belongs to Christ, as Such a Mediator, and there is answerable Duty incumbent upon thee. Now
 40 then the Course of thy Life is to Square with his Rules, as thy Mediator. This is obedience in thee due to him, as Such: and this as proceeding from an inward principall of Endearedness to him in thy heart, and of Faith in him in thy life and Soule, and also an improoving of him, as thy Mediator, and Advocate with the Father is right. But dost thou live negligent of this matter? Hast thou a Slightiness upon thy Spirit of Christ, of his Laws, and Commands? of his Mediation? and Office? Thou go'st on in a Sensuall, and Careless way of life, and behaviour, as if thou hadst no further Service to God, nor
 50 Satisfaction of Spirit, than what lieth in the enjoyments of these Sensualities. Alas, thou art miserably deluded: and in the dirt. Think then of it for thus to doe is

1. A Slighting of the Grace of God in all the bounties thereof as accomplishing Christ with all this Mediatoriall Authoritie: It is in effect to Say, There is no need of this Stir: We know better than thou dost. We can do well enough without this Mediation. A Smale matter will relieve us, or we can do without any further adoe. O! but how doth this Slight all that Grace hath done? How doth it deride and make it nothing? And will God beare this dost thou thinke?
 60

2. It is a making a trifle of all that Authority in Christs hand. All Power in heaven and Earth is given Christ, and thou givest a Contempt unto it all: or the ly. For if thou makest no use of it, thou Slightest it. Thou sayest that thou canst do well enough without it, or that it will not do thy turn: it is a Cheate, a ly. For he that makes no use of the thing that is provided for his Use, saith, either that he can do well enough

³⁷ then . . . Square] MS then Soul Square

³⁸ Mediator, and] MS Mediator. & ⁴⁴ Soule, and] MS Soule. &

⁴⁸ life . . . as] MS life. and behaviour. as ⁵¹ Sensualities . . . thou] MS

Sensualities, alas thou ⁵⁷ us, or] MS us. or ⁶² Christ, and] MS Christ. &

⁶⁴ Thou] MS thou ⁶⁵ it, or] MS it. or ⁶⁶ turn: . . . a] MS turn it is a Cheate. a

without it: or that it is not Suited to his need: and will Surely delude him in the issue. He will be finding fault With it. But so to doe is greatly evill indeed.

70

3. It is to divest yourselves of all Mediatoriall reliefe. You are Sure to be without all Mediatory Benefit that thus persevere. Now this is a Woefull Case. O! it is the Case of the Pagans [314] to be without the onely Mediator. Thinke of the Case of the fallen Angells. What a Case are they in but this, to have no Mediator? And this is thy Case. Here is none to stand between thee, and the Wrath of God; between the Fiery Streams of Divine vengeance, and thee, to divert them from thee. And therefore they will Carry thee away with an Eternall Vengeance to hell.

80

4. The Mediatoriall Power Will be drawn forth in its shining efficacy against all Such, as have no interest in this Mediation. For it belongs to the Mediatory office of Christ to Cast the Enemies into Eternall ruine. Now when this Power arrayes itself in its Majesty, and brings out vengeance upon the head of Such as go on Slighting of it, and making it a mere Cheat, and ly, how will it burn? Who can stand or bear up under it? O! then what a fearfull thing is it to be thus a Neglecter of this Mediator? Heb. 2. 2. 3.

USE. 3.^d For Consolation to all in Christ Jesus. O! what Comfort is this to all that are in Christ? It lets the Hony dewes of heaven down into their Souls. Christ Convayes in Chariets of Grace the Sweet Consolations, that are in heaven into their hearts. What Can be Sweeter? Consider it.

90

1. Thy Soule is Cast upon the onely Mediator between God and Man. Now this must needs be Sweet. I am not upon a Sandy foundation. I am founded upon a rock, in fixing upon Christ. I have the true Saviour for my Saviour. I am not under a Delusion, nor am I cheated. Now truth is not deceitfull: it will not Cheate.

99

2. Thou art fixed upon Such a Mediator, that hath not onely the Truth of the Office in his hand, but hath the Office

⁷⁸ Mediator? And] MS Mediator. & ⁷⁹ And] MS & ⁸⁷ burn? Who] MS burn Who ⁸⁰ Mediator? Heb.] MS Mediator Heb. ⁹¹ It] MS it

⁹⁴ hearts. What] MS hearts What ⁹⁴ it.] MS it ⁹⁹ cheated. Now] MS cheated now ⁹⁹ deceitfull: it] MS deceitfull it

Wholy in his hand. He and he alone hath it. He, and none but he is the Mediator. So that if any hath Power with God he hath it. Hence all Power in heaven and Earth is his: and therefore so it is that if the power, and authority in his hand is not Sufficient then there is not power and Authority in Heaven, and Earth to Mediate for Sinners. But Who dare
 10 question this? Who dare not relie upon this power, and authority?

3. Christ is so faithfull in his Work, that he will not, nay He cannot deceive thee. He hath Power and is authorized to execute his Power: and he is as faithfull as Powerfull: and so will surely do his Work. Hence he hath reconciled all to the Father and this is Sweet. And his Kingly power hath Subdued all his enemies and will Subdue thy Spirituall Enemies, and Will not fail thee in the application of all unto thy Soul. He will not faile to Succor thee, nor to Sanctify thee. He will
 20 enrich thee with Grace, and bring thee to his Glory. For it is his Work and his alone. It would be a dishonour to the Father to trust him with Such a work [315] if he were not faithfull. God cannot be deceived: He knows how the Case goes. He knows the Faithfulness of his Son. Hence his own honour will not admit of any unfaithfulness in his Mediator. Hence refreshment must needs arise unto all in Christ.

4. Christ is so Glorious, and Lovely, that the beams thereof will Convey heart inflaming Influences of Sweetest Consolations into the Souls of all his. O! the heart ravishing Sweetness of Divine Consolations, that are poured out of the beams
 30 of that Loveliness and Glory of Jesus Christ as Mediator invested with all the Power, and authority in heaven and Earth thats Given him. O! Sweet: here thinke of it. This will be an Everlasting Stream of Sweet Consolation indeed. O! then let all the Grafts implanted into this Vine Rejoyce in this Consolation. All the Children of Zion, the Stems of this royall Familie be refresht with the Sweet fruits, that grow upon the branch of this Sweet Truth, and send in their buckets and

¹⁰ *authority?*] MS *authority*.

¹⁴ *faithfull as*] MS *faithfull*. as ¹⁶ *And*] MS & ¹⁷ *Enemies, and*] MS *Enemies*. &

¹⁹ *thee, nor*] MS *thee*. nor ²¹ *It*] MS *it* ²³ *Sweet . . . thinke*] MS *Sweet here*.

thinke ²⁸ *Truth, and*] MS *Truth*. &

draw Waters out of the Wells of this Consolation to revive their fainting Souls.

40

USE. 4:th In a word of Exhortation. Seing Christ hath Such Power, and Authority let us be stird up to make sure of an Intrest in this Glorious Mediator. O Strive for this. He is so that we may make sure of an intrest in him. We love glorious things. Here is a most glorious one to make our own: let this glory attract us. It is our greate business to make sure of Christ, as Mediator. Se to it and here take these things along with you.

1. You Stand in need of this Glorious Mediator. You cannot Come to God without him. He is too greate for you to have access unto without a Mediator; Greate Nobles, and Princes are not liable for all to make their access unto: those that attain an access unto Such must have the Conduct granted them by the Convayance of Some One. Ahassuerus was not approacht unto by any but by the Favour of the golden Scepter. The Greate God is too greate to be approached unto, but by the Means of his Golden Scepter, The Lord Jesus Christ, as this Greate Mediator. He is held out to all: but all do not make use of him. Oh! then let not this be our fault, but let us lay our hand on the top of this Glorious Scepter. Make Christ yours: then it shall be well with you. Otherwise God is too greate for Such vile Sinners, as we are; to be come at. We have offended him, and Cannot come before him without our Mediator, to appease his anger, and to reconcile us to [316] him. He pleads our Case himselfe with the Father 1 Joh. 2. 1. 2. He pleads it on the account of his own righteousness. This shall be his Gown all milke white in which he will plead their Case, as he appeared in Such an one Rev. 1. 13. It was started as a Question at Rome in Tiberius his reign by the Atturnies, whether (*Togatum an Palliatum dicere causam* oporteret) an atturnie should plead in a Gown, or in a Cloake. But our Greate atturnie ever pleads in his Long White Garment: He is *togatus* (*ex albo Praetoris*), if I may so say

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60

70

⁴⁵ *own: let*] MS *own. let*

⁵¹ *Mediator; Greate*] MS *Mediator, Greate* ⁵⁷ *Scepter, The*] MS *Scepter. The*

⁵⁹ *Oh!*] MS *oh!* ⁵⁹ *fault, but*] MS *fault. but* ⁶¹ *yours: then*] MS *yours then*

⁶¹ *you. Otherwise*] MS *you Otherwise* ⁶⁶ *2. He*] MS *2 He*

by the Statute Law of Heaven. Jon. 6. 27. O then make him your Advocate: betake yourself to him.

2. His Authority, is a Sufficient Warrant for you to betake yourselves to him. For it imports that he is the true Mediator. For he that hath Such authority given him Cannot be questioned. All is right in this Matter. Also, it implies, that a
 80 Intrest in him is attainable. For his Office must be carried on. But it is not Celebrated by him for any, but Such as have an Intrest in him. Further. This greate Authority in him hold out the greatness of his glory, and Beauty, and hence it is a Strong enforcement to urge us to labour for an intrest in him, and then all will be well with us. He will do all for us.

3. He will never faile Such as make him their own. For he hath power to Carry on all his Work to the Full. If all Power in Heaven, and Earth is Sufficient to accomplish him for his Worke he hath power Sufficient. And as he hath power Suf
 90 ficient, so is he Sufficiently Faithfull, to exert this power for all that Come unto him. Hence he is said to be faithfull, and that as Moses in all his house. Heb. 3. 1. 2: ἐν ὅλῳ τῷ οἴκῳ faithfull *per totum Domum*. His Faithfulness Spreads itself thro' the Whole. Hence none can Complain of him, as not dealing fairlie with them. So that you may trust him. However, you are necessitated to trust him, for there is none else but him, to Carry on the Worke of a Mediator. So that we may rightly say *Hunc, aut nullum*. You must have him, or
 99 have none at all. For Seing all Authority in heaven, and Earth is given to him, there is none left to authorize any other, and therefore What other soever may be Supposed, they have no authority to intermeddle in this matter. You must therefore come to Christ for to be your Mediator. Now he mediate for none but his own. He would not pray for the World. Joh. 17. 9. But he both prayes for his, Provides for their places in Heaven Joh. 14. 2. 3, and will give them eternall life. C. 10. 28. Hence make Sure of him.

⁷⁵ *Advocate: betake*] MS Advocate betake ⁷⁹ *All*] MS all

⁸³ *Beauty, and*] MS Beauty. & ⁸⁵ *him, and*] MS him. & ⁸⁷ *on all*] MS on. all

⁸⁹ *And*] MS & ⁹¹ *faithfull, and*] MS faithfull. & ⁹³ *Faithfulness*] MS Faithfulness

⁹⁴ *Whole. Hence*] MS Whole Hence ⁹⁶ *him, for*] MS him. for

¹ *other, and*] MS other. & ² *Supposed, they*] MS Supposed they

⁶ *9. But*] MS 9 But ⁸ *his, Provides*] MS his Provides ⁷ *3, and*] MS 3. &

Meditation 56. Joh. 15. 24. Had I not done amongst
them the works that none other man hath done, etc.

Should I with Silver tooles delve thro' the Hill
Of Cordilera for rich thoughts that I,
My Lord, might weave with an angelick Skill
A Damask Web of Velvet Verse, thereby
To deck thy Works up, all my Web would run 5
To rags, and jags: So Snicksnarld to the thrum,

Thine are so rich, Within; Without, Refin'd.
No workes like thine. No Fruits so Sweete that grow
On th'trees of righteousness of Angell kinde
And Saints, whose limbs reev'd with them bow down low. 10
Should I Search ore the Nutmeg Gardens Shine,
Its fruits in flourish are but Skegs to thine.

The Clove, when in its White-green'd blossoms shoots,
Some Call the pleasantst Sent the World doth Show:
None Eye e're Saw, nor nose e're Smelt Such Fruits 15
My Lord, as thine, Thou Tree of Life in'ts blow.
Thou Rose of Sharon, Vallies Lilly true,
Thy Fruits most Sweet and Glorious ever grew.

Thou art a Tree of Perfect nature trim
Whose golden lining is of perfect Grace, 20
Perfum'de with Deity unto the brim,
Whose fruits, of the perfection, grow, of Grace
Thy Buds, thy Blossoms, and thy fruits adorne
Thyselfe, and Works, more Shining than the morn.

^{text} works] S worke ¹ Silver] S silver ¹ thro'] S through
² thoughts . . . I] MS thoughts that: I ³ Skill] S skill ⁴ rags, and] MS rags and
⁵ So Snicksnarld] S so snick-snarld ⁶ rich . . . Refin'd] MS rich, Within,
Without. Refin'd ⁷ workes] S worke ⁸ Sweete] S sweete ⁹ Skegs] S skegs
¹⁰ Show:] MS Show S show:
¹¹ Smelt Such] S smelt such ¹² Thou] S thou ¹³ true,] MS true
¹⁴ Sweet and Glorious] S sweet and glorious ¹⁵ Grace,] MS Grace
¹⁶ Thyselfe, and] S Thyselfe and

Art, natures Ape, hath many brave things done, 25
 As th'Pyramids, the Lake of Meris vast,
 The Pensile Orchards built in Babylon,
 Psammitich's Labyrinth, (arts Cramping task)
 Archimedes his Engins made for war,
 Romes Golden House, Titus his Theater. 30
 The Clock at Strasburgh, Dresdens Table-Sight,
 Regsamonts Fly of Steel about that flew,
 Turrian's Wooden Sparrows in a flight,
 And th'Artificiall man Acquinas slew,
 Mark Scaliota's Lock, and Key and Chain 35
 Drawn by a Flea, in our Queen Betties reign.
 Might but my pen in natures Inventory
 Its progress make, 't might make such things to jump,
 All which are but Inventions Vents or glory,
 Wits Wantonings, and Fancies frolicks plump, 40
 Within whose maws lies buried Times, and Treasures
 Embalmed up in thick dawbd Sinfull pleasures.
 Nature doth better work than Art: yet thine
 Outvie both works of nature and of Art.
 Natures Perfection and the perfect Shine 45
 Of Grace attend thy deed in ev'ry part.
 A Thought, a Word, and Worke of thine, will kill
 Sin, Satan, and the Curse: and Law fulfill.
 Thou art the Tree of Life in Paradise,
 Whose lively branches are with Clusters hung 50
 Of Lovely fruits and Flowers more sweet than spice,
 Bende down to us: and do outshine the Sun,
 Delightfull unto God, doe man rejoyce
 The Pleasnt'st fruits in all Gods Paradise.

²⁵ *done*,] MS done S done: ²⁹ *war*,] MS war.

³⁰ *House, Titus*] MS House. Titus ³¹ *Table-Sight*,] MS Table-Sight. S Table-sight,
³² *flew*,] MS flew. ³³ *flight*,] MS flight. ³⁴ *slew*,] MS slew.

³⁵ *Lock, and*] S Lock and

³⁸ *jump*,] MS jump ³⁹ *glory*,] MS glory ⁴⁰ *Wantonings, and*] MS Wantonings. &

⁴⁰ *plump*,] MS plump. ⁴² *Sinfull*] S sinfull

⁴³ *Art: yet*] S Art, yet ⁴⁶ *part*,] MS part ⁴⁷ *thine, will*] S thine will

⁵² *us: and*] S us, and ⁵² *Sun*] S sun

Lord, feed mine eyes then with thy Doings rare,
And fat my heart with these ripe fruites thou bear'st.
Adorn my Life well with thy works; make faire
My Person with apparrell thou prepar'st
My Boughs shall loaded bee with fruits that spring
Up from thy Works, while to thy praise I Sing.

55

60

⁵⁸ *bear'st.*] MS bear'st S bearst.

⁶⁰ *Sing.*] S sing.



SERMON XIV¹

Joh. 15. 24. If I had not done among them the Works that none other man did, they had not had Sin.

It is reported of the Cloave tree, that when its white blossoms are turned to be green, that it yields the pleasantest Smell in the World. Here in our text wee have the tree of Life that yields the most pleasantest fruits that ever were born under the Canopy of Heaven. Such works that never were done by any man, or angell in Heaven, and in effect our Lord himself testifies it in our text, Saying, if I had not done the Works among them, that never other did, etc. I have endeavoured by the Grace of God to affect your hearts with the excellency of Christ Jesus my Lord: and for that end I have attempted to set out before your eyes the Excellency, of his Natures: of the Union of his Natures in his Person: of his Properties, or Qualifications of the Humane Nature, both Absolute, and Relative. And now I come to look into the Excellency of his Operations, which must needs be most Excellent. For he whose Qualifications are absolutely Excellent must needs act most excellently. For the Excellency of the Qualification ascends up into the Actions that the person doth Carry on, and the Actions of Such an one derive their formall nature (as Worthy acts) from the Excellency of the Qualifications of their Agent. And hence the pitch of the Excellency of Christs Actions ascends above the most excellent Actions that ever was wrought by Created Nature because his Humane Nature was enriched with most excellent Qualifications. But here then in Considering the Excellency of his Actions, I onely oblige mysele to give a Cast over such of his actions, as were transacted in and by the Humain Nature, and so

⁶ *Heaven, and*] MS Heaven. & ⁷ *Saying, if*] MS Saying if

¹⁹ *on, and*] MS on. & ²⁷ *Nature, and*] MS Nature. &

shall not meddle with Such things done by him before his assuming of the Humane Nature, as the Works of his Divine
 30 Person in Creating, and Governing of the World. For altho these are works that none other ever did, yet not being done in the Assumed nature, they would not proove the Nature assumed to be the Messiahs.

In this Chapter our Lord applies himselfe to boy up the Sinking Spirits of his Disciples under the approaching Sor-
 rows, that that darksom night would overwhelm them with-
 all, and that they were like to meet withall for Christs sake.
 And having in the former chapters provided them many rich
 Cordialls for that end, he here in this presents them with
 40 Sweeter if Sweeter can be. And these are drawn from their Implanta-[318]tion into him the true Vine, and the Cultiva-
 tion of the Father laid upon them the Branches. And on the account of this plea, there arises high honour to them in their Relation to the Vine, and in their being under such hus-
 bandry: as also an intimation of the pruning hooke, and af-
 flictions that would attende them as the branches, but all would Conduce to their Fruitfulness, and to the endearing
 them the more to Christ. And as he goes on, he interweaves
 Severall duties in his discourse, which he urgeth upon them,
 50 and yet turning again to arm them against afflictions that would overtake them for his Sake, he comes to the Words of our text wherein we may Consider

1. The Design of it, viz, to Support their Spirits under their afflictions from the Consideration of the Excellency of his Works, and the greatness of the Sin of Such as did notwith-
 standing oppose. If I had not done among them the Works
 that none other did, they had not had Sin. But Seing I have
 so done, it may well encourage you to stick close to mee,
 Seing they egregiously Sin in opposing mee. You will hereby
 60 imbrace the benefit of my Famous Works and Stand cleare from their Sin in So doing.

2. The Matter of the Verse, where note wee

1. The Person Speaking, i, e, Christ himselfe, If I: saith he.

³⁸ *withall, and*] MS *withall*. & ³⁸ *And*] MS & ⁴⁶ *branches, but*] MS *branches*. but
⁴⁶ *them, and*] MS *them*. &

2. That which he Spake, and this is {Argumentative.
Positive.

Argumentative, being the Major of an Hypothetick Syllogism thus, If I had not done amongst them the Works that none other did, they had not had Sin.

The Positive part is not properly the Assumption: but Something that doth imply the assumption, as that they had greate Sin. In that he saith, They have both Seen, and hated both me and my father. The Excellency of my Works before their Eyes hath occasioned their Envie against mee.

70

But my Design is peculiarly pitcht upon the argumentative part of the verse, Wherein we have

1. Something Supposed, thus, If I had not done amongst them the Works that none other did. Augustine on the place ² doth not take the Word among for *Inter*, or *Coram* in the midst, or before their eyes, but for upon, on, or in them, as the Curing their Diseases, or Sicknesses, Casting out of Divells, and restoring them to health. But as for this its not worth debate. For [319] the one implieth the other. But what are these works, that he did that none else, ever did, or Could Doe? Theophylact ³ lookt both on it to note the Miracles of opening the Eyes of the blinde, and the raising of Lazarus: and Augustin saith that one of the greatest of Christ's Miracles was his raising of the Dead. But then he brings in Elias raising the Sacephians Child, and Elisha the Shunemites Child: yea and his dead Corpse being buried restored to life the Dead Corpse of another man. And indeed there were many works done by others that Christ did not doe, when he was with us here on earth. But yet he did not do them, because he could not do them, but because they were not to be done, nor of

80

90

⁶⁴ *Spake, and*] MS *Spake*. &

⁶⁴ { *Argumentative*. } MS { *Argumentative*
Positive.

⁶⁵ *Argumentative, being*] MS *Argumentative being*

⁶⁶ *assumption, as*] MS *assumption*. as ⁷⁰ *In*] MS *in*

⁷⁴ *verse, Wherein*] MS *verse Wherein* ⁸⁰ *But*] MS *but*

⁸³ *Doe? Theophylact*] MS *Doe*. Theophylact ⁸⁴ *Lazarus; and*] MS *Lazarus*. &

⁸⁵ *Christ's*] MS *Christ* ⁸⁷ *Child: yea*] MS *Child*. yea ⁸⁹ *man. And*] MS *man And*

⁹² *done, nor*] MS *done*. nor

any use unto his Church. But yet those that did those works could not doe them without him, nor any other, and therefore the Prophets wrought their Miracles by the Power of Christ but Christ his by his own power. Now saith Christ οὐδεὶς ἄλλος, [there] is not one else, not another ever did Such works. And altho' these works he intends were visible Works;
 99 for otherwise they would not have advanced the Sin of those that received not Christ: Yet my Design is to shew the Excellency of the works of Christ, from their absolute Consideration.

2. Something infer'd upon this Supposition, and this is this Consequent, they had not had Sin. If I had not done so, they had not had Sin. This is not to be understoode absolutely, as if they had no Sin at all. For this is not So, they Came into the World Sinners: and had lived hitherto in a State of Sin. But relatively, it had not been Sin in them, not to believe in
 10 him. For when the Messiah came he was to doe what none could doe, and this they did believe, as is Cleare Joh. 4. 25: the woman speaks the generall beliefe of them all. Saying when the Messiah is come, hee will tell us all things. And hence they greatly Sinned against him, Seing he did the Works that none else ever did. Hence I take up this truth.

Doctrine. That Christs works were so excellent, that never any did the like thereto.

If I had not done the Works (saith he, intending for excellency,) [320] that none else did or Could, they had not had Sin. Now this implieth a Strong affirmation, that his Works
 20 were So excellent that none ever did the like. For Where the Major in the Syllogism of this rank, runs negative, both in the Supposition, and in the Inference, the Minor, or assumption must be affirmative, where the design is to Convict of error in the Consequence as here it is. And so to assume here is to affirm our Doctrin plainly, as thus. But I have done

⁹¹ him, nor any other, and] MS him. nor any other. &

⁹⁸ power. Now] MS power Now ¹ Christ: Yet] MS Christ. Yet

⁴ Supposition, and] MS Supposition. & ⁸ absolutely, as] MS absolutely. as

¹¹ 25: the] MS 25. y^e ¹⁰ Could, they] MS Could. they

²⁴ affirmative, where] MS affirmative. where ²⁵ And] MS &

the Works that none else ever did. *Ergo* they have Sin in not receiving mee.

We have had an account of the Glorious inside of Christ as I may say, but now I come to take a view of the Glory of his outside. For his Works are his rich Ornaments, as Clemens in his Epistle ⁴ hath it, in which he saith, We se all the righteous have been adorned with Good works. Yea and our Lord himself adorning himselfe with his Works rejoyced. And that the glory of these ornaments may affect our hearts we are calld to behold him with the Crown wherewith he is Crowned in the Day of his Espousalls, and in the day of the gladness of his heart. Can. 3. *ult.* and as for these ornaments you have his very Enemies put in this Testimony Joh. 7. 46: never man spake as this Man. If it be Supposed, that this was but the plea they used to excuse themselves for not bringing of him, in which case persons usually Speake Hyperbolically, as thus, Such a thing is the best in the World. etc. Solution: Be it so, yet there must be truth in the Saying according to their intention, and the power thereof did overcome: For wee may rationally conclude that they were very Subtill and insighted in all Sorts of humane Wisdom, and yet all this was over matcht: and they Could not but know, that this testimony would offend their Masters, and yet they give it: and the naked power of the excellency of his Speech constrained this testimonie from them. But let us come to his Friends, and we have them Crying out; that he hath done all things Well Mar. 7. 37, and step we a little further to what he modestly asserts of his own works, and you find him intimating that none else ever did the like. And here may I introduce Clemens ⁵ his testimony, It pleased the Lord to give us to tast the immortall knowledge by him, who being the Splendor, and existing beam of his own Magnificence is so much greater than the Angells, by how much [321] he hath obtaind a more excellent name than they. And should I

³² *it, in*] MS *it, in*

³³ *works, Yea*] MS *works Yea* ³⁵ *And*] MS & ³⁹ *46: never*] MS *46. never*

⁴⁵ *intention, and*] MS *intention.* & ⁴⁸ *matcht: and*] MS *matcht.* &

⁴⁹ *it: and*] MS *it.* & ⁵³ *37, and*] MS *37.* & ⁵⁵ *And*] MS &

here introduce that Allegoricall Song made of him by Solomon Can. 5, wherein the Severall parts of his Body are Set out by rich, and weighty Metaphors, that cannot bee well understood of anything so fittly, as to emblemize the eminency of the Operations of those, it may not be amiss. As that of his Head, v. 11, its said to be as most fine Gold, as a note of the Surpassing excellency of Counsills, and Determinations. That of his Eyes v. 12, like Doves by Water drills, Washt with milk and fitly set, to import the Vivid Spirits Sharpning them,
 70 and the Innocency, and Chastity thereof, as not acting Wantonly, nor enviously, but in exact comeliness and Modesty. His Cheeks as a bed of Spices with Sweet flowers v. 13, to import the admirable Sweet inravishment of his Countenance to the Spiritualized Eye. His Lips as Lillies dropping Sweet smelling Myrrhe, to sett out the exceeding Excellency and Saving efficacy of his Word: never the like. That of his hands being as gold rings Set with Byrrill, v. 14: To signify the transcendency of his dealings in the World, all his actions circled in with Gold, and Studded with richest pearles, And
 80 that of his legs to Pillars of Marble set upon Sockets of fine gold v. 15, as in intimation of the invinceable Stately excellency of his Walk, Life, and Conversation. So wonderfully Excellent, glorious, and immovably fixt therein, as that there is no Stirring of it. How glorious then must he needs be in his Actions?

But in my handling this Truth, I proceed thus.

First. What Works of Christ are these, that are thus Excellent?

Solution: 1. Negatively. We are not to understand them to
 90 be

1. The Works Carried on in the Divine nature onely, as peculiarly proper to the Godhead. For Such works were not mediatoriall: For altho' Some of these (*in ordinead*) had respect to the Mediatoriall Office, yet there was no office ac-

⁶² 5, wherein] MS 5. wherein ⁶⁵ those, it] MS those it ⁶⁵ amiss. As] MS amiss As

⁶⁶ Gold, as] MS Gold. as ⁶⁸ 12, like] MS 12. like

⁷¹ enviously, but] MS enviously. but ⁷² 13, to] MS 13. to ⁷⁵ Myrrhe, to] MS

Myrrhe. to ⁸¹ 15, as] MS 15. as ⁸⁰ We] MS we ⁸³ these (in] MS these (were (in

complishment in any of these but with respect to the Man[hood].

2. Nor were these works (*Super Humana*), above Humane for kinde as they were Satisfactory. For Kinde they were Such works as are Humane and that men are bound to Carry on. For Christ came to doe our Works for us, and our Works are all of a Humane kinde.

99

2. Affirmatively. These works of Christ are all his works [322] done by him in our Nature. For altho' our text respects onely Such visible Works, whose excellency the Eyes of his enemies did behold, as greater than what were ever done by any other. Yet upon this Occasion I assert that all Christs works mediatoriall, done in the Humane Nature, are more Excellent than whatever either Man or Angell did or Could doe. And here these Works are such as follow.

10

First. Such as derive their Names from Nature as

{ Naturall.

{ Supernaturall.

1. The Works of Nature. Never any naturall action, so Compleate as Christs. Its true Some Naturall actions he never did: But those that he did were most Compleate. The Nature neither of Man, nor Angell ever put forth Such actions as these of Christ, So compleate, so perfect. For God Charges the Angells with folly Job. 4. 18. Adam in innocency never put forth such Compleat acts of Nature For altho' his Nature was Compleat; and perfect; and perhaps being perfect was not capable of growth, and altho' he had all Sanctifying Grace in its perfection too, yet he never put forth any Such naturall act as Christ. For in his perfect State his affections were liable to erre in their Naturall motions, and did really erre before he fell Gen. 3. 6. But this was impossible to Christ. Natures operations therefore in him were most perfect, as to come to instance:

20

1. The Growth in Christ was most Compleate. He grew, and

⁹⁶ *Man[hood].*] MS Man[hood] ⁹⁷ *Humana*), above] MS Humana) above

⁹⁸ *Satisfactory. For*] MS Satisfactory For ¹ *us, and*] MS us. &

³ *Affirmatively. These*] MS Affirmatively These ¹⁰ *And*] MS &

¹² { *Naturall.*
 { *Supernaturall.* } MS { Naturall ²¹ *altho'*] MS alth' ²⁷ *instance:*] MS instance

that in the Same manner, as others grow Luk. 2. *ult.* Growth
 30 in him was the perfect attendance of his Created Substance
 in a Conformity unto the pure law of Nature making its in-
 crease in the Naturall use of food, untill it came to its perfect
 Stature. And that this was in him the most perfectest that
 ever was, is thus cleard.

1. There was nothing that should any way hinder its com-
 plete proficiency, in him. Neither Sin, nor any Fruite of
 Sin. Secondly, Everything required in Order to the Compleat
 acting of nature were in him: all the Organs of Nature were
 Complete according to their arrivall, and all the Graces of
 40 the Spirit in their full vigor. And 3. He had the Communica-
 tions of his Deity attending these operations, and hence this
 Growth of his must [323] needs transcend the Growth of
 anyone Whatever.

2. The Refreshments, or rather the Nutriments of Nature
 were attended on in the most perfectest Harmony that Na-
 ture ever Carried on, as for instance, His eating, and his
 Drinking: His Sleeping, and Waking, etc. It cannot be
 imagin'd that there ever was any disorder in these either as
 to Excess, Defect, as to Nature or property: as to abstinence
 50 or receptance, or unseasonableness of them. And altho' he
 fasted fourty Dayes, and fourty nights at one time, it was
 extraordinary, and did not pinch nature which was extraordi-
 narily influenced above hunger till the time was ended, and
 afterwards he was an hungry Matt. 4. 2. Lu. 4. 2. And altho'
 his Enemies turn upon him as a man, *φάγος καὶ οἰνοπότης*
 Matt: 11. 19, Gluttonous and Wine bibber; and after them
 that Wicked Pagan Celsus⁶ filled as full of Envie as hell
 could Stuff him belcheth out his venom malice thus into the
 Spotless beauty of Christ, saith, that Jesus wandred with his
 60 Disciples in a way of junc keting thro' Luxury, and Lascivi-
 ousness, yet these things were altogether false, and Wicket
 Slanders. Its true he sometimes were at feasts: and therein he

³³ And] MS & ³⁴ cleard.] MS cleard ³⁸ him: all] MS him. all

³⁹ arrivall, and] MS arrivall. & ⁴¹ operations, and] MS operations. &

⁴² must [323] needs] MS must [323] must needs ⁴³ Whatever.] MS Whatever

⁵³ ended, and] MS ended. & ⁵⁶ 19, Gluttonous] MS 19. Gluttonous

⁵⁶ bibber; and] MS bibber, &

by his example evidenceth, that it is warrantable so to be, and doe. But hereupon his Wicked enemies the Pharisees, who for the applause of men fasted oft, reviled him as a Glutton, and a Wine tipler and hence Celsus their nest [*lacuna*] probably might make Such a Comentary upon their text, as suited this Sort of Doctrine. But the truth is, that tho' Christ was at feasts, yet he never gave way to his Sensative appetite to proceed to the Overcharging of Nature, nor restrained it, to the denying What was natures due. And at these times he took occasion to make the Glorious light of his Deity shine out through the Casement of his Humanity, before the perblinde eyes of fallen man, as When he turnd the Water into Wine Joh. 2. etc.

Now from the Consideration of the Excellency of Christs Naturall Actions there are given us these things following:
1. That the Humane Nature of Christ was not Capable of Sicknes or any such distempers that arose from any intemperature, or disorder of Nature, or the Humors of the Same. I have sometimes thought the arguments usd [324] to proove that Christs body was not Susceptable of any Disease did not proove it universally, and that because he living a laborious, and painfull Life for the greatest part of his time, and that his Hunger, Thirst, Heats, and colds etc., might Seed his Body with Some Diseases. But Considering the Excellency of his Naturall Operations in all respects, I cannot stand to my former thoughts, but do thinke indeed, that these actions being so excellent, will not admit of any interruption, or Disorder; and therefore neither admitt of, nor Cause any Sicknes to approach under this rooffe.

2. That the Humane Nature of Christ was the most Beautifulst piece that ever the Sun did shine upon. Its impossible but that it should ascende up unto the very top of Beauty and Excellency. For as nature in him was most Compleate with all its most Compleate Qualifications Naturall, and Sanctifying so its operations being most perfect and that thro' their Whole proficiency unto the full Stature thereof, the attainments hereof must needs be the most Compleate that ever was:

⁷¹ And] MS & ⁷⁴ man, as] MS man. as

⁷⁷ following:] MS following ⁸⁰ universally, and] MS universally. &

and so the richest piece of beautie that ever the Face of Nature did attain unto, or was ever overlaid withall. Hence saith the Church, My Beloved is Fair and Rudie—and altogether lovely Can. 5. 10. 16, and in some sort I may here apply the Saying of Clemens Alexandrinus *ad Gentes*⁷ that the Eternall Son is the Fathers most Beautifull Looking-Glass. But thus much for the Naturall Operations.

2. The Works that are Supernaturall. O! his Supernaturall operations are most Excellent. These are Such which altho'
 10 they were Carried on by him in his Humane nature, yet they were not Carried on by any efficacy having its Spring head in the Humane nature but by the Efficiency of the divine. For nothing but the authour of nature can actuate nature above the power of Nature. But you finde multitudes of Christ's Works of this Sort: they were Supernaturall, and therefore miraculous. Never any but [325] himselfe did, or Could doe Such. Envie itselfe was constrained to acknowledge the Excellency of these, and to Whisper it among its mates (Joh. 11. 47. This man doth many Miracles) lest others should
 20 heare it: as that Wretched Gardiner the Bishop of Winchester⁸ replied unto Doctor Day Bishop of Chichester,⁹ who seing the horror of Winchesters Spirit now under Divine judgment, that attached him for the blood of the Martyres burnt by him, directed him to the Promises of God, and the free justification in the blood of Christ, repeating the Scriptures to him. To whom Winchester replied: What, my Lord, Will you open this gap now? Then farewell altogether. To me, and to Such others in my Case, you may Speake it: But open this Window to the people and then farewell all to-
 30 gether. For *Acts and Mon.* Vol. 3, p. 527.¹⁰ But its impossible to Smoother the Sun; and as impossible to Choake the Shining of these glorious Works with all the Smoake of the Bottomless pit. Therefore the Artists of hell take another method, and say, let them Shine, but ascribe the Glory thereof to the Prince of Divells: and Call him a Profound Magician, and a Master of Black Art. And so they throw it abroad, that he cast out Divells by Beelzabub the prince of Divells Matt. 12.

⁴ 16, and] MS 16. & ¹⁵ Christ's] MS Christ ¹⁶ Sort: they] MS Sort. they

³⁰ 3, p. 527.] MS 3 p 527 ³³ Artists] MS Artist

24. And the Wicked Celsus rings the Same bell, asserting many fortune tellers, and Magicians to do many Strange things; even so no otherwise hath Jesus done Certain Strange things and as Such use to do that have learned of Gypsies. etc. But Origen rightly replies, that Magicians never labour to bring those that Stande gazing at them to God: and that they shall receive a just judgment of God according to their Deserts.¹¹

So also the ingeniously acute Arnobius¹² doth pay this matter home with other Demonstrations, Saying, Can you signify to us any one of all those Magicians who have at any time thro' the World been, who have done anything for the thousandth part like Christ? Without any force of Charms? Without the juyces of Herbs, and Grass, without any solicitous observation of Sacred Drink offerings, of Seasons? etc. But what I would hereby is that these works of Christ were most excellent, and here I may [326] come to instance in what worke and so I say {Miracles.
Graces.

1. Miracles. His Miraculous Works were absolutely the most excellent of all Miracles. Many things are lookt upon as Miracles which are no Such things. And these Some are mere delusions of Satan: as the Magicians of Egypt did by their enchantments many strange things: they cast down their Rods and their Rods became Serpents; they Inchanted the Water of the River into blood, and brought up frogs by their inchantments. Exo: 7. 12. 22. C. 8. 7. But yet all their Diabolicall might was not mighty enough to draw their inchanting Chariot wheele over the Scoth that was laid in the Way by a little Louse Exo: 8. 18. Now these things were not true Miracles. They were but delusions of the Senses by Satan, whereby he did beguile the Eyes with appearances of things which had no reality in them, as he did do unto our Saviour, when he shewd him all the Kingdoms of the World and their glory in a moment of time Lu. 4. 5. Matt. 4. 8. And hence Tertul-

³⁸ bell, asserting] MS bell asserting

⁴⁰ things; even] MS things, even ⁵⁰ Charms? Without] MS Charms. Without

⁵⁴ excellent, and] MS excellent. & ⁵⁵ Graces.] MS Graces

⁵⁸ And] MS &

lian ¹³ Speaking of Magick saith, *Corpora quidem videbantur Pharaoni, et Aegyptiis magicarum Vergarum Dracanes. Sed Mosei veritas mendacium devorait.* Tertul: *de Animâ.* But there is indeed another sort of Strange things which are Curiosities of Nature, and Seem to be miracles to Such as are not acquainted with the Curious operations in natures Warehouse and these are some of them produced by tricks of activity as juglars mostly act: but some as by ingenious Workmanship,
 80 as Archæus his Wooden Dove that would fly about ¹⁴ etc. But tho' these are brave deeds they are no miracles. A miracle is an effect produced above the reach of any power, Efficiency, or Property in created nature to work, or produce. Such things were done by the Prophets of Old. As all the Plagues of Egypt, the Dividing the Red Sea, the turning the Water of Mara in Sweetness by the Casting in a Stick of a tree, the bringing the Water out of the rock: the Earths opening her mouth and swallowing up Cora and his Company. The healing the person Stung by the Fiery Serpent by looking
 90 unto the Brazen Serpent. The Cutting off of the Waters of Jorden, the falling down of the Walls of Jerico at the blowing upon Rams horns, the Standing Still of the Sun in Gibeon; and the Moon in the Valley of Asalon. The dryness of Gideons fleece lying on the land all wetted with Due and Contra. Elijahs fetching fire from heaven that burnt up the Captains and their fiftie, the increasing the Widdows Flower and Cruce of Oyle by using and the raising her dead Child to life, the Curing of Naamons Leprosy by Washing Seven
 99 times in Jorden, the making iron [327] to swim by casting a Stock into the Water: the healing the bitter waters and barren ground of Jericho by Casting of Salt into the Spring. etc.: Now these, and Such as these done by the Apostles of our Lord: But above all, those done by our Lord Jesus himselfe all were Excellent. But Christs excell them all. For the Prophets, and Apostles could no more doe Such things than other men could, if Christ had worked [no more] with them than with other men, and therefore Peter speakes the lan-

⁷⁹ *act: but*] MS act. but ⁷⁹ *Workmanship, as*] MS Workmanship. as

⁸¹ *miracles. A*] MS miracles, A ⁸² *horns, the*] MS horns. the

⁹⁸ *life, the*] MS life. y^e ⁹⁹ *Jorden, the*] MS Jorden. the ⁸ *men, and*] MS men. &

guages of them all and so doth Paul and Syllas Act. 3. 12. 16.
 C. 14: 15. It is not by any power or holiness in us that these
 things are done by us, but its by his Name and by faith in
 his Name that these things are done. They renounce all things
 they doe, as done by any vertue of their own. As in 1 Cor.
 2. 7. He that planteth is not anything, nor he that [Waters]
 anything: but God that gives the increase. And hence the
 Church Sings out thus, Not unto us, O Lord, not unto us:
 but unto thy name be glory, Ps. 115. 1. And hence the Proph-
 ets were rather but the tellers of What God was about to doe,
 than the doers of What was done, and therefore the Church
 ascribes what was done wholly unto God. Ps: 78. 3. 4. That
 which we have heard, which we have known, which our
 Fathers have told us: we will not hide them from their Chil-
 dren, Shewing to the generation to come the praises of the
 Lord, and his Strength, and Wonderfull works that he hath
 done. Then Speaking of their father, it runs thus v. 11. 12.
 13—they forget his Works, and his Wonders which he had
 shewn them. Marvellous things, did he in the Sight of their
 Father in the land of Egypt, in the field of Zoan. He divided
 the Sea etc. All is ascribed to God. But as for Christs works
 the Case is otherwise. For he did by his own proper power
 and as at the first all things that were made, were made by
 a Word Speaking: He spake and it was done Ps. 33. 9. So
 it was here in Christs Works of Wonders. He did but speake
 the Word and it was done. Matth. 8. 8. 13. 15. 26. 32. C. 9.
 6. 9. 25. Mar. 5. 41. Matt. 12. 13. 22. Lu. 11. 14. Mar. 1. 15.
 26. 41. 42. Joh. 5. 8. 9. C. 2. C. 9. 5. 6. 11. 43. 44 etc. and
 Christ alwayes appropriates the Miracles done by him unto
 himselfe. So did not the Prophets of old. He did their Mir-
 acles and his own too. And hence his are most excellent.
 2. Graces. There is another sort of Supernaturall works that
 Christ doth, and these are the Works of Regeneration, or
 Conversion, and Sanctifying the Soule, and these are peculiar
 unto Christ. And tho' Sometimes this is ascribed to the Minis-

¹¹ *us, but*] MS *us, but* ¹⁵ *And*] MS & ¹⁷ *glory*] MS followed by "and praise,"
 which appear to be blotted out. ¹⁷ *And*] MS & ¹⁹ *done, and*] MS *done, &*
²³ *v. 11. 12. 13*] MS v 11. 12 13 ²⁹ *All*] MS *all* ³² *Speaking: He*] MS *Speaking. He*
⁴¹ *doth, and*] MS *doth, &* ⁴² *Soule, and*] MS *Soule, &*

ters [328] of the Gospell 1 Cor. 4. 15. C. 9. 1. 2. Gal. 4. 19. Yet they are onely Servants in Christs hands. So Christ intimates Matt. 10: 24. 25, and Joh. 15. 15. 20. They therefore are to Carry on Christs Work, and Christ will be with them. Matt. 28 *ult.* They are indeed as in Augustin Christs Seedlips or Hoppers to carry the Seed out. But Christ is the Sower

50 Matth. 13. 37. They are but the Seedlip. They are Christ's Stewards 1 Cor. 4. 1, and Ministers. Now Ministers and Stewards onely order the Mannagment of their Lords estate and riches. What they hand out is not theirs but their Lords, and therefore it is Christ that Carries on this Work and not they but ministerially. This worke was more mighty than whatever was done by men, or Angells: it was and is so greate, that it is one of the greatest, and most excellent that ever Christ did. It is usually said, and in a Sense truely that Con-

60 version of a Sinner is a greater work of power than that of the Creation of the World: for in order to that there was no enemy opposing: but as to this, there are all the strength of Hell and powers of Sin opposing to the uttmost and hence the Power that Carries it on is Styled the Power of God unto Salvation Rom. 1. 16, and those that are Converted are said to be born (or begot ἐγεννήθησαν) not of Bloods, nor of flesh nor of the Will of man, but of God Joh. 1. 13. And of his own Will begat he us by the Word of truth. I am. 1. 18. Now this is a Wonderfull power. How hath the Church of God gloried in it? O saith One, If any discuss these things, he may

70 plainly see Jesus to have attempted a business above mans Nature, and effected what he attempted. For from the beginning, lest his doctrine should be dispersed thro' the whole World, All resisted: the Emperours that rose in their times, and those under their dominions: Lieutenenents, Captains: and others engaging against it. Magistrats, and Presidents of Cities, people and Soldiers rising up against it. But it overcalls all

⁴⁵ *hands. So*] MS hands So

⁴⁶ 25, *and*] MS 25. & ⁴⁷ *Work, and*] MS Work. &

⁴⁹ *But*] MS but ⁵⁰ 13. 37.] MS 13 37. ⁵⁰ *Christ's*] MS Christ ⁵¹ 1, *and*] MS 1. &

⁵³ *Lords, and*] MS Lords. & ⁵⁸ *It . . . and*] MS Its is usually said. &

⁶⁴ 16, *and*] MS 16. & ⁶⁹ *it? O*] MS it. O ⁷³ *World, All*] MS World All

⁷⁴ *dominions: . . . Captains*] MS dominions Lieutenenents Captains



their endeavours [that] the Word of God could not be restrained, but grew far too powerfull for such a multitude opposing it. Thus Origen in his first booke against Celsus: ¹⁵ and in his Second he goes on thus. How can this nature of Man that hath nothing that is best in it, Convert into it Such an innumerable multitude? The which if it consisted of wise men onely, maybe it might not seem so strange. But seing this Company is heaped up even of the refuse of men, who were not at all led by any reason: and that bended abundantly to vices, and led a life like brutes, it was thereby far more the harder to bring them over to Temperance, and frugalness. [329] But when the Power of God and the Wisdom of the father, had manifested Christ to be Sufficient, it was no wonder, that he oft did and unto this very time oft doth these wonderfull things. ¹⁶ And as this work is most excellent as to the power that is requisite to effect it: So it is most excellent in its Nature. For it translates the Soule from a State of Sin, and a Sinfull life, into a State of holiness and holiness into the Soule and Life. And hence the Soule is brought to put on the Righteous Robes of Justification, and of Sanctification, the Glorious Ornament bedecking of it for everlasting Glory, and the fruition of the Blisfull Society of Saints in Glory, and Glorious Angells in the blessed presence of the King of Glory, and What a Work is this now? This is the Work of Christ alone. It is Christs Workmanship in portraying his own image upon the Soule. Christ is called the brightness of his Fathers Glory, and the express image of his person. Heb. 1. 2, and This Worke is the brightness of Christs Glory on the Soul, and the express Image of his Person Rom. 8. 29. 30. 2 Cor. 3. *ult.* Hence this is the Richest draught of the most Sparkling beauty in the World. And hence Clemens Alexandrinus in his *Paidagogus*, li: 3: Tho' he said, Beautifullness is the ingenius flower of health: the Pulchritude of the body, being the fit Suitableness of the Members and parts may be exercised. Yet he said, the Beautifullness of the Soul is

¹⁷ *restrained, but*] MS restrained. but ⁸⁷ *frugalness. But*] MS frugalness but

⁹¹ *things. And*] MS things And ⁹² *it: So*] MS it. So ¹ *Glory, and*] MS Glory. &

⁵ *2, and*] MS 2. &

chiefly the Best Beauty: When the Soule by the Holy Ghost, and by those things that have their Originall from him, shall be adorn'd with Delights, Righteousness, Prudence, fortitude, Love of the Good, and blushiness, than which no Colour ever were more shining. Therefore the reasons of Living the most beautiful, and Saluberrimous Life, that draw out bodily exercise produce the most naturall and firm Beautifullness. Thus hee.¹⁷

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Well we have enough. The ornaments of the Sanctifying Graces of the Spirit, and the Merits of Christs, which Christ adorns the Soul withall are the brightest glory of all the Flowers that Grow in the Paradise of God. O how Glorious then is Christ in his Works that are Supernaturall?

Now from the Excellency of these Supernaturall works I may draw up these Conclusions.

1. That Christ Jesus hath true Godhead nature in personall Union unto his Manhood. For the Works are the Works of the Person and the Humane nature could not work Supernaturall things if that nature was not personally united to that, that hath the Whole dispose of the nature that is Created, and hence he doth Such works. [330]

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2. That all Created nature is at Christs beck. He could not do Supernaturall Works if nature was not obedient unto him. But indeed it bows before him, is obedient to him, it comes at his call and it is obedient at his bidding: He can do what he please with it. He can work all things wonderfully, and he can work Wonders on them. It is a Wonder to bid or forbid a Disease when it yields obedience. It is a Wonder to Command the raging Seas, and rushing Storms into Silence. It is a Wonder to Cast out Divells etc. and yet we see he did these things. But its the greatest to Speake Sin dead, and the Dead Sinner alive, and Grace into his heart at a word: and yet thus he doth. O then all Creat[ures] yield themselves obedient unto Christ, to be acted by him as he pleaseth.

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Secondly. Such works of Christ as have their Natures so fitted unto their Externall Objects that they have their names

¹⁵ *fortitude, Love*] MS fortitude Love ²¹ *The*] MS the

²⁵ *Supernaturall?*] MS Supernaturall. ³² *Created, and*] MS Created. &

⁴⁵ *yield*] MS yields ⁴⁶ *Christ, to*] MS Christ. to

that express their Natures given them from these Externall Objects, or Rules laid down thereto and these are his Works of a {Morall } Nature.
 {Religious }

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First. His Morall Works. These are such wherein consisted his Obedience to the Duties required in the Second table of the Morall Law. And these ran so exactly Conformable thereunto, as that what the young man in the Gospell professt tho ignorantly, All these things have I done from my youth up Matt. 19. 20, is exactly true touching him. He did all things here required, from an inward principall of doing them, wholly qualified for the doing of them with all perfect Sanctifying grace, unto the full Satisfaction of the Law. Hence he did not onely stand cleare from Committing anything forbidden, but never omitted anything required therein. Hence the Spirit testifies that he did no Sin 1 Pet. 2. 22, and he saith also, that the prince of this World had nothing in him Joh. 14. 30. Further here was not onely Compleat Morall Operations, but the Compleat Perfection of Morall behaviour: all ascended *ad Culmen Supremum Excellentiae*. Never any Carried himselfe in all things So as he. He fulfilld every tittle and failed in Nothing, nor in any degree. He rendered to all their dues.

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Objection: But did he not fail the fift Command, When he stayed without his Parents knowledge, to their greate grieve, and pain?

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Solution: Noe. It was their duty to have Sought him out before they set forward to return. For he being a youth of twelve years old, it is to be presumed that they gave him leave to go from them to visit friends in the City, and not acquainting him with the time of their return, He Spent not his time idly as idle boyes but to Gods glory. But they depart presu-[331]ming from his Universall to'ardliness and obsequious attendence upon their Wills, that he was in the Company returning, but when they saw their presumption had run them into an errour they return, Seeking and Sorrowing

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⁶⁷ 20, is] MS 20. is ⁶⁸ 22, and] MS 22. & ⁶⁹ Operations, but] MS Operations. but
⁶⁸ behaviour: all] MS behaviour. all ⁷⁴ It] MS it ⁷⁸ return, He] MS return. He
⁸³ return, Seeking] MS return. Seeking

for him. Now tho' Mary finds fault and chides him, He being onely as to His Humane Nature, and not his Divine person under the bond of Duty and obedience to them, and the liberty they had granted him, being improoved by his Divine person imploying the Humane, in the Service [of] the Work of his Heavenly father, I say, He, answers for himself as
 90 cleare of blame, and intimates an error in them in what they had done, not considering that he must be about his Fathers business. And this would continue till their call was upon him to go with them.

Objection 2. But did he not faile When he being accused by the Chiefe Priest and Elders, He gave no answer? Neither answered to the judges Questions Matt. 27. 13. 14 Joh. 19. 8?

Solution: Noe, he did not. For 1. The Good manners simply
 99 considered are alwayes to vaile in some instances, according as their attendance holds with the Rules of Wisdom, and Righteousness. If their Conformity to the usuall Rules proves prejudiciall to these, it is no prejudice to good manners, not to Carry it according to Such Rules. So it was here, their accusations were bare Say-Soes: and nothing in law, and therefore obliged not to answer and not to answer would be the more to Slight the Same as Pro. 26. 4. 5.

2. His not answering to the Governour was onely in some Such impertinent matters: or in Such wherein his answer
 10 might have been improoved to disadvantage. In other Cases he answered fully.

Objection. 3. But did he not faile the truth, and good manners too, when he answered the Governour, asking him Whether he was the King of the Jews Saying, Thou saist I am?

Solution: Noe, for, 1. As to good manners the former answer is enough. As to the Failing of truth, it was not. For if Pilate had not said it, he would not have born to have been imposed upon to his face, by falsehood.

⁸⁰ father, I] MS father I

⁸² And] MS & ⁸³ them.] MS them ⁸⁵ answer? Neither] MS answer. Neither
⁸⁷ 8?] MS 8. ⁸⁸ Noe, he] MS Noe he ⁸⁹ their] MS followed by "perfect," which
 is struck through. ⁹⁰ law, and] MS law. & ⁹¹ In] MS in ⁹² truth, and] MS
 truth. & ⁹³ Noe, for, 1.] MS Noe. for. 1.

2. Pilate pleaded on his account with the Jews as under the Consideration of his being the King of the Jews. He so styled him, and perhaps so thought: and writes his title So.

Objection: 4. But did he not faile the truth when he seemed one thing, and did another as Lu. 24. 28. 29?

Solution: Noe. 1. For he was reall in the matter and would have gone further, had not his Disciples urged him to go with them into the village. 2. Where right matters are of great Secrecy, and so to be kept in order to their attainment, it is lawfull [332] to conceale that thing to anothers disadvantage in Some Cases, till my design is accomlisht. It was Lawfull for Israel to lay an ambush secretly against Ai; and to fly before the Men of Ai as if beaten, that they might draw them out of the town and so the ambush might fall upon the City, and the flyers turn again upon the Followers. God ordered it so to be done as Jos. 7. Well then here is nothing of fault can be found in anything of his morall action. They all ware the glory of Highest perfection upon them.

Secondly. His Religious Actions, In these consisteth his Compleate fulfilling the First table of the Morall Law, and these also as to all the Sorts of them, and every Single Action of every Sort were most Excellent and all bright. Now these may be Considered { Absolutely.
Relatively.

1. Absolutly. His Religious Actions absolutly Considered were Such, as belonged to him as a Man under the Law obliging him to a Religious life as the Law of Nature and the Law of Grace or the Morall Law graciously given. These both oblige to Religion, and never did any live so Religiously as Christ. His Religious obedience did rise up in all its parts, and in every action to a perfectly glorious Conformity to this Law of Religion both Subjectively and Objectively. Subjectively, His Holy Soule in all its Powers as of Intellectual Light, Volitive Delight, Choice, Love, Reverence, Might, In

²¹ Jews] MS Jew ²² him, and] MS him. &

²⁴ 29?] MS 29. ²⁴ City, and] MS City. & ²⁶ found] MS foud

³⁹ Law, and] MS Law. & ⁴² { Absolutely.
Relatively. } MS { Absolutely
Relatively ⁴³ absolutly] MS
absolutle ⁴⁷ Religion, and] MS Religion. & ⁴⁸ Christ. His] MS Christ His

all its Conscience Influencing every motion of judgment and as all acted by the Strength of Grace Sanctifyingly, under the most perfect designs of a Religious Conduct; did put forth her actions unto Such a full height of excellency as did bring them up to an objective perfection also: So that they have the full Dimensions in them that the Morall law ever did demand and Require. So that this Worship, Prayers, and Religious duties Christ did never were, or Could be paralleld
 60 by men or Angell. Oh! here is Religion to its perfection, Under the Highest Shine, and the Shiningst Comendations possible.

2. Relatively. His Religious Actions under a Relative Consideration are Mediatory, and therefore they are his Official Operations. As the Works of his Propheticall, Priestly, and Kingly offices all which are transcendentantly Excellent. All actions of men and angells in Such offices are but botches, and bunglements compared to his. [333] I shall not be distinct
 70 here but shall run more generall, and in Some few things of a more generall Nature. And therefore Touching his Propheticall Office his Propheticall Actions were not like the Prophesying of others. Light of Prophecy in others left those in whom it was without a Cleare knowledge of the thing foretold. It was but as some glimpses that they had of the things as Paul Heb. 1. 1. God Spake *πολυμερως* at Sundery times, but the Word notes by many parts, and may as well be referd to the matter Spoke as to the times in which hee Spake. The times were not onely parted into many parcells wherein he
 80 Spake, but the things that he Spake were a bit at one time, and a bit at another. So that the light was, but as a little glimmer in the night and as a little glimmer is Called [*lacuna*] Silver, that is worth little compared to true Silver: So was their Light Compared to Christs. As the Stars make a twinkling Light in the night, yet hide all their heads under the White mantle of Daylight when the Sun is up, so that not one of them hath light enough to discover itselfe in the Sunshine:

⁶⁵ *Mediatory, and*] MS Mediatory. & ⁶⁹ *his. I*] MS his I ⁷⁰ *generall, and*] MS generall. & ⁷¹ *Nature. And*] MS Nature And ⁷⁸ *Spake. The*] MS Spake, y^e

⁸² *lacuna Silver*] MS Out Silver (?) ⁸³ *Silver: So*] MS Silver. So

⁸⁴ *Christs. As*] MS Christs As ⁸⁷ *Sunshine: So*] MS Sunshine. So

So it is in this Case. That glimmer that was in them set them a Searching to finde out the thing it gave them a glance of 1 Pet. 1. 10. 11. But on the account of the transcendency of Christs Prophecy, he is Styled the Sun of Righteousness Mal. 4. 2. As the Sun with its body of Burning Glory makes it day all over the Hemisphere of the World at once, in which all the Stars of light lie in bed covered over head, and ears with the Swanskin web of Daylight that none appeare, So the Glory of Christs Prophetical Luster is so bright, that it makes Gospell Day all over the World: and puts all the Prophets into Such a bed of light, as Covers them and their Shine all up over head and ears, that they appeare not. But in the meantime it Discovers all things, and itselſe by its own onely light. Hence it is foretold. Isai. 3. 26: the Light of the Moon shall be as the light of the Sun, and the light of the Sun shall be seven-fold, as the light of Seven dayes in one day. Such glory of a Prophetical nature doth Christs prophetical operation ware, as dazzles the Eyes of all other prophetical worke to looke upon. Hence saith Christ. No man hath seen the father at any time. The onely begotten Sun that is in the bosom of the Father hath reveald him unto you: Joh. 1. 18. John was a burning and a Shining light or Candle that God lighted to Shew us Christ, and hence saith Augustin, We Seek the Sun with a Candle. Prophecy in Christ did as much over Shine prophesie in others as the Shining Sun outshines a [334] Candle. Others did light their Candle rush at his flame: but his Light had its Originall Spring in his own Deity: And thus his Prophetical office actions were most Excellent.

So also as to his Sacerdotall Actions, they were most excellent and are so. For he is a Priest forever after the order of Melchizedeck Ps. 110. 4. Heb. 7. 17. 21, and this imports the excellency of his priesthood. For he is put into a more excellent order of Priesthood than the Aaronicall. Aaron was Compasst about with infirmities which Clouded his Priesthood. But Melchizedeck is intimated, and evidenced to be greater

⁹⁹ *not. But*] MS not But ² *26: the*] MS 26. y^e ⁸ *The*] MS y^e

⁹ *Job. 1. 18.*] unidentified. ¹¹ *Christ, and*] MS Christ. & ¹¹ *Augustin, We*] MS Augustin We ¹⁹ *Ps. 110. 4.*] MS Ps. 110. ¹⁹ *21, and*] MS 21. &

²⁰ *priesthood. For*] MS priesthood For

and more excellent, than Abraham. Heb. 7. 7. His Priesthood being typicall of the Eternity of Christs Priesthood, is to evidence the Compleatness and Perfection of Christs Priestly office, and the insufficiencie of Aarons. Hence the Apostle proves the Excellency of Christs by his one excellency, none impediment in him Undesired, and harmless: and having all
 30 perfection in Him. Holy and Higher than the Heavens, and perfected forever. v. 26 and *ult.* Holiness made him Eminent and Great for he was greate therein. And further, the Glorious Excellency of Christs Priestly operations may be thus Considered in that

1. All the Glory, and Efficacy in all the Priestly function and Sacrifices in the World, from Adam to Christ; and in another types that typified him, as procuring health, or making atonement, was, and is onely to be had in Christs priestly function and actions. For they had none availency in themselves ab-
 40 solutely Considered; but onely, as Considered relatively, in relation to Christ, whom they represented, they did availle Heb. 9. 9. 10. 11. 12. 13. 14. C. 10. 1—Hence the Excellency in all these Typicall operations Was Supereminently in Christ:
 2. Christs Priestly Operations have Such a Transendent Worthiness, and Excellency in them, as is fully Satisfactory to the justice of the Law of God for all the Sins of the Elect and fully Meritorious of Grace, and Glory to all Eternity for them Rom: 4. *ult.* Eph. 1. 6. 7. 14. Rom. 5. 10. Now then.
 50 What Works are all these? What glory is here? Here is a worthiness of Excellency overweighing the Weight of all the glory of Sanctifying Grace and Glorifying Felicity. Not one Sparke of Such Excellency ever was to be found in the brightest worke that ever came shining out of the hands of Saints or Angells.

And as to his Kingly Performances. These carry the Glorousest Dignity that ever were found in Kingly actions. Alas all the magnificence in Kingly actions is an inky faced picture [335] of Excellence. We have the Spirit of God setting out Every battell of the Warriar with garments rowled in blood
 60 Isa. 9. 5. O! here in Christs Kingly action there is right Royall

⁴² 11. 12.] MS 11 12. ⁴² 10. 1] MS 10 1

⁴⁸ *ult. Eph. 1. 6.] MS ult Eph. 1 6.*

Excellency. O! that the Kings of this world would but imitate his glorious actions. They oftentimes build their Palaces in oppression. But his is founded in Perfect Purity. Their Thrones are oft thrones of Iniquity Ps. 94. 20. But his Throne is of the pure Gold of Equity. Oft their Scepters are plastered over with injustice. But his Scepter is polisht up in Shining Righteousness Ps. 45. 6. 7. Heb. 1. 8. Their Crowns are too oft bedotcht with filthiness. Whereas Christ's Crown is glorified with holiness. Ps. 45. 6. 7. Their Swords are oft sheathd in blood: but His Sword is furbust up in the glorious Majesty of Grace, Truth, Meekness, and Righteousness. Their Herauld of Arms have blots often of a Crimson dy. Davids were Spartled with Adultery, and Blood, Solomons With Polygamy, and Idolatry, Sauls With Rebellion, Violence and murder: etc. But it is not So in Christs. O! this Kings Arms are all Gloriously laid in inwrought gold, and studded with the precious pearls of Perfect Vertues. Other Kings most glorious Victories, are but over worldly Enemies, in which frequently their bloody Swords sende whole armies of Souls down to Eternall Horrour. But Christs Glorious Conquests are over Spirituall Enemies, wherein his all Conquering Sword destroyes Spirituall Wickednesses delivering Whole hosts of immortall Souls from the Jaws of Eternall Death, and Enters them into the Kingdom of life evelasting. The Laws of their Kingdoms often are like Copwebs that catch little flies, but are Snap in pieces by the greater, and many knots knit up in oppressions. But it is not So in Christ's Laws: his are the Same to all and in all lies milke White grace and Righteousness. Their Magnificent buildings are but of Clayy natures. But he hath an Everlasting Palace of Glory in the highest Heavens for his Joh. 14. 1. 2. Their Defence is butt a shadow. But he is unto his an Everlasting defence, a Municion of Rocks, a Wall of fire, Round about a Guard of Holy Angells Ps. 34. 7. Their Guifts, and Preferments are but Silver, Gold,

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⁶⁴ 94. 20.] MS 94 20 ⁶⁵ Equity] MS Equity

⁶⁶ injustice. But] MS injustice But ⁶⁷ Ps. 45. 6. 7.] unidentified.

⁶⁸ Christ's] MS Christ ⁶⁹ Blood, Solomons] MS Blood. Solomons

⁷⁰ flies, but] MS flies. but ⁷¹ greater, and] MS greater. & ⁷² Christ's . . . his]

MS Christ Laws his ⁷³ buildings] MS building ⁷⁴ shadow. But] MS shadow But

⁷⁵ fire, Round] MS fire Round ⁷⁶ 34. 7.] MS 34 7.

Pearls, Houses, Lands, Places of Honour and honourable Titles. But his are Grace, Glory and Everlasting life. O then What glorious excellent Kingly actions doth Christ effect? [336] When Christ was on the Earth what majesty went
 99 along with his Words? How did Diseases fly before the Power of his Word of what Sort soever? How did Divells tremble, Crouch and betake themselves to flight, when he bad them begon? How did his Rabid Enemies fall down back to the ground in the Garden, when he said unto them, I am he? But oh! the Excellency of his Kingly Facts that shall be carried on by him at the Day of judgment, When he shall drayn
 10 Heaven dry of all the Holy Angells, who shall come as his Royall Guard, when he shall sit down upon his Throne of Glory, and send out his Angells, and Raise the Dead out of
 20 their Graves, which they shall bring before his Bar, and here he shall judge according to their Works: and set down his Saints in Eternall Glory: but Sinners and Divells he shall Cast into Everlasting fire. Here are Noble facts indeed. Matt. 25. 30.—Never Such Kingly Facts for excellency. Wherefore I will close this with the Saying of Clemens Alexandrinus in the [seventh] book of his *Stromata*, Saying, He is in truth the Onely begotten, and the figure of the glory, the King of all men [*lacuna*] of the Almighty father, which doth imprint upon him that is endowed with knowledge a perfect Con-
 20 templation according to his own Image, that so there might be a third image imprinted as like, as possible may be, unto the Cause of the Second, and unto him who is in truth life, and whereby we live the true life. So he.¹⁸

Now then we see some of these works of Christ that are so glorious and Excellent. And thus far as to this Query.

Secondly. Whence is it, that these operations, and Actions derive their Excellency above all others?

Solution: It was necessary indeed that Christs operations Should be thus Excellent. Otherwise Christ would not have

⁹⁵ *Houses, Lands*] MS Houses Lands

⁹⁶ *Grace, Glory*] MS Grace Glory ⁹ *judgment, When*] MS judgment When

⁹ *Glory, and*] MS Glory. & ¹³ *fire. Here*] MS fire? Here

¹⁰ *Stromata . . . He*] MS *Stromata*. Saying He ¹⁷ *glory, the*] MS glory y^e

¹⁸ *Lacuna*] open (?) ²⁰ *Image, that*] MS Image. that ²⁵ *And*] MS &

²⁹ *Otherwise*] MS otherwise

been necessary himselfe. But the Worke that he came about
 was Such that neither man, nor angell, neither one alone, nor
 all together could doe, and therefore there was need of Christ
 and that on the account of his Worke that must be done
 (But this is rather a reason of the Truth, (and so let it
 goe, that I may not stande to lay down any further prooffe)
 than an answer to the present question, and therefore to
 return): I give in my answer thus: Christs excell all others
 both { Subjectively.
 { Objectively.

First. Subjectively. They derive their Excellency from the
 Excellency of their Author. Their Author is more Excellent
 than any other agent whether Men, or Angells. And propor-
 ti-[337]onable to the Excellency of the Author, is the excel-
 lency of the Effect, for as the tree is known by its fruits,
 Matt. 7. 17. 18, So the fruits are as well known by the tree.
 A good tree brings forth good fruit. Hence the portion of
 Excellence in any worke is proportionated to the Degree of
 Excellency in its authour. But now the Excellency of Christ
 is Superexcellent, and Supreame in Severall Respects, as

First. In respect unto the Perfection of his Manhood. The
 Perfection of his Humane Nature is the fundamentall Cause
 of the Excellency of the Humane Operations. For where
 there is nothing deficient, or Superfluous in the agent, the
 Actions put forth must needs have nothing in them either
 deficient, or redundant, but be compleate, and perfect. Now
 thus it is with the Humane Nature of Christ; as to it, the Body
 is Compleate having all its parts, and every part its full per-
 fection, and nothing Superfluous: and also their due Quali-
 fications and actuation, wholly fitted for its full duty without
 all incumbrances. And as to his Soule the Most Noble part,
 this is absolutely Excellent without any Stain, fault, flaw in

³⁰ But] MS but ³¹ Truth, (and] MS Truth (&

³² question, and] MS question. & ³⁷ return): I] MS return) I

³⁷ thus: Christs] MS thus Christs ³⁸ { Subjectively.
 { Objectively. } MS { Subjectively
 { Objectively.

⁴³ Effect, for] MS Effect. for ⁴⁴ Matt. 7. 17. 18, So] MS Matt. 7. 15. 16. So

⁴⁵ Respects, as] MS Respects. as ⁴⁹ The] MS y^e ⁵⁴ redundant, but] MS

redundant. but ⁵⁵ Christ; as] MS Christ, as ⁵⁷ Superfluous: and] MS

Superfluous. & ⁵⁸ actuation, wholly] MS actuation. wholly

it, absolutly perfect without any feebleness, and under the highest activity possible to carrie on its Duties belonging to every faculty. And as thus they are advantaged; his works that flow hence, must needs be perfect. But the Whole hath the highest perfection of Sanctifying Qualifications, having all grace in the full flower implanted in them, and Every grace in its perfection acting and acted in the Actions carried on and therefore they Convey a gracious excellency to the Actions. Naturally excellent Actions flow from the Nature
 70 that is excellent. The Excellency of Morall actions flows into the Actions from the Excellency of the Morall Qualifications of the Agent. And the Excellency of Holy Actions flow from the Holiness of their authour, and the more Compleat and perfect grace in the Agents, the more of Grace and Holy excellency is the operation innobled with. For the Actions wrought by the Concrete flowing from the form which is the Abstract, are not onely ascribed to the Concrete, but they are ascribed to the Concrete, as rightly bearing the name of the Abstract upon them, as just things are done by a just man,
 80 Holy things for holy men. etc. And hence we Se Christs actions are most Excellent.

Secondly. In respect to the Excellency of his Divine Nature. In the Former respect it is cleare that Christ acts excell all acts done by fallen man: and Equalize the highest acts done by any man or Angell. But now in respect unto this they excell [338] all thinges whatever were, or can be done by either men or Angells in Paradise, or in Heaven itselfe. For Now they are more than can be imagined in their Excellency. Such influentiall Dignity and Worthiness, as the Godhead
 90 Communicated unto them, in its agency upon them, when Christ wrought them, is to be found in them, as ennobles them above all the excellency unspeakeably, that can be imagined to run out of the hands of Saints or Angells into the best works that ever came out of their hands. Hence Christs redeeming blood, is called the blood of God Act. 20. 28, the which

⁶¹ *feebleness, and*] MS *feebleness. &*

⁶³ *And*] MS & ⁶⁵ *Qualifications, having*] MS *Qualifications. having*

⁶⁶ *them, and*] MS *them. &* ⁷³ *And*] MS & ⁷⁷ *Abstract, are*] MS *Abstract. are*

⁸⁵ *28, the*] MS *28. y^e*

appropriation doth rightly belong to all Christs Works. And so all are in this Sense infinitely excellent. Thus Subjectively.

Secondly. Objectively. Christs Works are most Excellent as deriving their Excellency from their Object as well as from their Subject. Now their Object is the Justice, Holiness, Wisdom, Godness, etc., of the Unchangeable Will, or Law of God. For they exactly answer Gods Law in all its Divine Properties as Holy, Just, Good, Wise, etc. If it be said that this is a good proove of the Excellency of Christ Works: but that they derive of their Excellency herefrom, in their answerableness thereto doth not so clearly shine. Well then to evince it, I thus proceed.

1. This Law of God gave its influences unto Christ in his actions regulating his Designs whereby his actions were all regulated that they might be the fulfilling the Law. The Finall Cause first influenceth the Efficient to work, and sets rules to the efficient to regulate its work by, that shall attain the design of the Efficient. And hence the Regular actions that the Efficient are influenced into their regularity firstly by, are influences of the Finall, thro' influences of the Efficient immediately upon the Actions Carried on, for *Causa Causae est Causa causati*. And so here. Christs eye was influenced by Gods Will, or Law Ps. 40. 8. Matt. 3. 15. Heb. 10. 7. 8.

2. In that the Law is fully Satisfied with, and approoveth of Christs Works. Now this approbation, and Satisfiedness of the Law, adds an honour, and glory to what Christ hath done and so Justice of the Law, etc., is in some sense a Spring from which Christs operations derive their Excellency. And thus I pass from this enquiry.

Thirdly. If it should be Queried, Why Christs Works are thus Excellent: I have said before, that they are so to bee, or else he could not perform his Mediatory office, [339] for more excellent things are necessary thereunto, than what are to be found in the whole goldmine, or Pearly storehouses of Created Nature: and hence more Excellent works are Carried on by Christ than by any else. But

¹² *work, and*] M work. &

¹⁴ *And*] MS & ¹⁷ *on, for*] MS on. for ¹⁹ 10. 7. 8.] MS 10 7. 8.

²³ *Law, etc., is*] MS Law. etc. is ²⁸ *office, for*] MS office for

2. I shall adde as follow. He hath done more Excellent things than all others, that hereby others might be Convicted that he is the true Messiah. For this is needfull to Convict men of this truth, for the Ancient Church ever expected, and that Rationally, that the Messiah should doe more excellent things than any other, as John. 4. 25. Our text implies as much in that it saith, unto Such, that Saw them, and yet went contrary thereto, that had he not done the Works, that none other man
 40 did, they had not had Sin. But now their Sin was mounted up indeed, and further these Works also were to establish their hearts in the Faith, and Comfort of the Messiah, the Which they could not effect in case his Works were not more excellent than the Works of any.

3. For the Manifesting his own honourableness. He is Honourable and God will, and doth honour him: and will have all men honour him as they honour the Father Joh. 5. 23, and the greatest honour ariseth to himselfe from himselfe, and
 50 that in his doing things more excellent than what any other doth, or Can doe. His most excellent doings are his most excellent honour. Wherein anyone doth excell, therein he acts honourably. O! then this is another reason of the truth. But I goe no further: on here. Therefore I now come to make some use of this Truth.

USE. 1. For Information. Is it thus, that Christ's operations are more Excellent than any others? This then gives us Such truths as these following, viz,

First. That the Lord Christ is more excellent than any other.
 60 Whether men, or Angells, Whether Singly Considerd, or whether Considered altogether. For he is more Excellent in his doings, than both, Considered either apart or together. And he that doth more excellently than all must needs be more Excellent than all. The Magnificence of the Authour is blazond by his Works, and according to this rule Christ is most magnificent. For no works like his. And hence it hath

³³ *other, as*] MS *other. as*

³⁸ *Our*] MS *our* ⁴² *indeed, and*] MS *indeed. &* ⁴³ *Messiah, the*] MS
 Messiah. y^e ⁴⁵ *any.*] MS *any* ⁴⁶ *23, and*] MS *23. &* ⁶⁴ *here. Therefore*] MS
 here Therefore ⁶⁵ *following, viz,*] MS *following. viz,* ⁶⁶ *Works, and*] MS
 Works. & ⁶⁸ *And*] MS &

been ever the greate endeavours of all that love Christ to hold him forth as most Excellent, and to bewaile their insuffi-
[ciency.] [340] The Angells of God Sing glory to God in the highest at his birth Lu. 2. 14. John saith, We beheld his glory as the glory of the onely begotten of the Father. Joh. 1. 14. Saith Paul, he is more Excellent than Angells Heb. 1. v. 5. 6. 7. and v. 2, the brightness of his fathers glory, and the express image of his person. O saith Irenaus our Lord could have come to us [in] his inexpressable glory: but we could not beare the greatness of his glory.¹⁹ Cle[mens] Romanus, as you have heard, calls him the Splendor, and Standing Sunbeam of the fathers Magnifi-[cence.]²⁰

70

Clemens Alexandrinus Calls him More Excellent than all Humane Nature. He is truly [beau]tifull that he may be beloved by us who thirst after true beauteousness—and again saith he is [so] rich, that he contemnd that all the [lacuna] as the Gold that is on it and und[er] it, the things too with all the glory thereof which were offered him by the Adversary. [But] it would be wearisom to go on in this rode to Shew how wonderfull delightfull it hath been to the Godly to hold out the Excellency of Christ. But we see his own works to be the [Sweet]est Roses, and brightest flowers of his own Excellency.

80

Secondly. Se hence the inesteemable preciousness of the Works of Christ. They are so excellent, that all the excell[ent] things in all the World: in Heaven, and in Earth done by Sai[nts,] and Angells of God; are but dull drudgeries, and lifeless pa[anted] Cloaths Compared to Christs. When Apelles the pain[ter] saw his Servant drawing out the Picture of Venus, overlay it with gold, he told him, that he had not drawn out or paint[ed] a Beautifull person, but a Rich person.

90

¹⁹ *insuffi-*[340] *The Angells*] MS Taylor's page [340] is the verso of page [339]. There is room for Taylor to have completed the word that is probably "insufficiency," but the word is not completed. The last two syllables are the only ones required to fulfill the sense of the passage and to make the required transition to page [340]. This last page, it should be noted, is the last of a folio gathering in twelves, and contains only the doctrinal treatment or perhaps the first three-quarters of Sermon XIV, which if complete would probably be the longest sermon in the *Christographia*. ²⁰ 2, the] MS 2 y°

So indeed is it with us: all our pensills in all their draughts
 99 attain not to anything of the Excellencies of Christ's opera-
 tions. Ours are Worth nothing without he puts of the Worthi-
 ness of his on them. His are most precious: ours are priceless.
 His are all Worthy: ours of no worth. Yet gather up the
 Obedience and Holiness of the Saints on Earth, the Holy
 Doxologies of the Saints in glory, and the Glorious perfect
 attendence of all the Holy Angells: and put all together, and
 we have the Choicest Excellencies presented us, that Created
 Nature ever is productive of, or can by divine grace ever
 flourish up in. But yet tho' this is so choice in Gods account,
 10 as he accounts them the things for which he made Heaven,
 and Earth: yet, out of Christ, and considerd *per se* they are
 nausious. But yet take it in the best Consideration, its nothing
 to Christs. This never

⁹⁸ *us: all*] MS us all ⁹⁹ *Christ's*] MS Christ ² *precious: ours*] MS precious. ours

³ *Worthy: ours*] MS Worthy ours ⁴ *Earth, the*] MS Earth. the

¹¹ *Earth: yet, out*] MS Earth yet out

Appendix: Taylor's Marginal Notes

The superscript number at the beginning of each note indicates the line number of the sermon to which the note is keyed.

SERMON I, page 10

⁸³ Right of "externall Worke, and so": *Opera trinitati ad Extra sunt indivisa*

SERMON II, page 39

⁸³ Right of "he Styles Christ": *Christam esse portion de Substantia Patrem Pater [enim] tota Substantia [est] Filius verò [derivatio totius,] et Portio. In lib. versus Praxean [de Trinitate, in Opera omnia ex editione Jacobi Pamelii Brugensis (1609), cap. IX, p. 498.]*

SERMON II, page 42

⁸⁷ Right of "Saith Origen": *"Unus autem uterq [est] Deus, [quia] non est aliud filio Divinitatis [initium] quam Pater. Sed ipsius unius paterni fontis (sicut Sapientia dicit) purissima est [emanatio] filius. est ergo [Christus] Deus Super omnia. Or. in Rom. C. 9. [Opera (Basileae, 1571), II, 577.]*

SERMON II, page 47

⁴⁸ Left of "Christs humanity was not reall": *[Lacuna] nec Sampsisse animam, nec [cor]pus Sed tanquam homini quidem apparisse, cum homini nihil haberet. etc. Magde[burg]ent[ian] Cent[uries.] 3. p. 112. Spanheim: Syntagma. p. 262 etc.:*

SERMON III, page 75

²² Right of "this was impossible": *Ipsum Deum natum ex hominibus. August*

²⁰ Right of "Simple flesh without the Soule": *οὐκ ἀνέλαβεν ψυχὴν τοῦν ἔχουσαν καὶ λογὸν ἀλλὰ σάρκα ἀνοῦν καὶ ἄλογον [Theophylactus in Ε'ΡΜΗΝΕΙΑ Ε'ΙΕ Τὸ ΚΑΤὰ Γ'ΙΩΑΝΝΗΝ Ε'ΤΑΓΓ ΕΛΙΟΝ, Κεφ à (Romae, 1542), p. 387.]*

SERMON III, page 76

³¹ Right of "hence it was the Humane Nature": *πιστεύομεν ὅτι ἄνθρωπος τέλειος; τῆς γε φῆς ἐιωθίας, καὶ σαρκα καὶ ψυχὴν [μονομερως] σύνθετον ἄνθρωπον ὀνομάζειν Theophyl: in loc. [Ibid., p. 388.]*

SERMON III, page 83

⁸⁹ Right of "They are not onely": *[αουγγν [lacuna] ατρεπτω [lacuna] ἀδιαίστεν αχοριςως] The note is illegible.*

SERMON III, page 85

³⁸ Left of "Relats are eternall": *Relata sunt aeterna*

SERMON III, page 86

⁹⁸ Left of "these actions are attended": *Actiones sunt Suppositorum*

SERMON IV, page 110

³⁹ Left of "wholly displayed himself": [*Nam quum*] *Pater totum se in illo patefecerit, extra Deum Saper vult, qui non est solo Christo Contentus. Calvin loc. [Corpus Reformatum, Calvin, Opera (Brunsvigae, 1895), LII, col. 100.]*

⁶⁰ Left of "because they did not appeare": [*Thesaurus autem dicit absconditos, quia non eminent*] *magno Splendore conspicui: sed potius Sub cruis humilitate etc. delitescunt. ibid.*

SERMON V, page 139

²³ Right of "that there can": *Ex nihilo [lacuna] sit.—A priv[lacuna]one ad habit non da[teer] reg[lacuna] etc.*

SERMON V, page 140

²⁹ Right of "and as for the Rudiments": Zanci *in loc* Calvin *in lo*

SERMON V, page 143

⁶³ Left of "i, e, essentially and according": *οι ωδὼς καὶ καθ' ὑπόστασιν σάρκα γενέσθαι καὶ τρόπον τινα σωματον Zanch in loc.*

SERMON V, page 146

⁴³ Left of "there is nothing in the Godhead": [*Lacuna*] *uiquid est in Deo Deus est*

SERMON VII, page 204

³² Right of "the Whole Creation, and so": *Summa Potestas creandi: Veritas in promissis. et Suprema gubernandi polentia Bightman in lo.*

SERMON VII, page 212

⁹ Left of "The Evangelist Shews us": *δείχνειν ἡμῖν ἅμα μὲν τὸ ἄτυφον αὐτοῦ καὶ ἀτίμωτον: οὐδὲ γὰρ ὑποζυγίους ἔχρᾶτο πρὸς τὴν οδοιπορίαν, ἀλλὰ πεζὸς ὥδευε Theoph: in loc. [Ε'ΡΜΗΝΕΙΑ, p. 416.]*

SERMON VII, page 217

⁷⁴ Left of "Exceeding greate": *τί τὸ ὑπερβ ἄλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ηὐὰς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχυος αὐτοῦ*

SERMON VIII, page 236

³¹ Right of "not by little, Scantly": *ἐκ μετρου dare, est restricte dare aut pacre, sed non measurō [lacuna] tim. Summo Gradu, [Matthew] Po[o]lle, Synop[sis] Criticorum (Amsterdam, 1669-1676) in loc:*

SERMON IX, page 270

⁷ Right of "Hence Origen saith": *Christus—est sans et plenitudo gratiarum Veritas Syballorum legalia finis et Prophetarum []ionam. Orig. Rom: 3. in [lacuna]*

¹⁴ Right of "Seems very rationall": *Finis Legis Christus, i, e, Perfectio [legis, et] iustitia Legis est Christus. Orig. in loc [Rom. 10:3]*

SERMON IX, page 272

⁸⁴ Right of "Lu. 24. 28. 29.": καὶ οἱ προφῆται, καὶ Μωσῆς αὐτοὺς, ὅσα ἔλεγον ἡ ἐπραττον, πάντα τύποι ἦσαν· ὁ δὲ Χριστὸς ἃ ἔλεγε καὶ ἐπραττεν, ἅκαντα ἀληθείας πλήρη, αὐτόχαρις ὧν καὶ αὐτοαλήθεια

SERMON IX, page 274

⁸¹ Left of "Christ replying thus": *ad autem pronunciativē [hoc] dixit Pilatus illud [quocq] confirmat, ad alibi supra-scrivit in titulo Rex Judaeorum.—et [quod] ait Pilato: tu dicis, Sententiam [ejus] pronunciantis Confirmat* Orig. in Matth. Hom. 35. f. 85.

⁸⁵ Left of "a most Wise answer": ἀπόκρισιν δοὺς αὐτῷ σοφωτάτην· οὐτε γὰρ εἶπεν, ὅτι Οὐκ εἰμὶ, οὐτε πάλιν, ὅτι Εἰμὶ. 'Αλλὰ μέσως πως ἔφη· Σὺ λέγεις. etc.: Theophyl. in Math. 27. 11.

SERMON IX, page 281

⁸¹ Left of "Brightman": *Monarchis titulos imperii [ge]rentibus in capite, in Coronis, et Diadematis. Christo [lacuna] titulum. gerente in femore quam ullus unquam Monarcha. Consequentus est.* Brightman

SERMON IX, page 288

⁸⁰ Left of "that shall not worship him": ὁ δὲ κατὰ τοὺς Ἰουδαίους ἐν τύπῳ καὶ σκιᾷ προσκυνήσασιν· ἀλλὰ ἐν ἀληθείᾳ· διὰ τῶν Ἰουδαϊκῶν ἔθων καὶ παρατηρητῶν κάλων μελλόντων κατα λυθῆναι. Theophyl. in loc [John 4:23]

SERMON X, page 325

⁸¹ Right of "in their Sufferings thus": *O Beatam Ecclesiam Nostram—floribus ejus nec lillia, nec Rosae desunt. certent nunc Singuli ad utrusque honoris amplissimam dignitatem, ut accipiant corana, vel de opere candidas, vel de passione purpureas. In caelestibi castris ex Pax, et Acies habent flores Suous, quibus miles Christi ob gloriam coronetur.* Cyp[rian] Epist: 9 [Actually the eighth epistle.]

SERMON XI, page 355

⁷⁰ Left of "The Sacerdotall Office": Q: 1 *Munus Sacerdotale in eositum, qd quamadmodum pro regio munere potest nobis in omnib[] nostra necessitatib? Subvenire, ita pro munere Sacerdotale vult, ac porro subvenit: atque haec illius Subveniend[ie] Seu opis afferendae ratio, Sacrificium ejus appellatur etc. Quid annon erat Sacerdos antequam in Caelos ascenderet, et presentin Cruci affixus penderet? Non erat. etc.*

SERMON XI, page 358

⁸⁰ Right of "persons mentain their Masse": *[Missa] est Sacrificium propiciatorium, et imputratorium ex opere operato. et offerendum esse provivis et mortuis. Belar[mino]*

SERMON XI, page 360

⁸⁸ Left of "them to the Fishes": *Sunt [enim] aliqui etiam ex ijs, qui verbum aufiunt, marinis piscibus Similes, qui ab ipso ortu in Sals-[anu] triantur, Salibus tamen ad Condiendum indigent. Stromat: lib: 1.*

SERMON XII, page 391

³⁵ Left of "So as the Pope can": *Papa et Christus faciunt unum Consistorium. lo ut excepto peccato, potest Papa, quasi omnia facere, quae Deus potest.*

³⁶ Right of "And the Ceremoniary of Rome"; the note is illegible.

⁴¹ Right of "All Power is in the Pope, over": [*In papa est omnis potestas Supra omnes potestates, tam coeli quam terrae.*] [*In Conc. Lat. sub Leone. In Orat Steph. Patr. Panorm. de Elect. cap. Licet.*]

SERMON XIII, page 406

²⁸ Right of "the Man Christ Jesus": *Mediatorem non ad Deit[ast] Christi, Sed ad Humanitatem [et] referendum doceret.* [Origen in] *Epis ad Ro: C. 3. L. 3. fol: 15*

SERMON XIII, page 407

³⁷ Right of "calls an holy": *Media Sancta fuit inter deitatem Trinitatis, et frailitatem humanitatis.* [*ibid.*]

SERMON XIII, page 408

⁷⁰ Left of "the titles of the Manhood": *Per omnem Scripturam tam Divina natura humanis vocabulis appellatur, quam humana natura Divinae nuncupationis insignibus decoratur.* *Ori: Peri Arch. l. 2. C. 6*

SERMON XIII, page 409

¹⁰ Right of "offices": [*Lacuna*] *ea esset homin[] mortali compersitus [munera] haec detutere. Aurum [signum] in [regine] potestatis argumentum. Myrra ut moritura Thus ut Deo. Orig Contra Cels[um]. li. 1. f.[4] [Opera, II, 653].*

¹⁶ Right of "that should": τὸν μὲν χρυσὸν προσήτατον αὐτῷ ὡς βασιλεῖ τῷ γ βασιλεῖ χρυσὸν τελούμεν οἱ ἰῶδὴν χεῖρα· τὸν δὲ λίβανον, ὡς θεῷ τῷ γ θεῷ θυμῶμεν· τὴν δὲ ομύρναν, ὡς μέλλοντι γευσάβαι θανάτου. μὲδὲ γ τὸν σμύρνον ἐνταφιάζουσι οἱ Ἰουδαῖοι· βῆδὰ τὸ μένειν τὸ σῶμα ἀσηπζον· ἡ γ σμύρνα, ξηρὰ οὐσα, ξηραίνει τὴν ὑπρωτητα· τοῦ οὐκ ἑὰ σῶληκας γεναζαι· *Theop. in loc. [Matt. 2:10]*

SERMON XIII, page 412

³⁷ Right of "Propertie": *Mediatoris est proprium, [utroraque] partem fieri quoru [fuit] Mediator. Chrisos[tom] Honil: in Phillip: Ca: 2.*

³³ Right of "yet he saith": *Hoc modo regnum a se abdicabit Sed ab humanitat Sua ad gloriosam Deitatem quodanmodo [traducet: quia tunc] patebit [ac]cessus quo nunc infirmitas nostra nos [arcet] Cal[vin] in loc. [I Cor. 15:27, Opera, XLIX, col. 549.]*

SERMON XIII, page 414

⁹⁸ Right of "Origen's Conjecture touching": *In consummatione Seculi in semetipso complectens omnes quos Subjecit patri et qui venerunt per eum ad Salutem, cum ipsis et in ipsis ipse quoque subjectus dicitur esse patri: dum omnia constant, et ipse est Caput, etiam ipse est Salus Salutem consequentium plenitudo.* *Origen. [Peri Archon, Lib. 3, Cap. 5, Opera, I, 733.]*

¹¹ Right of "saith the abovesaid": *Subjectio Christi ad Patrem beatitudinem nostrae perfectiones. ostendit, et suscepti etc. ex operis palman declarat.* *Orig. Peri Arch: 1. 3. C. 5.*

SERMON XIII, page 415

¹⁸ Right of "Militant State": *Officij Christus Complectum; tum [lacuna] Christus tradet Regnu Deo patris debellatis et profligatuidenit Satana, et omnibus impijs et morte [lacuna] et Electis reconciliatis ha[] eterna gloria conmandos tradet patri, et tum politico ut Ecclesiastico regimine destituto munere ille suo a patre []epto plenissime defunctus apparebit ila tamen ut cum patre reunetinae ternum, Bucanus Sac. [Institutiones theologicae (Geneva, 1617).] p. 436.*

²⁸ Right of "Ames hath it": *Christus etiam post diem iudicii manebit Rex, et Mediator in aeternum. Non enim sic tradet regnum patri, ut ipsemet cess. et regnare Sed ut patri [lacuna] sentet regnum suum conplectium quale mansurum est in aeternum. Ames: Medul[la S. S. theologiae (London, 1629).] 1: 1. C. 41: [p. 229]*

SERMON XIII, page 423

¹⁸ Left of "And we know among the Jews": *Re Anius, rex idem Hominem Phabique Sacerdos.*

SERMON XIV, page 439

¹ Left margin: "Serm. 15" is written in pencil, probably not in Taylor's hand. It is also a miscalculation.

SERMON XIV, page 441

⁸⁸ Right of "Theophylact": *τοῦ τυφλοῦ θαῦμα καὶ τοῦ δαζαρου*

⁸⁸ Right of "Corpse being buried": *Sepulto suo Cadavere, Cadaver alterius reddidit vitae August. Tract*

SERMON XIV, page 442

⁹⁸ Right of "by his own power": *Potest quippe in seipso [lacuna] ta persecusum. Nemo autem potest aliquid sine ipso. Ibid*

SERMON XIV, page 443

²⁸ Left of "have been adorned": *Videmus justos omnes benis operibus ornatos fuisse: ipse etiam Dominus operibus seipsum Ornaus. Clem[ens Romanus,] Epist: [Cap. XXXIII]*

⁵⁸ Left of "testimony": *Perhunc voluit Dominus importatem cognitionem gustare qui a Magnificentiaeojas Splendor Rad[lacuna] Bexistens, tanto major est angeles quanto prestantiae nomen sortitus est. Clem: Ep[ist. Cap. XXXVI]*

SERMON XIV, page 446

⁸⁸ Right of "venom malice": *Cum discipulis Jesu pes luxum, et lusciviam con- querando bos vagatam Ori[gen] contr: Cels: Lib. 1.*

SERMON XIV, page 448

⁵ Left of "Alexandrinus ad Gentes": *Pulcherrimum est Patri Speculatum filius aeternus*

SERMON XIV, page 449

⁴¹ Right of "things": *Nec secus Jesum seciss e[] miraquaedam atque hiselent- qui ab []gglus ipso edise [lacuna] Orig. Contr: Cel. 1 f. 14:*

⁴³ Right of "gazing at them to God": [Lacuna] *justum a Deo iudicium sint pro meritis relaturi. Ibid.*

⁴⁸ Right of "anyone of all those": *Potest aliquem nobis designare, [lacuna] ex omnib: illis [lacuna] quam sicere per Sae: eulo [lacuna] aliquid Christo, [lacuna], qui secerit qui sine [lacuna] sine hebara et gran[lacuna] Suecis, sine ulla aliquam observatione sollicita sacrorum libeminum, temporum? Arnob[ius] Contra Gentili. 1.*

SERMON XIV, page 450

⁶ Right of "Prophets, and Apostles": *Quique illa sacet, illo faciente fecit haec ante illa, istis non facientibus fecit August: Tract in lo.*

SERMON XIV, page 452

⁴⁸ Left of "Christ's Seedlips": *Ego []um quoriam [lacuna] seme [lacuna] quid sum: [lacuna] Caplinus Semenantis. De Pesci: Chris [lacuna]*

⁶⁰ Left of "If any discuss": *Siquis res insus discutiat videbit plane Super humanam Naturam suisie Jesum rem ausum, et executum qua ausus sit. Nama principio ne ejus doctrina per orbem terrarum disse minaretur abstantibus Univeris, Imperatoribus etc. Praefectis et Dacibus et caeteris tanquam adversanibus—Praesidibus erbiu[m] etc. [Ornipiem]bit Colatus pervicit. Quandoguidem prohiberi Dei Verbum non poturt, quinemo longe illiud validus tam multis Oppugnantibus redditum Quis peri non []gligent[]is venum naturam seretur, non Jesum hunc obstapescat qui per ea quae ignominium parant, universa, gloria pot[] quo via ante ire [lacuna] unquam gloriâ admodum [lacuna] obititiscunt. etc.: Orig. Cont: Cel. 1. 1.*

SERMON XIV, page 453

¹⁰ Right of "flower of health": *Pulchritudo oplena [lacuna] est pulchritudo animae quando sucrit Sancto Sp: et ijs quae abvo orianur, ornata [lacuna] anima justitia, bonorum, amore, et pudore, quo nullus celor unquam visas est. Postea aut []erecatur. quaque pulchritudo corporis—Sanitatis aut liberatis flos est pulchritude.—Pulcherrimae go et Saluberimae vitae agenda rationes Corpora exercentes []er mariam et firmam efficiunt. pelcheritudinem Clem: Alex[andrius] Paedo[gogus] 1. 3*

SERMON XIV, page 460

³¹ Left of "Holiness made him Eminent": *Virtus vero [lacuna] Eminentem praesent et magnum: Orig. Ho[mil:] 12 in Lev*

SERMON XIV, page 462

¹⁸ Left of "[Seventh] book of his Stromata": *Rever a Unigenitus, et omnium Regis et omnipotentis Patris gloriae figura quae es qui cognitione praeditus est, im, prinit perfect[]n contemplationem ad sui imaginem etc. Clem: Strom[ata] 1: 7*

SERMON XIV, page 464

⁶⁴ Right of "that flow hence": *[Lacuna] Jesus consumatas habos [lacuna] peccatu non [lacuna] perfecta et [lacuna] opera.*

⁶⁸ Right of "on": *In illo est [habitu] virtutum in illo omnis intellectus Scientiae, in illo est divinae [imagine] innovatio.] Orig. in Nunn: Hom. 24.*

⁷⁶ Right of "operation innobled with": *Abstractum est forma Concreti*

SERMON XIV, page 466

⁶⁴ Right of "more Excellent than all": *Magnificentia authoris ex oper[um eorundem diversitate] signatur Tert[ullianus] de Anima [Opera, Cap. VIII, p. 165.]*

SERMON XIV, page 467

⁷⁴ Left of "image of his person": *Ipse en in [lacuna] gloria ad nos venire poterat Sed nos magnitudinem gloriae suae portar[] non pateramus. Irenae[us] 1. 4.*

⁷⁹ Right of "Clemens Alexandrinus Calls": *Sapater noster humanonem naturam Su[lacuna]. Purcher quidem, uta nobis ame[ar] quiveram desideraneus pulchritudinem—Adeo autem Dives, ut omnem terram, ut quod super terram, et Subterra est, aurum, quae ei [lacuna] ab Adversario dabantur despexit. Clem. Alex: Strom. lib. 2*

Explanatory Notes

SERMON I

1. Dated August 31, 1701.

2. Appearing as a distinct sect centered in Jerusalem in the reign of Trajan (A.D. 98-117), the Ebionites held that Jesus was a mere man, that he was only one of several Christs, that the Jewish law was still binding on Christians, and that the teachings of St. Paul were without authority. Ascetic and mystical, Ebionites were numerous in Palestine until the fifth century. Their origin is not clear. Eusebius, Irenaeus, Justin, and John Lightfoot—often recalled by Taylor—all give credence to a supposed founder named Ebion. Recent writers point to the fact that the Hebrew word for Ebionites means "poor," suggesting the apostolic or Essene poverty professed by the sect, and so consider Ebion a mere fiction. Taylor obviously follows the former interpretation.

3. Those who subscribed to the powerful and long-lived heresy of Arius (ca. 256-336), a presbyter of Alexandria. Apparently trying to construct a politic compromise of Christian belief to make it palatable to the heathen Roman government, Arius asserted certain distinctions between God the Father and the Logos, Word, or Son that reduced Christ to a mere man. As Taylor accurately describes the Arian position (p. 42), the Logos, a created God in substance different from the Father, functions as the soul of Christ, who does not possess a rational, human soul. The consequences of this doctrine were two: on the one hand, if Christ and the Father are not of the same substance and both are divine, dualism or polytheism results; on the other hand, affirm that only the Father is divine and you deny not only the divinity of Christ but all possibility of Christ's securing salvation for men. Athanasius (ca. 296-373), the most prominent churchman to face Arius with these consequences, was most influential in securing the condemnation of Arius from the Council of Nicaea (325), the first ecumenical council, a condemnation carefully wrought into the Nicene Creed. In England in the seventeenth century Arianism enjoyed a revival, becoming a controversial issue during the latter part of Taylor's life, a major issue in the formulation of both English and American Unitarianism.

4. Followers of Marcion, a shipbuilder of Pontus, who flourished at Rome (ca. 140-50). Among other gnostic tenets, Marcion's insistence that Christ suffered only in appearance was attacked in Tertullian's *Adversus Marcionem* (ca. 207-08). Marcionites were numerous in both the Eastern and Western churches before the fifth century.

5. The legendary translators of the Alexandrian version of the Old Testament. According to the spurious *Letter of Aristeas to Philocrates*, the Egyptian King Ptolemy II Philadelphus (reigned ca. 285-47 B.C.) permitted the keeper of the Alexandrian library to commission a Greek translation of the Jewish law. Eleazar, the high priest at Jerusalem, readily sent seventy-two men (six from each of the twelve tribes), who on the island of Pharos completed the entire translation in seventy-two days, which accounts for its title, *Septuagint*.

SERMON II

1. Dated October 26, 1701.
2. Quintus Septimius Florens Tertullianus (ca. 155–ca. 222). Born in Carthage and well educated in Greek and Latin, Tertullian moved to Rome, where he became a Christian. He flourished during the reigns of Severus and Antoninus Caracalla (between 193 and 216), but precise dating of biographical matters is entirely conjectural. The time of his flourishing was a period of great importance in the history of the Catholic church: gnosticism was successfully contested, the New Testament gained widespread acceptance, the apostolic rules were formulated, and the ecclesiastical priesthood was developed. About 207–08 Tertullian broke with the Church of Rome. His literary activities make him, in Harnack's phrase, "the earliest and after Augustine the greatest of the ancient church writers of the West." St. Jerome warns Catholics to refer to him with caution (*De viris illustribus*), but Reformation writers have frequent recourse to him. Taylor here is referring to Tertullian's incautious wording in his book *Adversus Praxean*, a book on the relations of the persons of the Trinity written for a popular lay audience; the date of the book is variously conjectured from 206 to 222.
3. Matthias Flacius, *Ecclesiastica historia, integram Ecclesiae Christi ideam quantum ad locum propagationem, persecutionem tranquillitatem, doctrinam, haereses, ceremonias, gubernationem, schismata, synodos, personas, miracula, martyria, religiones extra Ecclesiam, et statum Imperii politicum attinet, secundum singulas centurias perspicuo ordine complectens . . . ex . . . historicis, patribus et aliis scriptoribus congesta, per aliquot studiosos et pios viros in Urbe Magdeburgicâ* (13 vols. Basle, 1559–74). Flacius (1520–75), a brilliant Lutheran controversialist and scholar, conceived the plan of a church history designed to show "how the true Church and its religion gradually fell away from its original Apostolic purity and simplicity, and . . . how the Church was ever and anon restored by some genuinely pious men." To this end a society was formed at Magdeburg in 1553, publishing the first three centuries together in 1559. The volumes through the thirteenth century were published by 1574, but the last three centuries remained in manuscript and were never published. In 1624 Louis Lucius issued a complete edition of the *Centuries* at Basle (6 vols., folio), revised to fit a Calvinistic interpretation. It is noteworthy that Taylor possessed this rather expensive set in his personal library (see Thomas H. Johnson, *The Poetical Works of Edward Taylor*, p. 205, Item 11).
4. Origen (185–253 or 254) of Alexandria and Caesarea was a prolific and influential exegete, immoderately admired by those who immediately followed him. His homilies—familiar discourses on scriptural texts—were extremely valuable to the early church, and again to the writers of the Reformation, since they contain a great deal of information about the customs, institutions, liturgy, and sacraments of the primitive church. But breaking new ground as he was, Origen's wording permitted inferences to be drawn from it not consistent with later orthodoxy (Arius, for example, could make use of Origen's statements to support the Arian position, which was condemned by the Council of Nicaea). That Origen's writing itself was condemned is not certain; but it was in extreme disfavor toward the end of the fourth century, when to be accused of Origenism was to be called a heretic. Hieronymus (St. Jerome, ca. 340–420) was an extreme admirer of Origen, many of whose writings he translated as a young man. In 386 he moved to Bethlehem. There he was accused in 392 of Origenism by one

Aterbius, a monk of Sceta, and, very jealous of his reputation, he made a point in the years following of denying the validity of Origen's doctrines. In 397, however, Rufinus of nearby Mt. Olivet issued a translation of Origen with an introduction in which he called attention to both Jerome's earlier translations and his adulation of Origen, thereby seeming to confirm the accusation of Origenism in Jerome. Jerome retaliated in 401, denying Origen in an *Apologeticum adversus Rufinum*, beginning a bitter attack which did not cease until Jerome's death. Taylor's comment points to Jerome's frequent carelessness in citing others; modern scholars attribute this to Jerome's well-known haste.

5. Dionysius (ca. 190-265) was Bishop of Alexandria from 247-48 to his death. A student of Origen, he was later charged by Dionysius of Rome with tritheism because of a misconception of his use of the terms "essence," "person," and "hypostasis." He cleared himself of the charge, but, a prolific writer, his "inconsiderate expressions" were later used, as Taylor suggests, by the Arians to support their heretical position.

6. Marcionites; see above, Sermon I, note 4.

7. Docetism, perhaps the first Christian heresy, was not part of a theological system, but a tendency among many sects variously named, especially the gnostic and Manichaean. Docetism taught that Christ's body was not a real, material, human body, but only apparent or phantasmical, the human actions of which were entirely illusory. Chief among the defenders of this idea were Marcion (whose teaching on this point is attacked by Tertullian in *De carne Christi*) and the followers of Mañi or Manes, a messianic claimant with Jesus. Mañi, identified with the Paraclete of the New Testament, was taught to have really suffered, while Christ suffered only in appearance. Most of our knowledge of Manichaeism comes from non-Manichaean sources, Augustine primary among them, since for ten years he professed to be a Manichaean.

8. Socinians take their name from the two Italian theologians who developed the major heretical position regarding the Trinity. First, Lelio Francesco Maria Sozzini (1525-62), known to and well regarded by Calvin and Melancthon. Although he hinted indiscreetly at unorthodox opinions regarding the Trinity, when put to the question at the urging of Calvin and others in 1555, he confessed complete orthodoxy. More important, Fausto Paolo Sozzini (1539-1604) developed the hints of his uncle and found occasion to propagate his ideas after 1580 in Poland, where there was a growing Antitrinitarian movement. Fausto never actually joined the Church of the Polish Brethren, the developers of Socinianism. He insisted that Scripture does not warrant belief in the Trinity, that Christ had a divine function though not a divine nature, that Christ should therefore be adored but not invoked as God, and that Christ's work was to reform men, to bring them to repentance that they might earn salvation. Consequently he denied predestination, affirmed the freedom of the will, and stressed the validity of human reason. Largely through the rational and liberal Racovian Catechism, Sozzini's teachings found their way to Holland and to England, where they contributed to the cause of religious liberalism in the early eighteenth century, playing an important part in the development of English and American Unitarianism. William Pynchon, the founder of Springfield, not far down river from Westfield, had as early as 1650 scandalized Boston with his Socinian *The Meritorious Price of Our Redemption*, and Taylor may have felt this as a very immediate and local tendency.

9. Known first as the Children of Light, these followers of George Fox

(1624-91) first codified the church organization of the Society of Friends in 1666 but had been a notorious thorn in the body politic of Massachusetts for ten years by that time. A "Petition for Severer Laws Against the Quakers, October, 1658," addressed to the General Court then at Boston, condemns the subversive nature of Quaker doctrines, and considers "Whether, their practise vnder pretence of new light, tends not manifestly, to y^e vtter subversion of the very body of religion, witnes, their deniall of the Trinity, y^e is to say, the Trinity of persons, or distinct subsistances in y^e diuine natvre, their deniall of y^e person of Christ, of y^e Scripturs as a rule of life, & of y^e whole church institution of y^e Gospell, y^e ordinary means appointed for y^e conuersion and edification of Soules." It is evident here that Taylor concurs in his attitude with official Massachusetts sentiment. Technically the accusations are not just. Quakers affirmed their belief in Father, Son, and Holy Ghost; Christ the Savior; the resurrection; and the divine inspiration of the Scriptures. They insisted that the truth of these was a spiritual truth; consequently they would not be bound to strict Trinitarian definitions, and they rarely spoke of the historic Jesus, but that they vilified and condemned Jesus is not true. Taylor's abusive language may take its source in an early run-in with Quaker sympathizers like George Fyler (Lockwood, *Westfield and Its Historic Influences*, pp. 92-93). Taylor's suspicion that the Inner Light professed by Quakers was no more than enthusiastic imagination was commonplace.

SERMON III

1. Dated December 28, 1701.

2. Apollinaris the Younger of Laodicea (ca. 300-ca. 390) distinguished himself as an early defender of the Nicene faith, especially against the Arians. Because of this he was excommunicated by the pro-Arian bishop of Laodicea and subsequently set up as the anti-Arian bishop of that same place. Between 360 and 370, however, Apollinaris fell into the error known as the Apollinarian heresy to which Taylor points in this passage. Attempting to define the relationship of the human and divine natures in Christ, Apollinaris sacrificed some of Christ's humanity in order, as he understood it, to preserve the unity of Christ's person. Beginning with the logical assumption that two perfect beings cannot become one, and with the Neoplatonic tripartite division of human nature into (1) body, (2) animating soul, and (3) the rational mind or spirit, Apollinaris contended that in Christ the rational soul (ordinarily corruptible in man) had been replaced by the Logos, an argument advanced, ironically enough, by Arius and his followers (see Sermon I, note 3). So to reason was to insist, first, on the imperfection or incompleteness of Christ's humanity, and secondly, that the Logos itself, having become part of the human nature, must have suffered and died. For maintaining his error, Apollinaris was condemned at the Roman Synod of 374 and again at the Synods of Antioch (378) and Constantinople (381), in spite of which he left behind at his death an organized Apollinarian church. Apollinaris emphasized those scriptural passages which referred to man as "flesh," and it should be noted that Taylor's remarks follow the orthodox answer of Gregory of Nazianzus' epistle *To Cledonius against Apollinaris*: "If, however, they rely on the passage, 'The Word was made flesh and dwelt among us,' and because of this erase the noblest part of man (as cobblers do the thicker part of skins) that they may join together God and flesh, it is time for them to say that God is God only of flesh, and not of souls, because it is written, 'As thou

hast given him power over all flesh,' and 'Unto thee shall all flesh come,' and 'Let all flesh bless his holy Name,' meaning every man. Or, again, they must suppose that our fathers went down into Egypt without bodies and invisible, and that only the soul of Joseph was imprisoned by Pharaoh, because it is written, 'They went down into Egypt with threescore and fifteen souls,' and, 'The iron entered into his soul,' a thing which could not be bound. They who argue thus do not know that such expressions are used by synecdoche, declaring the whole by the part, as when Scripture says that the young ravens call upon God, to indicate the whole feathered race; or Pleiades, Hesperus, and Arcturus are mentioned, instead of all the stars and his providence over them." C. G. Browne and J. E. Swallow, trans., *The Christology of the Later Fathers*, Library of Christian Classics, 3 (London, SMC Press, 1954).

3. This is an accurate description of the Nestorian heresy, which was never actually formulated by Nestorius (died ca. 451) after whom it is named. This celebrated patriarch of Constantinople (428-31) engaged in a heated controversy with fellow churchmen, largely over the *theotokos* question, i.e. the propriety of referring to the Virgin Mary as the "mother of God." Ostensibly for his denial of this form of reference, Nestorius was excommunicated by a council of metropolitans at Ephesus in 431. Personal and political reasons actually motivated this action, which was reversed at the insistence of the Emperor Theodosius, but only at the expense of Nestorius' removal from Constantinople and his eventual banishment to Arabia and Egypt. Nestorius' pseudonymous *The Bazaar of Heraclitus of Damascus*—not recovered until the nineteenth century—reveals his position to be basically like Taylor's. At least the language does not unequivocally designate two distinct persons.

4. See the notes to these above: Arians, Sermon I, note 3; Apollinarians, Sermon III, note 2; Nestorians, Sermon III, note 3.

5. See Sermon II, note 9.

SERMON IV

1. Dated February 15, 1701/2.

2. Jerome Zanchi (1516-90) was an Italian monk who, converted by reading the works of the reformers, became in time one of the most learned defenders of Calvinism. See here "D. Hieronymi Zanchii in epistolam ad Colossenses, commentarius," *Operum theologicorum* (8 vols. Geneva, 1619), 6, 282-83.

3. John Calvin (1509-64), the famed reformer of Geneva. Taylor has great respect for his commentaries on Scripture, but he is not reluctant to differ with him. Calvin's full explication of Colossians 2:3 deserves comparison with Taylor's: "The meaning, therefore, is, that all the treasures of wisdom and knowledge are hid in Christ—by which he means, that we are perfect in wisdom if we truly know Christ, so that it is madness to wish to know anything besides Him. . . .

"He says, however, that the *treasures* are *hidden*, because they are not seen glittering with great splendour, but do rather, as it were, lie hid under the contemptible abasement and simplicity of the cross. For the *preaching of the cross* is always *foolishness to the world*, as we found stated in *Corinthians* (I Cor. i. 18.) I do not reckon that there is any great difference between *wisdom* and *understanding* in this passage, for the employment of two different terms serves only to give additional strength, as though he had said, that no knowledge, erudition, learning, wisdom, can be found elsewhere." *Commentaries* (Edinburgh, The Calvin Translation Society, 1851), p. 175.

4. That Plato (ca. 428 B.C.–ca. 348 B.C.) ever actually traveled to Egypt is still a disputed question among Platonists. The story takes its source in the third-century A.D. *Lives and Opinions of Eminent Philosophers* of Diogenes Laertius. Diogenes cited Speusippus and Hermodorus, contemporaries of Plato, as his sources. The “other places” Taylor refers to are Italy and Sicily, which Plato apparently visited shortly after the death of Socrates.

5. Accounts do not agree upon which men were so designated for their wisdom in the archonship of Damasius in the sixth century B.C. The following seven are generally named: Bias of Priene in Ionia (fl. ca. 570 B.C.) was esteemed for his patriotism, nobility of character, and eloquence; Chilon (fl. ca. 560 B.C.) is the reputed founder of the office of ephor or chief magistrate, esteemed for his great prudence; Cleobulus the tyrant of Rhodes (fl. ca. 560 B.C.) was noted for his beauty, strength, wise sayings, and riddles; Periander (625–585 B.C.), the second tyrant of Corinth, was a renowned patron of literature and promoter of commercial development; Pittacus of Mytilene in Lesbos (ca. 650–570 B.C.) was apparently best known for his strength and his military skill; Solon (ca. 638–ca. 558 B.C.) was a most famous statesman, poet, and lawgiver of Athens; Thales (640–546 B.C.), chief of the seven, is the acknowledged founder of Greek geometry, astronomy, and philosophy.

6. The famous philosopher and teacher of Athens was born around 470 B.C., and was put to death in 399.

SERMON V

1. Dated May 10, 1702.

2. See Sermon I, note 2.

3. Cerinthus (ca. 100) represents one of the early compromises between Judaizing Christianity and Gnosticism. Active in Asia, Cerinthus held that the world had been created by angels, one of whom was the god of the Jews. Jesus was the human son of Mary and Joseph, but was inhabited by the Christ, who revealed to him the previously unknown Father and gave him miraculous powers. Before the Passion, this Christ left Jesus, thereby reducing him, as Taylor says, to “a mere man.”

4. See Sermon I, note 3.

5. See Sermon III, note 3.

6. The followers of Eutyches (fl. ca. 450), archimandrite of a monastery near Constantinople, who insisted that the idea of two natures united hypostatically in Christ was neither to be found in scripture nor in the writings of the Fathers. He pointed out that Athanasius, Gregory, Julius, and Felix offered most estimable precedent for his position. In his conception Jesus was truly God and truly man, but did not have a body of like substance with other men. The charge of heresy was leveled against Eutyches at Constantinople in 448 by Eusebius of Doryloem, the same man who first exposed Nestorianism. There Eutyches was excommunicated. He appealed the decision but was read out of the Church by Pope Leo, who attributed his error to a want of learning rather than any subtlety of thought.

7. *Operum*, 6, 290–91.

8. See Sermon I, note 3 and Sermon II, note 8.

9. Johannes Völkell (d. 1618) and Valentin Schmalz (1572–1622) were among the leading Socinians at Racow, Poland, after the death of Fausto Sozzini. Smalcus was by far the more important and prolific of the two.

10. Ubiquitarians argued that the body of the risen Christ, being eternally

joined with the spirit of Christ, must likewise be omnipresent with the spirit, or ubiquitous. Luther had first argued himself into this position in his sermon *Vom Sakrament des Liebes* (1526), though it was not a tenet he was willing to insist on to the danger of the Reformation, and consequently Article XV of the Marburg Confession (1529) leaves the question undecided. After 1555, however, when the Settlement of Augsburg clearly demarked the religious and political frontiers of Lutheranism from the Roman Church, Luther's followers turned to the completion of their doctrines. In 1559 several questions regarding the Lord's Supper were raised by a Calvinist minister, to answer which a large group of Swabian theologians met at Stuttgart. Led by John Brenz, who carried Luther's teaching beyond any point Luther had been willing to carry them, the theologians issued the "Stuttgart Articles," firmly insisting on the ubiquitarian doctrine. Both Melancthon and Calvin immediately protested what was seen to be a serious menace to Protestant unity, with the result that, while the Articles were binding in Wurtemberg, other Lutheran provinces did not accept them.

11. Henry Jeanes (1611-62) was a Puritan divine, a graduate of Oxford (B.A. 1630; M.A. 1633), and the author of *A Mixture of Scholasticall Divinity with Practicall* (Oxford, 1656), one of the books in Taylor's library at his death (see Johnson, *Poetical Works*, Item 49). It was a text widely used by New England students in the seventeenth century.

12. This Spanish born theologian (ca. 1550-1603), long a professor at the University of Ingolstadt, was highly honored among Catholics, even to being awarded the title *Doctor Doctorum* by Pope Clement VIII. A Jesuit, Gregory engaged Calvinists and Lutherans alike in a number of polemical works concerning the Sacrament of the Eucharist, but his major contribution was the sum of his lectures on Aquinas' *Summa*, first published as *Commentariorum theologicorum tomii quator* (1591, 1592, 1595, 1597, and many times thereafter).

13. Martin Schellekeus (1563-1624) was a Dutch-born Jesuit who published under his adopted name Becanus. He was a prolific and laborious polemicist against protestants generally, and especially against the Calvinists. The more notable of these writings were collected as a *Manuale controversiarum* (1623). His defense of the authority of the Pope over the kings of various nations, particularly against King James of England, the Anglican church, and its spokesman Lancelot Andrewes, brought him to the attention of all English theologians: *Controversia anglicana de potestate regis et pontificis contra Lancelottum Andream sacellanum regis Angliae qui se episcopum Eliensem vocat, pro defensionene ill. card. Bellarmini* (Mayence, 1612). Taylor here means that Becanus refers to Gregory de Valentia, as Jeanes has it (Jeanes, *Mixture*, p. 135).

14. Robert Baron (ca. 1593-1639) was a Scotch divine, professor of divinity at St. Salvator College, St. Andrews, until 1639, when he was forced to leave Scotland. Having fled to England, he was preferred by King Charles I to the See of Orkney, and died within the year. Jeanes cites Baron (*Mixture*, pp. 135-36), with an English paraphrase of Baron's arguments, which Taylor copies with only minor stylistic changes in the next two paragraphs. The arguments are from Baron's *Philosophia theologiae ancillans* (Andreapoli, 1621), Exercitat. I, art. 12, pp. 67-68.

15. Francisco Suarez (1548-1617) was an eminent Spanish Jesuit, a noted teacher of philosophy and theology. In this capacity his main effort was apparently to comment upon and explicate the various parts of Aquinas' *Summa*. These lectures, in which Suarez was more interested in examining the doctrines

under question than he was in Aquinas' judgments, were published under the title *Commentariorum ac disputationum in tertiam partem divi Thomae tomus primus* (Alcala, 1590), the book to which Taylor refers here. His tremendous erudition, his remarkable penetration, and his scientific precision of method have won him the respect of numerous theologians since his time. Like Becanus, he called the attention of Englishmen to himself with a *Defensio fidei catholicae et apostolicae adversus Anglicanae sectae errores, cum responsione ad Apologiam pro juramento fidelitatis et praefatorionem monitoriam Serenissimi Jacobi Angliae Regis* (Coimbre, 1613).

16. John Henry Alting (1583-1644), a reformed theologian, represented the Palatinate at the Synod of Dort in 1618, where he revealed himself a rigorous Calvinist, especially concerning the doctrine of predestination. His *Loci communes cum didactici, tum elenctici; problemata tam theoretica quam practica; explocatio catecheseos palatinae*, to which Taylor here refers, was published posthumously in three volumes (Amsterdam, 1646).

17. Francis Albertini (ca. 1542-1619) is a rather obscure Italian Jesuit, of whom Jeanes makes considerable use in discussing the Roman position on controversial questions. "Corall" refers to Albertinus' *Corollaria theologica ex principiiis philosophicis deducta* (Naples, 1606-10); Jeanes cites "primo princip. philos. quæst 14. Theol. in 14 Corall."

18. Richard Hooker (ca. 1554-1600) took his B.A. at Oxford 1574; his M.A. 1577. Having taken Orders in the Anglican clergy, he was elevated by 1585 to Master of the Temple. Retiring from this position in 1591, Hooker brought the first four books of *The Laws of Ecclesiastical Polity* to publication two years later. The fifth book, which Taylor here cites, first appeared in 1597, and again in Gauden's edition of the *Works* in 1662. Section 55 is "Of the personal presence of Christ every where, and in what sense it may be granted he is every where present according to the flesh." The two pages cited, then, refer to Bk. V, sec. 55, pars. 7, 8.

19. *Ibid.*, par. 7.

20. This entire discussion begins on page 210. It follows Jeanes (*Mixture*, pp. 141-44).

21. See Serm. III, note 2.

22. See Serm. II, note 9.

23. Aurelius Augustinus (354-430), perhaps the most famous saint in the Church after the apostles, was born in Numidia, North Africa, converted to Christianity in 386, and baptized the following year by Ambrose in Milan. In 395 he became the Bishop of Hippo, in North Africa, becoming the intellectual head of the entire Western Church of his time, and the Church Father most respectfully resorted to by Calvin and his followers. I have not been able to trace this reference.

24. One of the four famous labyrinths of the ancient world. The first of these was the one constructed at Heracleopolis in Egypt by King Petusuccas or Tithoes. Daedalus copied this one on Crete. A third was on the Isle of Lemnos, and a fourth in Italy. See, for example, *The Historie of the World: Commonly called, The Naturall Historie of C. Plinius Secundus*, translated by Philemon Holland (London, 1635), Bk. XXXVI, chap. 13, "of the Labyrinths in Aegypt, Lemnos, and Italy."

SERMON VI

1. Dated July 12, 1702.

SERMON VII

1. Dated September 13, 1702.
2. Thomas Brightman (1562–1607), a Cambridge graduate—B.A. 1580–81; M.A. 1584; B.D. 1591—was a celebrated preacher and biblical commentator. His *Apocalypsis apocalypseos* (Frankfort, 1609), a systematic analysis of Revelations, was in Taylor's library (see Johnson, *Poetical Works*, Item 20). This is the comment on Rev. 1:8.
3. Theophylact (ca. 1030–ca. 1108) as Metropolitan of Bulgaria, one of the most representative prelates of the Byzantine Church of his day, known for his vast erudition and exceptional knowledge of patristic literature, his commentaries on the lesser prophets of the Old Testament, and his vigorous refutation of Arian, Nestorian, and other heresies. Taylor had good reason to attend frequently to Theophylact's *In quator Evangelia enarrationes* in this book, here citing the comment on John 4:6.
4. Taylor refers to one of the versions of *Guy of Warwick*, the romance doubtfully ascribed to Walter of Exeter, a Franciscan friar of the thirteenth century. Until well into the eighteenth century it remained one of the most popular of English romances in both verse and prose. In 1681 John Usher, a Boston bookseller, recorded an invoice for a copy of *The Life and Death of Guy, Earl of Warwick*, the first recorded appearance of the book in America. The romance is thoroughly conventional until its very end. Common-born Guy earns the hand of Felice, daughter of the Earl of Warwick, by a series of conquests over an assortment of all the knights of Christendom and the pagan world as well as a fearsome cow. This is the work of many years and the greater part of the story. No sooner is he united to Felice in wedlock, however, than he renounces the world, swears vows of chastity, and turns pilgrim, which may account for the appeal of the story to pious readers like Taylor. Guy travels to the Holy Land, but returns to England as an old man to help fend off the invading Danes, defeating their gigantic champion Colbron in single combat. This may be the reference Taylor makes here, or it may be to Guy's earlier defeat of another Colbron, mightiest of the pagan generals besieging Byzantium. In both cases Guy stands as the champion of militant Christianity, but it is not clear how familiar Taylor's allusion here would have been to his congregation at Westfield. The name "Girald" may reflect a confusion of Guy with his historians; see Georgiana Lea Morrill, "Introduction," *Speculum Gy de Warewyke* (London, EETS, extra series, 75, 1898), lxxvii ff. and notes.

SERMON VIII

1. Dated November 8, 1702.

SERMON IX

1. Dated December 27, 1702.
2. See Sermon II, note 4.
3. Theophylact in Migne, *Patrologiae*, Vol. 123, "Enarratio in Evangelium Joannis," 1:14.
4. Ibid., "Enarratio in Evangelium Matthaei," 27:11.

5. *Apocalypsis apocalypseo* on Rev. 19:16.

6. Originally named Malchus, Porphyrius (ca. 232–ca. 302) was the most distinguished Neoplatonist after Plotinus. Having met and perhaps studied with both Origen and Longinus, Porphyrius later composed fifteen books against the Christians, whom he saw as a threat to pagan practices for which he maintained some affection. The twelfth book attributes the Book of Daniel to a later writer of Judaea, a contention discussed at length by St. Jerome in the “Prologus” to his “*Commentariorum in Danielum Prophetam ad Pammachium et Marcellam*” (see Migne, *Patrologiae*, Vol. 25).

7. Saturninus or Satornil was the Syrian-born founder of one of the compromise systems between Judaism and Christianity during the reigns of Trajan (98–117) and Hadrian (117–38). Saturninus taught a different theory of the creation of the world from that in the Old Testament. In this, the function of a savior is also different from orthodox Christian conceptions of the function of Christ. The earliest sources are not clear in their explication of Saturninus’ system, and consequently they do not discuss the nature of Christ very thoroughly, but it is apparent that Christ was not born and was not corporeal in the system of Saturninus. See *Ecclesiastica historia* (Basileae, 1560), Century II, Cap. v, cols. 75–76.

8. Bishop of Lyons at the end of the second century. His major work, *Refutation and Overthrow of Gnosis, Falsely So Called* (ca. 180), known as the five books *Against the Heresies*, was the first systematic exposition of Catholic belief. Its first two books describe the heresies of Saturninus and many others; the remaining three books develop the positive doctrines of Christianity.

9. See Sermon II, note 3.

10. See Sermon I, note 2; Sermon V, note 3; and Sermon I, note 3, respectively.

11. Saint Bernard of Clairvaux (1090–1153) was of aristocratic family and heritage, which gave his decision to enter a Cistercian monastery great prestige. Becoming abbot of the monastery at Clairvaux, his reputation as an inspired preacher gave him the influence necessary to bring medieval monasticism to its highest development. Most active in the concerns of his day, Bernard was influential in organizing the new Knights Templars, in solving the problems of the Papal schism (1130–38), in securing the silencing of the famous scholastic Abelard, and in urging the unhappy crusade of 1146. His doctrine of the supremacy of divine grace appealed to men of the Reformation, as did his numerous ecstatic meditations. I have not been able to trace Taylor’s reference.

12. See Sermon II, note 10.

SERMON X

1. Dated February 14, 1702/3.

2. Calvin, “*Commentarius in Epistolam ad Ephesios*,” *Opera* (Brunsvigae, 1895),

51, 159.

3. Zanchi, “*Commentarius in epistolam sancti Pauli ad Ephesios*,” *Operum*, 6,

21.

4. William Bucan is known only as a “Professor of Diuinitie in the Vniuersitie of Lavsanna” in the 1606 English translation of his *Institutiones theologiae, seu locorum communium Christianae religionis ex Dei verbo et praestantissimi morum theologorum . . . expositorum, analysis . . .* Taylor owned a copy published in Geneva, 1617 (see Johnson, *Poetical Works*, Item 66). The copy of the 1609 edition at the Houghton Library, Harvard University, is signed by Ezra Stiles,

Taylor's grandson, and may have been Taylor's book, since much of Taylor's library was inherited by Stiles.

5. See Sermon V, note 10.

6. Justin Martyr (ca. 110-ca. 165) was one of the earliest and ablest of Christian apologists. After his conversion he became a wandering philosopher, hoping to bring educated pagans to Christ through philosophy. He suffered martyrdom under the prefect Rusticus (163-67), after composing the earliest extant Christian apologies. Taylor refers to the *Second Apology . . . for the Christians Addressed to the Roman Senate*, chap. 12.

7. The history of the life and martyrdom of St. Ignatius, called Theophorus, the second or third Bishop of Antioch (ca. 70-ca. 107), is very uncertain. He is the purported writer of several letters to various churches of his time.

8. The reference is to Tertullian's *Liber ad Scapulum*, caput IV: "*Non te terrenus, qui nec timemus: sed velim ut omnes salvos facere possimus, momendo μὴ θεομαχεῖν*," written around 217.

9. Thascius Cyprian (ca. 200-58) was a well-educated rhetorician at the time of his conversion to Christianity around 246. Two years later he was made Bishop of Carthage. The persecutions under Decius (ca. 250) forced Cyprian into temporary retirement, at which time he composed some thirty-nine epistles, later adding to them until they totaled eighty-two. The passage cited by Taylor may be found in modern editions in his eighth epistle, "To the Martyrs and Confessors."

10. John Craig (ca. 1512-1600) was educated at St. Andrews, became a Dominican monk, fell under suspicion of heresy, and was imprisoned and released in 1536. He went to England and from there to Rome, in the vicinity of which he lived under the patronage of Cardinal Reginald Pole until the time of the events related in Taylor's anecdote. He returned to England after his escape from Rome in 1559, and then moved to Scotland, where he became a colleague of the famous John Knox (1505-72). His refusal to condone the marriage plans of Mary and Bothwell was his most famous public act. The escape from Rome is now generally dated August 18 or 19 to coincide with the death of Giovanni Pietro Caraffa (1476-1559), Pope Paul IV the last four years of his life. The legend of the dog and the purse is traceable to Craig's widow's account, but apparently Craig was known to have an unusually sharp eye for remarkable providences in his own life. The anecdote may be found in Nathaniel Crouch, *The Extraordinary Adventures and Discoveries of Several Famous Men* (London, 1683), pp. 42-45. This was in Taylor's library (see Johnson, *Poetical Works*, Item 151); Taylor makes use of the story again in Sermon XII (see below p. 379).

SERMON XI

1. Dated April 11, 1703.

2. John Lightfoot (1602-75) was an outstanding Hebrew scholar, known to Continental scholars as well as to Englishmen. His special interest was chorography as an approach to biblical commentary, in which he was an eminent authority. At his death he bequeathed to Harvard his oriental books. His own works were completely edited in English as early as 1684, and as an adviser his opinions found their way into numerous scholarly works of the third quarter of the seventeenth century, among them Matthew Poole's *Synopsis Criticorum* (5 vols. Amsterdam, 1669-76), a copy of which was in Taylor's library (Johnson, *Poetical Works*, Item 187). His comments on Mt. Tabor appear in *Horae Hebraicae et*

Talmudicae; or Hebrew and Talmudical Exercitations upon the Gospel of St. Mark, chap. iv. 2, of Pitman's edition of *The Whole Works* (London, 1823), 11, 405.

3. See Sermon II, note 8. The Socinians accepted the doctrine of the three offices of Christ—prophetic, priestly, and kingly—but their main interest was with Christ as a teacher, with his prophetic office. Consequently they minimized both the kingly and priestly offices, referring to them only to accommodate the old doctrine.

4. See Sermon XIII, p. 404.

5. Codrus is the legendary last king of Athens. His unselfish sacrifice at the time of the Dorian invasion of the Peloponnesus (ca. 1068 B.C.) so elevated him that none could be found worthy to succeed him. Therefore the title of king was abolished, and archon was substituted for it.

6. See Sermon II, note 9.

7. Saint Datus, Archbishop of Milan (ca. 552). This anecdote may be traced to the *Dialogues* of Gregory the Great, Bk. III, chap. 4, translated in Paris in editions of 1608 and 1638.

8. The "Polish Brethren" gathered around Fausto Sozzini at Racow, Poland (see Sermon II, note 8), issued the major Socinian documents from various presses in that town. Sozzini attempted as early as 1584 to supplant the Antitrinitarian *Catechism of the Unitarians* (1574), and then again in 1603 he and Peter Statorius, Junior, undertook to draw up another catechism. Sozzini died before the completion of the work, however, and it was finished in Polish by Valentin Schmalz, Jeromos Moskorzowski, and Johannes Völkel in 1605. Numerous editions in Latin, Dutch, and German appeared throughout the seventeenth century. The 1609 edition was dedicated to James I of England, who had it burned by order of Parliament in April 1614. In 1652 John Biddle published an English translation of the catechism under the title *The Racovian Catechisme Wherein You have the substance of the Confession of these Churches, which in the Kingdom of Poland, and Great Dukedome of Lithuania, and other provinces appertaining to that Kingdom, do affirm, That no other save the Father of our Lord Jesus Christ, is that one God of Israel, and that the man Jesus of Nazareth, who was born of the Virgin, and no other besides, or before him, is the onely begotten Sonne of God* (Amsterleden [London]). John Owen, Biddle's colleague at Oxford, immediately stepped forward to champion the Calvinist position in two books: *Diatriba de justitia divina seu justitiae vindicatricis vindiciae* (1653) and *Vindiciae evangelicae; or the Mystery of the Gospel vindicated and Socinianisme examined* (1655), which addresses itself particularly to the *Racovian Catechism*. As soon as Biddle's translation appeared, it was ordered burned by Cromwell and the House of Commons.

9. John Owen (1616-83), promoted by Cromwell to first commissioner and vice-chancellor of Christ College, Oxford, in 1652, proved one of the most outspoken and energetic combatants of Socinianism in England during the Puritan dominance. He was removed from office after the Restoration, living for a time in London and then becoming pastor of an Independent congregation there in 1673. His most elaborate work was *Exercitations on the Epistle to the Hebrews*, which appeared in London in four folio volumes between 1668 and 1684.

10. The venerable Cardinal Robert Francis Romulus Bellarmine (1542-1621), was canonized by the Roman Church in 1930. Bellarmine is accounted the greatest of modern Roman controversialists. After taking Jesuit Orders in 1560, he

taught humanities at Florence, Mondovi, and Louvaine, where his attempts to systematize the various controversies of his own time in lectures resulted in his *Disputationes de Controversiis Christianae Fidei adversus hujus temporis Haereticos* (1581-83). These constitute a major defense of the Roman Christology and very pointed attacks on Protestant deviations. Consequently, most Protestant apologists had to deal with Bellarmine, and Taylor makes use of one such defender whose book appeared in his own library (see Johnson, *Poetical Works*, Item 107): William Ames' *Bellarminus enervatus* (3d ed. Oxford, 1629); the passage to which Taylor refers occurs in Bk. VII, p. 762 of the fourth edition.

11. Titus Flavius Clemens, called Clement of Alexandria, with Tertullian and Origen is one of the greatest of the Christian teachers of the second century. Not much is known of his life. Born perhaps in Athens around the year 150, he traveled extensively to secure his education, succeeding his master Panaenus in the catechetical school at Alexandria around 190. The remainder of his life is obscure; it is supposed that he died around 220. Taylor here refers to his *Stromata*, or *The Miscellanies*, fully titled *Titus Flavius Clement's Miscellaneous Collections of Speculative (Gnostic) Notes Bearing upon the True Philosophy*. The first of the original eight books was probably made public about 194 and the entire work completed by about 202. Clement's witty comparison occurs near the end of Bk. I, chap. 8.

12. Nero's suicide is related in Suetonius' *History of Twelve Caesars*, of which abundant versions in English and Latin were available to Taylor. Taylor, however, seems to have translated the episode from a Latin version. Cf. *C. Suetonii Tranquilli XII Caesares* (Antwerpiae, 1574), p. 250.

SERMON XII

1. Dated June 13, 1703.

2. Julian the Apostate was Flavius Claudius Julianus (ca. 331-63). The accounts of his rebuilding the Temple at Jerusalem, to which Taylor here refers, are the following: that of Tyrannius Rufinus (ca. 340-410), the antagonist of St. Jerome in the Origenism controversy, whose *Historiae Ecclesiasticae Libri XI* was a Latin translation of Eusebius' history and a continuation of it. See Bk. I, chaps. xxxvii and xxxviii. That of Socrates Scholasticus, whose fifth-century *Ecclesiastical History* in Greek largely relies upon that of Rufinus up to the discussion of Julian, which occurs in chaps. 20 and 21 of Bk. III. That of Theodoret, Bishop of Cyrrhus (ca. 386-ca. 460), whose *Ecclesiasticae Historiae* was intended to supplement that of Socrates. His account appears in chaps. 5 and 6 of Bk. III.

3. Gregorius Nazianzenus (ca. 325-ca. 390) grew up dedicated to God in a period of great internal struggle in the church. He studied at Caesaria, Alexandria, and Athens, where in a period of ten years he was at one time a fellow student of Julian the Apostate. Drawn reluctantly into the militant service of Nicene orthodoxy, he was ordained at Nazianzus around 361, and ten years later was made Bishop of Sasima. During this period the church at Constantinople was entirely Arian, and Gregory was made Bishop of the orthodox community there around 379, dedicated to re-establishing orthodoxy in the eastern capital of the empire for ten years of fierce and violent struggle. His comments on Julian appear in his "Oratio funebris in Athanasium, Alexandrie episcopum," *Opera quae quidem extant* (Basilae, 1550), p. 118.

4. St. Bartholomew's Day, 24 August 1572, on which occurred a general massacre of Protestants.

5. This anecdote is related more at large in Sermon X (see above, p. 326, and note 10 to that sermon).

6. Thomas Harding (1516-72), a prebendary of Salisbury and a champion of the Romanist party in England during and after the reign of Mary.

7. John Jewel (1522-71), exiled during the reign of Mary, was made Bishop of Salisbury by Elizabeth in 1560. Among his first acts were the dismissal of Harding, a public challenge to the Catholic cause in England (in a sermon of 1560), and an elaborate *Apologia pro Ecclesia Anglicana* (1562), directed against the Catholic criticism of the English Church raised at the Council of Trent. Translated into English at once, Jewel's *Apology* made him the official champion of Anglicanism. The book became a semi-official document, even chained to the Bible in many parishes, and was welcomed for its arguments against Rome by Puritans also, who were not otherwise favored by Jewel. Taylor is said to have owned a copy of the *Apology* at his death (see Johnson, *Poetical Works*, Item 4). Harding attacked both Jewel's general challenge and the *Apology*, the latter in a *Confutation of an Apology for the Church of England*. In retaliation Jewel then composed *A Defence of the Apologie of the Church of England* (London, 1567) in direct confutation of Harding's book. In the *Defence*, Jewel follows the order of the original *Apology*, citing first his original contention, then Harding's objection to that contention, which Jewel answers with wearying thoroughness. It is possible, therefore, to trace the entire debate in the *Defence* itself, which may have been the book in Taylor's library, and not the *Apology* as Johnson suggests.

8. Baldus in Jewel.

9. These statements in the *Defence* refer to the *Apology*, chap. 6, Division 6. They are admirably annotated by John Ayre in *The Works of John Jewel, Bishop of Salisbury* (Cambridge, the Parker Society, 1850), 4, 829-32.

10. See Sermon II, note 9.

11. Clement of Rome is said to have been the first bishop of Rome after the apostles, though this has been questioned, since the earliest authorities differ in the sequence of bishops; he has also been identified with the Clement named by Paul (Philipp. 4:3), though this also is questioned. He is the supposed author of an *Epistle to the Church of Corinth*, known as Clement's first epistle.

12. See Sermon II, note 4.

SERMON XIII

1. Dated August 22, 1703.

2. This legend exists in various forms. Ninus is the eponym of Nineveh, its legendary founder and representative figure. After establishing the first empire of western Asia, he married Semiramis, wife of one of his generals; his demise is said by Ctesias to have occurred in 2189 B.C. Semiramis enjoyed a most eminent reign, extending the empire by using numerous young men in bed and battle as Ninus had been used. The episode is used to illustrate the same point by Nathaniel Crouch, *The Extraordinary Adventures and Discoveries of several Famous Men* (London, 1683), p. 156.

3. Taylor in the margin cites Origen's "Praefatio in explanationem epistolae sancti Pauli ad Romanos," Bk. III, chap. 3. It will be found that Taylor's Latin version of Origen (in the Appendix to this volume) differs slightly from the most frequently seen translation, which is St. Jerome's. Cf. the reading in *Origenis Adamantii operum pars secunda complectens ea maxime* (Basilae, 1571), p. 502.

4. In the margin Taylor cites Origen's *Peri Archon*, better known perhaps by its Latin title *De principiis*, written at Alexandria around the year 215. The reference is to Bk. II, chap. 6, "de incarnatione Christi," in the first volume of the *Operum* cited above, p. 698.

5. See Sermon VII, note 3.

6. John of Antioch (ca. 347-407), Bishop of Constantinople, achieved the soubriquet "Chrysostom" or "golden-mouthed" some time in the century after his death in remembrance of his eloquent preaching. Prepared for the law, Chrysostom renounced the world for a monastic life in 370, which permitted him to secure a considerable reputation as a teacher. In 381 he became a deacon at Antioch, where he spent ten years developing his pulpit eloquence and composing most of the homilies we now have. Reluctantly becoming Bishop of Constantinople in 398, his rigorous reform of the court and clergy there earned him banishment in 404 to an Armenian mountain village, from which he continued to exert a great deal of influence in church affairs until his forced death. His writings are the most extensive of all the church Fathers. The expository writings are not continuous or systematic, and although Taylor cites his "*Homiliae in epistolam Pauli ad Philippenses*," chap. 2, I have not been able to trace this reference.

7. I have not been able to trace this reference.

8. Also known as *De principiis*.

9. See Sermon X, note 4. The English title of William Bucan's *Institutiones* gives some idea of the structure of the book: *Institutions of Christian Religion, framed out of Gods word, and the writings of best Divines, methodically handled by Questions and Answers, fit for all such as desire to know, or practice the will of God*. Chap. 38 is titled "Of the last Iudgement," and Taylor here cites the third answer to the question: "What is the end of the last iudgement?"

10. William Ames (1576-1633), a pupil of the famous William Perkins and one of the more notable exponents of the federal or covenant theology, was suspended from his fellowship at Christ's College, Cambridge (1609), and after 1613 left England for Holland, becoming a professor at Franeker (1622) and then Rector of the University from 1626 until his death. Better known as a teacher than as a preacher, his *Medulla S. S. Theologicae* (1623) was translated as *The Marrow of Sacred Divinity, Drawne Out of the holy Scriptures and the Interpreters thereof, and brought into Method* (London, 1643), and was a standard textbook at Harvard. Taylor here refers to Bk. I, chap. 41, par. 34.

11. Thomas Hooker (ca. 1586-1647) took his B.A. from Emmanuel College, Cambridge, in 1608, his M.A. in 1611. Thereafter he became progressively Puritan in his leanings, until in 1630 Laud had him silenced. Forfeiting his bond, Hooker escaped to Amsterdam, returning to England in 1636, where he met Samuel Stone (1602-63). Stone had proceeded B.A. from the same college in 1623. Suspended from his curate at Sisted, Essex, in 1630, Stone was pleased six years later to help engineer Hooker's escape to New England, and even accompanied him there in 1636. Finding Boston somewhat too cramped for his ideas, Hooker led the migration of a portion of the church to the Connecticut Valley. In this move, Stone acted as Hooker's agent, selecting the site and purchasing the land for the new community of Hartford, which was named after Stone's birthplace in England. The source of Stone's lament for Hooker is obscure.

12. The sum of ancient Egyptian wisdom was said to be contained in the writings of Hermes, the earliest description of which appears in the *Stromata*

of Clement of Alexandria (Bk. VI, chap. 4: see Serm. XI, note 11). Hermes has also been identified with Thoth, the Egyptian god of wisdom, and with the fifth Mercury, the giver of laws and letters to Egypt, which suggests the Moses analogy.

13. This episode is related in the *Antiquities of the Jews* (Bk. XI, chap. 8, pars. 1-5) by Flavius Josephus, the Jewish historian of the first century A.D. Josephus gives the name of the High Priest as Jaddua, who, in a dream, saw that the only way to placate the anger of Alexander the Great at the Jewish alliance with Darius was to open the city to Alexander and to greet him with a display of humility. When Alexander "saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high priest in purple and scarlet clothing, with his mitre on his head, having the golden plate whereon the name of God was engraved, he approached by himself, and adored that name, and first saluted the high priest."

14. This is related in Thomas Godwin, *Romanae historiae anthologia. An English Exposition of the Romane Antiquities . . .* (Oxford, 1614), p. 46. A copy of this was in Taylor's library (see Johnson, *Poetical Works*, Item 41).

15. Relics were and are highly venerated by Buddhists, and this, the supposed tooth of Buddha on Ceylon, is one of the most famous. Sir Charles Eliot gives the following summary of its history (*Hinduism and Buddhism: An historical sketch* [New York, 1954], 3, 21-28): "In 1560 Dom Constantino de Bragança, Portuguese Viceroy of Goa, led a crusade against Jaffna to avenge the alleged persecution of Christians, and when the town was sacked a relic, described as the tooth of an ape, mounted in gold, was found in a temple and carried off to Goa. On this, Bayin Naung, King of Pegu, offered an enormous ransom to redeem it, which the secular government wished to accept, but the clergy and inquisition put such pressure on the Viceroy that he rejected the proposal. The archbishop of Goa pounded the tooth in a mortar before the viceregal court, burned the fragments and scattered the ashes over the sea." Other teeth immediately appeared; indeed, one is now preserved at a temple in Kandy, where it is venerated ceremoniously. The substance of this information was available to Taylor in Nathaniel Crouch, *The Extraordinary Adventures and Discoveries of several Famous Men* (London, 1683), pp. 77-79.

16. This is related in Diodorus Siculus, *Library of History*, Bk. I, par. 58, composed in the first century B.C. Sesostris is the name of a legendary king, conqueror of the entire world, identified by Diodorus with Ramses II of the fourteenth century B.C.

17. See Serm. II, note 9.

18. See Serm. II, note 8.

19. Saint Thomas à Becket (1118-70), studied both in England and on the Continent, and subsequently gained rapid preferment to ecclesiastical positions, becoming Chancellor of England in 1155 and Archbishop of Canterbury in 1162. Antagonism between Thomas and King Henry led to court action against Thomas by 1164, when he was forced to flee England in disguise, taking refuge in a Cistercian monastery in Burgundy after Henry's Council passed sentence on him as a traitor. It was not until 1170 that what appeared to be a reconciliation between the King and his Archbishop was effected. Thomas returned to England, where he refused to absolve the bishops he had excommunicated for their former actions against him. Tempers flared, armed knights descended on him in the cathedral at Canterbury, accused him again of being a traitor, and there

killed him. Immediately the place became a shrine. In 1173 Thomas was canonized, but the accusation of treason was to be leveled at him again. In 1538 King Henry VIII stated in an official proclamation that "there appeareth nothing in his life and exterior conversation whereby he should be called a saint, but rather esteemed to have been a rebel and traitor to his prince"; this is the attitude continued by spokesmen of the Anglican Church like John Foxe, who expresses it in his *Actes and Monuments*, a copy of which Taylor owned (see Serm. XIV, note 10).

20. Saint Ignatius of Loyola (1491-1556) could not properly be called a traitor, though Taylor might insist that Loyola incited others to treason. He was a page at the court of Ferdinand and Isabella, and later a soldier until a wound caused his retirement from not only the military but the worldly life as well in 1521. In 1524 he undertook a series of philosophical and theological studies at various universities, beginning at the same time the *Spiritual Exercises* which he apparently did not complete until around 1548. His major accomplishment was the formation of the Society of Jesus, which took its beginnings in 1534 and received Papal recognition in 1540. From that time on, however, the Jesuits became the militant representatives of Roman Catholicism, responsible for untold numbers of seditious and treasonous incidents, according to many writers of the time. Taylor's library contained at least one such book—Richard Baxter's *A Key for Catholicks, To open the Jugling of the Jesuits, and satisfie all that are but truly willing to understand whether the cause of the Roman or Reformed Churches be of God; and to leave the Reader unexcusable that after this will be a Papist* (London, 1659) (see Johnson, *Poetical Works*, Item 38). Pope Paul V had not only excommunicated Queen Elizabeth in the Bull of February 25, 1570/1, but declared in the same Bull "that nobles, subjects and peoples are free from any oath to her, and we interdict obedience to her monitions, mandates and laws." It is perhaps as the founder of the organization that attempted putting this interdict into effect that Loyola warrants Taylor's charge.

SERMON XIV

1. Dated October 10, 1703.
2. That is, on John 15:24.
3. See Serm. VII, note 3.
4. Clement of Rome, *Epistle to the Church of Corinth* (see Serm. XII, note 11).
5. *Ibid.*, chap. 36.
6. Of Celsus almost nothing is known beyond what Origen says in his *Contra Celsum*. Described as "the first great polemical adversary of Christianity," Celsus produced a book around the year 178 called variously *A True Discourse* or *The True Doctrine*, a dialogue between a Christian and a Jew. Origen addressed himself to the arguments of Celsus sometime between 246 and 248. The Westfield Athenaeum owns a copy of this book made by Taylor himself. Here Taylor refers to Bk. I, pars. 63-65.
7. This may be better called Clement's "Exhortation to the Greeks," since St. Jerome's translation of the Greek title is somewhat misleading. I cannot find the reference.
8. Stephen Gardiner (1483-1555).
9. George Day (ca. 1501-56).
10. John Foxe, *Actes and Monuments of Matters Most Special . . . in the Church* (London, 1563). The fifth (1632) and eighth (1641) editions, both three-volume, relate this speech on p. 527.

11. Origen, *Contra Celsum*, Bk. I, par. 68.
12. Arnobius was a professor of rhetoric at Sicca Veneria, in Africa, at the beginning of the fourth century. Converted to Christianity after a period of outspoken anti-Christianity and paganism, he evidenced the sincerity of his conversion by composing seven books *Adversus gentes* or *Adversus nationes*, the first two of which defended Christianity and the remaining five exposed paganism. Taylor here cites Bk. I, par. 43.
13. See Serm. II, note 2. *De anima* was written around 208-09.
14. I have not been able to identify this reference.
15. Bk. I, par. 27.
16. Bk. II, par. 79.
17. Published shortly before 193, Clement's *Paedagogus*, like Taylor's *Christographia*, expounds the instructions of Christ in both precept and example. The third book delineates the truly Christian life. Taylor here refers to Bk. III, chap. 11, the section on "Painting the Face."
18. *Stromata*, Bk. VII, chap. 3.
19. See Serm. IX, note 8. I have not been able to find this reference.
20. See above, p. 443.

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